

The Lutheran.

God's word and Luther's teaching now and never perish.

Fortieth Year.

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To the new year.

(1) In life's insufficiency There is
 but one thing that comforts us: That
 the strong hand of salvation has
 redeemed us from sin and death!

(2) This divine act alone shall also
 in the new year be our anchor of hope,
 our foundation, the firm, true one!

003 The name of JESUS, the word
 of JESUS, shall live in our hearts, and
 lift them up above the world and time.

004 Only where JESUS abideth
 the LORD, In all the ways of life shall it
 be more glorious every day:
 Everything is dripping with blessings!

005 But where He reigneth not,
 There is darkness, and cold, and
 desolation; Whom He graceth not with
 gifts, Remaineth lazy and brittle for good.

006 Therefore be our desire and our
 supplication: Thou, O Lord JESUS, shalt
 remain, Whom we desire as our friend,
 To Whom we commit our heart.

007 Depart Thou with Thy light, Thy
 truth, Thy mercy, From us poor sinners
 nod, That the enemy may never harm
 us.

(8) Dwell thou in the heart's core,
 Walt in our house's rooms, That we at no
 hour miss our eternal salvation!

9. walt in our fatherland; around the
 rich and the poor loop your love's ribbon,
 wrap them in your mercy!

010 All, all, we commend unto thy
 faithful hands, O LORD: under thy
 captain it shall surely come to pass.

(F. Weyermüller.)



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Preface.

The motto of the "Lutheran": "God's word and Luther's teaching now and never perish" - is an object of irritation for many. It is especially annoying to the papists, who declare Luther to be an apostate, an arch-heretic and a falsifier of the Bible and the Christian faith. But even the enthusiasts of all kinds do not like the word, because it puts God's word and Luther's teaching side by side and declares them to be one and the same. They say that others also have God's Word, that Luther still retained much that was papist, that he stopped halfway, that if he were alive today he would teach quite differently. And if they, the enthusiasts, want to pretend to be especially pious, they say that by the sentence: "God's word and Luther's doctrine 2c." a man's word is made God's word, and that it is idolatrous to put a man's word on a par with God's word.

But the pope and the enthusiasts will have to leave it at that, that Luther's teaching is God's word. He wanted nothing else than to teach God's word, he taught nothing else.

This must become clear to everyone when he considers how we are to view the Holy Scriptures and what position Luther took on them.

As to the former, it is certain that the written word of the prophets and apostles is the only revelation of God to men. The Holy Scriptures are therefore the only source of salvific knowledge, the only rule and guide of faith. Deut. 4, 2. Jos. 23, 6. Is. 8, 20. Luc. 16, 29. Joh. 17, 17. Eph. 2, 20. Gal. 6, 16. And therefore we have to reject everything else that is praised by men as source and rule. We have to reject reason, 1 Cor. 1, 21. 2 Cor. 2, 4. 5. 14. Col. 2, 8. tradition and the doctrine of men, Matth. 15, 1. f., and all pretended new revelations. 2 Petr. 1, 19-21. Matth. 28, 19. 20.

And what was Luther's position on the Holy Scriptures? It is sufficiently well known. He recognized and confessed that the written word of the prophets and apostles was the word in which alone God

that this word is therefore the only source from which all teaching is to be drawn, the only rule according to which all teaching is to be tested.

"Notice," he preaches, "what book the apostle sets before Christians to read and study, namely, the holy Scriptures alone, and says that our doctrine is in them. If then our doctrine is in the Scriptures, we ought not to seek it elsewhere." (Kirchenpost. Erl. A. Vol. 7, 54.) "It is said, God's word shall set forth articles of faith, and no other, not even an angel." (Schmalk. Art. II, 2.)

Concerning reason, he writes: "They are great and gross fools who seek to know God by their reason. One should cling to the word and wrap himself in it as a child is wrapped in its swaddling clothes. Otherwise there will be so many sects, religious orders, superstitions and idolatries in the world that everyone will spread out his thoughts as something special and speculate and invent God without God's word, out of his own strength and reason. It is hard enough and laborious enough, if one remains pure in the word, that he may stand; but what will become of one who flutters about with his thoughts and reason? For if we had been able to meet it with our reason, it would not have been necessary for him to have let himself be heard from heaven, and to have sounded the word, and to have put all things into the word, and to have bound them." (36, 261 f.)

Of tradition unto the doctrine of men he says, "He that trusteth in the doctrine of men and additions, trusteth in lies and deceits. So also the pope must be nothing else, but a teacher of lies and deceivers of the whole world, with all his fellows." (27, 324.) "Now if ever the doctrine of men be anything else than the gospel, it must certainly be maledicted." (Ib. 331.) "It is not valid to make articles of faith out of the holy fathers' works or words." (Schmalk. Art. II, 2.)

It is well known how opposed Luther was to all spirituality. He writes: "Therefore all other kinds of spirits are rejected, which seek and pretend special enlightenment and secret revelation from heaven, besides the common preached word of the gospel. (40, 95.) "And in these

In matters concerning the oral, outward word, it is to be firmly lest he fall with reason, and become his own master. For there adhered to, that God giveth no man his Spirit, or grace, without are the spirits of the wicked, which think that the Scriptures are by or with the antecedent outward word. That we may beware subject unto them, and that they can easily obtain them by their of enthusiasts, that is, of spirits that boast of having the Spirit own reason. (1:69 f.) "Therefore the Scriptures are such a book, without and before the word, and judge, interpret, and stretch and not only do they require reading, but also the right the Scripture or oral word to their liking, as Muenzer did, and still interpreter and revealer, that is, the Holy Spirit. If the Holy Spirit do much to-day, who desire to be sharp judges between the does not open the Scriptures, they remain incomprehensible, spirit and the letter, and know not what they say or set. For the even if they have already been read. ... Therefore also to the papacy is also a vain enthusiasm, in which the pope boasts that Scripture belong right writers, who gladly let themselves be all rights are in the shrine of his heart, and what he judges and taught and instructed. . . . He who wants to be wise here and says with his church is to be spirit and law, even if it is above measure it with reason, with vem it is lost, he remains probably and against Scripture or the oral word. . . . Summa, the an inept pupil. ... For even all heretics, from the beginning, arose enthusiasm sticks in Adam and his children from the beginning from this, that they meant what they read in Scripture, that they to the end of the world, instilled and poisoned in them by the old should interpret it as reason teaches." (3, 334 f.)

dragon, and is the origin, power and authority of all heresies, He followed the Word, whatever might arise from his also of Pabstism and Mahomet." (Schmalk. Art. III, 8.) adherence to it. "Here," he writes, "one must not look at or follow

The sentence: The holy scripture is the only source and rule of doctrine, but for Luther it was not merely on paper, as is the case with many who let the sentence stand and yet do not follow the scripture. Luther was serious about it. He was completely imbued with this truth, he lived in it. what human wisdom or counsel dictates" (to settle a doctrinal dispute), "but have God's will before our eyes, shown to us in his word, follow it, and stick to it, whether it concerns death or life, evil or good. If war or other calamities arise over it, speak to him about it, whoever wants to teach and believe. For it is not

He had a holy fear of God's word. "With all fear," he writes to Ex. 3:5, "let one come near. For there is not a bush or a fire, as other bushes and fires; but there is something new, namely, God's word, which God desires to be held in honor. And with trembling and fear one must go near, and not esteem it as a human word." (35:65.) "Let the holy Scriptures be handled with reverence and great fear. But this do not the mobs and stinging spirits; for they are bold, as it is written in the 2nd epistle of St. Peter in the 2nd chapter; for they hold God's word to be no other than the word of men. But thou shalt not be sworn with the word of God. If thou understandest it not, give him the glory, and say, I will wait till I understand." (46, 266.) our own doing, nor is it of our own devising or doing; so we are not required to argue about his will, whether it is right or right to keep it. If he will let persecution and other things go, to the temptation and experience of those who are righteous Christians, and to the punishment of the unthankful, let it go; if not, he has so much marrow in his fists, that he can defend it and keep it, that it must not perish; so that it may be seen that it is from him, as he has hitherto done, praise God, with us." (9,372 f.)

He stuck to the simple words of the Scriptures. "I have often said," he writes, "that whoever wants to study the Scriptures should always see to it that he sticks to the simple words, as he always can, and does not depart from them, unless some article of faith compels him to understand them differently from the way the words read. For we must be sure that no more simple words have come down to earth than those spoken by God. Therefore, when Moses writes that in six days God created the heavens and the earth, and all that is therein, let it remain that it was six days, and let no gloss be found on the fact that six days were one day. But if thou canst not understand how it hath been six days, give glory to the Holy Ghost, that he is more learned than thou. For thus shalt thou deal with the scriptures, that thou mayest think as God himself speaketh." (33,,24 f.)

He was a humble student of the holy Scriptures, did not want to master them, but let himself be taught and governed by them. "The holy Scriptures," he says, "and God's word shall be empress, to be followed straightway, and obeyed what it saith, and not to speak a word against it; for it is the mouth of God." (61, 107.) "We are to let the Scriptures govern and master us, not be masters ourselves according to our mad head, and set ourselves above the Scriptures." (44, 218.) "Thou shalt know that the holy Scriptures are such a book as makes wisdom of all other books foolishness, because none teaches of eternal life without this alone. Wherefore thou shalt despair of thy mind and understanding: for thereby shalt thou not obtain it, but with such presumption shalt thyself and others fall from heaven (as happened to Lucifer) into the abyss of hell. But kneel down in thy closet, and with right humility and earnestness pray unto God, that he would give thee his Holy Ghost by his dear Son, to enlighten thee, and to guide thee, and to give thee understanding, as thou seest David pray in the 119th Psalm. 119th Psalm: 'Teach me, O Lord, instruct me, guide me, show me,' and many more words, when he knew well the Tert of Moses and other books, and heard and read them daily; nor does he want to know the true Master of the Scriptures himself.

He did not allow a single word of Scripture to be interpreted away, and he was very zealous against all haggling and playing with words. He wrote: "Our opponents (the Reformed) say that there is bread and wine, not the body and blood of the Lord. If they believe and teach unrighteously therein, they blaspheme God and lie against the Holy Spirit, betraying Christ and deceiving the world. One part must be the devil's enemy, and the other God's; there is no remedy. Now let every pious honorable man see whether this thing is small, as they say, or whether the word of God is to be trifled with. There thou hast the enthusiasts and their spirit, as I have often said, that no ungodly man can esteem God's word great. This prove

These fanciers are also honest here, as they consider the words and works of Christ to be nothing more than human gossip, as the brawlers are conceited, which should give way to love and unity. But a devout Christian holds and knows that God's word concerns God's glory, Spirit, Christ, grace, eternal life, death, sin, and all things. Now these are not small things. Behold, they seek the glory of God, as they boast at every turn. Nor is it of any use to them to say that they have everywhere else thought much and great of God's words and of the whole gospel, except in this piece alone. Rather, God's word is God's word, and that must not be much of a matter. He that blasphemeth and blasphemeth God in a word, or saith it is a small thing that he should be blasphemed and blasphemed, blasphemeth the whole God, and despiseth all blasphemy against God. It is a God who cannot be divided, or praised in one place, reproached in another, honored in one place, despised in another." (30:27 f.) "It is not to be suffered that one should thus deal with doctrine as each one desires, or as seems good and fine to him, and should rhyme himself according to human understanding and reason, or should play and juggle with Scripture and God's word, that it should be interpreted, directed, stretched, and embroidered, as it should be suffered, for the sake of men or peace and unity; for in this way there would be no certain nor stable ground on which consciences might rely." (8, 301 f.)

Luther is also very zealous against all interpretations of Scripture that are not taken from Scripture itself. To the words 2 Pet. 1, 20. he says: "Herewith is laid down and struck down all the fathers' own interpretation of the Scriptures, and it is forbidden to build upon such an interpretation. . . If any of the holy fathers can prove that he has his interpretation from the Scriptures, which proves that it ought to be thus interpreted, it is right; but if not, I ought not to believe him. So Peter attacks even the bravest and best teachers; therefore we must be sure that no one is to be believed, though he himself interprets and interprets the Scriptures. For no right understanding can be made by one's own interpretation." (52, 233 f.)

He based all teaching on the holy scriptures. When he taught, when he punished, he always led Scripture. Already the children he taught in the catechism to prove the doctrine with the Scripture, by the questions: "Where is this written?"

He attacked the papacy not because its superstition was repugnant to his reason, but because the papacy contended against Scripture, because it wanted to take Scripture from him. "I, Doctor Martinus," he writes, "was called and forced to this, that I had to become a doctor without my thanks, out of pure obedience; so I had to accept the office of doctor and swear and vow to my most beloved Holy Scripture to preach and teach it faithfully and loudly. Over such teaching the papacy fell in my way and tried to prevent it. It has also gone about it, as if before my eyes." (25, 87 f.)

Even in the face of the enthusiasts, with their reasoning, with their spirits, Luther remained steadfast in the word of Scripture. In his last sermon in Wittenberg, he said: "I have had more than thirty idolaters before me who wanted to teach me, but I refuted all their things.

with this saying Match. 17, 5: This is my beloved son, in whom I am well pleased; hear him. And with this saying have I hitherto preserved myself by the grace of God; otherwise I should have embraced thirty faiths. The heretics seek all sorts of plots, that we should yield to them, relent, admit; but we will not, with God's help. So they say: Ye are proud drops! I will gladly speak all manner of reproachful words, but I will not depart a finger's breadth from the mouth of him that saith, Hear this one." (16,146.)

Tell me, dear reader, must the teaching of a man who is so attached to Scripture, who has such reverence for the word of Scripture, who is so guided by Scripture alone, who accepts only Scripture and rejects everything else, who only ever asks: where is it written? who accepts Scripture as it reads and believes it so childishly - must not the teaching of such a man be the teaching of Holy Scripture, God's Word?

We therefore joyfully say: God's word is Luther's teaching, and, because God's word does not pass away: God's word and Luther's teaching pass away now and never.

(Conclusion follows.)

(Submitted.)

The law as a mirror.

What the law of God does as a bar, the "Lutheran" has explained in the 28th volume, p. 51.

But according to our catechism it should also be a mirror. What does that actually mean? - What is the use of a mirror? And in what way is God's law to serve us as a mirror? That is the question we want to answer.

A mirror is not only used by vain people who want to admire their beautiful face. Intelligent people also use a mirror. They want to see in it whether they have a flaw, damage, blemish, spot, or anything else about them.

Whereas an ordinary mirror is of use in the outward, physical realm, the law of God is to serve us in the spiritual realm. It is to show us what we are like spiritually. It is to show us our true image, that is, how we look when God looks at us. It is to show us that we are sinners.

That this is really God's purpose in the law is expressly stated in Rom. 3:20: "By the law cometh knowledge of sin." And St. Paul gives an example of this in Rom. 7:7, when he says: "For I knew nothing of lust, where the law had not said, Let no man lust after thee." The knowledge of sin, then, without which neither true repentance nor faith nor salvation is possible, is what God, who has no pleasure in the death of sinners, wants to work in us through his law. And this, therefore, is the noblest and highest use of the law.

But how does God work this knowledge in us through the law? Answer: First of all, in the law he gives us a clear picture of what we should be like in heart, mind, thoughts, words, and deeds. Namely, as holy and pure as our heavenly Father himself is, and as he once created us in paradise. If we were to consider this image seriously and honestly examine ourselves to see whether we are really still of this nature, we should be able to deduce from the law what our nature is.

We can learn to recognize our true spiritual condition just as well as we can see our bodily condition from an ordinary mirror. We can learn to recognize our true spiritual condition just as well as we can see our bodily condition from an ordinary mirror. O, be far from it! We shall doubt, that's true. But only of ourselves, not of him. Elsewhere, of course, he wants us, but to

But this, unfortunately, we do not do of ourselves. Either we do not take this mirror to hand at all, or if it is once held up before our eyes, we do as the man in the Epistle of James did, who soon turned away and forgot how he was formed. Yes, instead of looking at the image which our God holds up to us, we prefer to make all kinds of images of ourselves, and very beautiful images of our good heart, of our trust in God, of our kindness and philanthropy, and the like. And these things, which we imagine ourselves to be, we then contemplate with fervent pleasure. In short, we cannot, nor do we wish to, learn to know ourselves as we once are.

Therefore God must do another thing, and does it. For in the law he not only shows us how we ought to be and how we really

once were, but in addition to this he now also sets before our eyes our present true and actual image, and in so doing tears open these eyes for us here and there, as it were by force, so that we must see. Whether we like it or not, we see that what we have dreamed of with our good hearts has been nothing but imagination; that we have not been at all the righteous people we thought we were. There we find that we, who thought we were, feared, loved, and trusted God above all things, did not even know the true God, but invented for ourselves out of our own thoughts an entirely different God; that, while we were well pleased with this thought-god, we not only esteemed and distrusted the true God as nothing, but hated him bitterly, misused his name shamefully, and despised his word shamefully; that we, who have done so much to be thankful for our charity, are full of hatred, anger, strife, and envy; that our was never so chaste, honest, and sincere as he supposed; that our heart, instead of burning in holy air to God, is by nature full of all evil aims, his thoughts and aspirations only evil from youth, and that therefore from head to foot nothing wholesome has remained in us. Then it is found that it is not, as we thought, some weaknesses, defects, and infirmities, but sins, great, grievous, abominable sins, which stand between us and God, and separate us from one another.

But that is precisely what the natural man does not want. He wants to be free. But not through Christ. When his conscience is awakened, his heart full of terror, he first tries everything else.

God, through the law, puts these sins before us in the right light, in the light of his face. For in it he also sets before us his holiness, which, because it is perfect, can have nothing but abomination and detestation in us; his righteousness, which, as a devouring fire, must consume all that rises up against him. Like rays of weather from Sinai, under the thunder of a thousand curses, he causes this light to strike our conscience, and does as Moses do now? What every disciplinarian does when he shake our marrow, that we may at last know ourselves, terrified of ourselves, and cry out: Where shall I flee to!

But where does God want to drive us by holding up this terrifying mirror to us? A child is shown its dirty face in a mirror, so that it may go to the water and wash itself. But we have no water, no lye, with which we could wash away our sins; ourselves, even if we rubbed our hands bloody. Where then shall we go? Does he want to drive us to despair? Shall we go like Saul, and

Attempts to help themselves spend and listen to the voice of the by the law, and make them suspect. If you hear a voice in you gospel. like this, "How can you be free and in grace, since you still

He does not do this, of course, until he has become have this and that sin in you?" know that it is not the Holy Spirit completely bankrupt, until he no longer knows or has anything to who speaks in this way. When God's Spirit brings a Christian's rely on, until the roof collapses over his head and the ground sin to his mind, he makes quite a different application. This is, gives way beneath his feet. Only when, in his great shipwreck, Seeing how good it is that there is a Saviour, such a gracious he finds no beam, no plank, no straw left to grasp at, only when Saviour; ei, then hold fast to him! Nay, he that putteth the law the water now penetrates to his soul, only then does he at last into thy conscience, that thou shouldest not trust in the grace resolve to seize the despised wood of the cross, only then does that thou hast obtained, is quite another. With him make no he surrender to grace or disgrace, and cry, "JEsu, thou Son of long trouble, but say confidently, Get thee away, Satan: so God, have mercy on me!" never, never put thy new man under the law.

What then doth the Lord Jesus do? Does he push him away? Does he make him beg long? Or does he set him all kinds of conditions, which he must first fulfill? Do not think this, dear reader, and even if it were told you by so many scribes, if it were But do not think now, "I have become a new man; told you by the most pious and holy men on earth, even by an therefore I have in no way anything more to do with the law. angel, do not believe it. Your life hangs on it! No, JEsus asked Admittedly, the new creature in you no longer needs the law for spoken: Whosoever cometh to me, him will I not cast out. And let itself. But you still have the old Adam by the neck. And he also all men and devils be in defiance, that they name but one sinner remains as he is until the pit. Therefore, as the bar, so also the who had truly come to JEsu, and yet had been rejected by JEsu. mirror of the law is most necessary to him all the days of his Nay, at the very moment that a broken heart seeks mercy, life, even to the pit. Therefore, as often as he trembles in you forgiveness, and help from him, he always says: "Be of good and acts out his old ways, and especially when he even tries to cheer, your sin is forgiven you. persuade you that he has now also become pious and needs the disciplinarian's help, you must be careful.

If not, hold up the mirror of terror before the face of the old hypocrite and let him feel the rod of the disciplinarian. Then you will have the right of the law.

Now that besides this custom, as a mirror, there is also another, and that for the children of God in particular, a special custom of the law, which is called the third custom of the same, of this perhaps another time.

Now God grant that we through the law may die to the law, that we may live unto God through Christ. To him who is the end of the law be praise and glory without end! Amen. H. C. S.

(Submitted.)

My dear "Lutheran"!

But how does the law behave against such a man whom Christ has accepted and pardoned? Now does it caress and caress him whom it threatened and cursed a moment ago? Oh, no, the law cannot and ought not to do that. The disciplinarian remains a disciplinarian, and therefore remains in his scolding, accusing, and condemning. But now Jesus places himself before the one to whom the law would stretch out its arm. "Go your way, disciplinarian! You have done your work, you have done it honestly. But now shake hands! He is free. I am the end of the law; he who believes in me is righteous." At this word the disciplinarian must depart. By this word the prisoner comes out of the prison of the law and into the heavenly liberty of the children of God. He is now free, really free, completely free from the law, from the whole law! To be sure, the law remains, remains the disciplinarian of the great God, and continues to rebuke, threaten, and condemn. But what is it to him? What harm can it do him? What cares he? Who asks the beadle when he hath the king's charter in his hands?

Now notice, my dear reader, if you are still living in the day, do not yet know what you are in the world for, know neither God nor yourself, but would still like to be blessed, then first of all take the law of God before you, look into this mirror with the utmost seriousness. That is the most necessary thing for you for the time being.

If, when you consider the law, you are not well, and the disciplinarian takes you sharply, and the first word of the gospel comes to your heart, turn quickly to Christ. It is not necessary for you to remain longer in the prison of the law.

If thou hast come to Christ, and hast been set free, stand fast in liberty, that Christ hath set thee free; and be not entangled again in the bondage of the yoke. Neither let thy state of grace

I feel impelled to say a few words to your dear readers. You will probably pass them on to them and tell them that they may take such words to heart. For it often happens in our dear congregations that "Lutheran" readers become untrter to you. They cancel the "Lutheran" and keep the "Evening School" and "Rundschau" instead. Now let it be far from me to want to say even one word against these papers. In my opinion, they are quite necessary publications, and I spare no effort to introduce them into the homes of our dear parishioners. Our growing youth must have entertainment. They also need instruction. The "Evening School" brings them both, and in a truly Christian way. Therefore, the more diligently our young people read the "Evening School" and thereby acquire knowledge and education, the better I like it. Also, as citizens, our church members must be acquainted with the events of our fatherland and the world. And it is a thousand times better that they read these events in the "Rundschau" than in some ungodly paper. They then have the advantage of seeing these events judged from the Christian point of view, since the godless press, on the other hand, can only gloss over godlessness and disfigure Christianity and true godliness. With rejoicing I can there-

We can only welcome it if our "Rundschau" becomes established in the homes of our parishioners and displaces the newspapers of the ungodly and the enthusiasts. It is the same with the "Evening School Calendar". If it succeeds in driving out the frivolous calendars which laugh at sin and shame, who should not rejoice!

But if the "Lutheran" is to give way to these sheets, that makes me sad. I must confess that I cannot understand how it is possible that the "Lutheran" can be dispensed with in these times. Whoever in these days asks for the incontrovertible truth, whoever does not lightly place his hope in a few pious sayings, whoever still earnestly seeks ground on which he can confidently base and build his faith, must surely have found out and still find out with what a certain, sure and confident voice the "Lutheran" represents and defends divine truth against the quite boundless confusion of all new and old religious errors. What Lutheran would not heartily rejoice in this! What friend of God and his truth would want to show such a fighter of God the door! No, he who loves our Lutheran Zion must also keep our "Lutheran" as his friend; it must be his concern to win for him still further hostels. The "evening school" does not want to take over the office that the "Lutheran" holds. It would have to cease to be an "evening school"; it would have to become a "Lutheran". It is the same with her calendar. It does not want to take the place of the "Calendar for German Lutherans," but to bring alongside it some lighter entertainment and worldly instruction. I believe *) that the dear editor of the "Evening School" and its calendar would lose all desire and love for his work if he learned that Lutheran Christians wanted to bid farewell to the "Lutheran" and be content with its sheets instead, and that they would give up the Lutheran calendar and be content with his calendar instead. For he knows what a pity that would be.

So then go to your readers and friends, dear "Lutheran," and help them to continue to find their way in the confusion of our time. Take a nice greeting from me to everyone and show them my well-meant words. And if you meet an old acquaintance who has not seen you for a long time, greet him too, and let him look into the pocket in which you have my letter. And if you meet someone who has not yet made your acquaintance, greet him too, and tell him that I wish him you as a friend for the new year.

God be with you!

Your

A. W. Frese.

To the ecclesiastical chronicle.

I. America.

Our mission to the Jews. Mr. Daniel Landsmann, our faithful missionary to the Jews, now has again five children of Israel, whom he calls his "Forschlinge", in catechumen classes. He wrote to us on December 23rd of last year, among other things, the following: "Pray for my five research children. Oh, that they would pray for the Lord of glory and the angel of God.

*)The editors can attest to the fact that this is the case, since the publisher of the "Evening School" has expressly stated this to us.

[May the covenant soon be found! Let 'Jesus Christ' be the watchword for the new year for us all. He and He alone be our Jehovah Zidkenu (Lord, who is our righteousness, Jer. 23, 6. 33, 16.)]"

W.

[Walther]

Those who talk so much about their love do so, as a rule, because they have no love, and therefore no one would know that they were such loving people if they did not make it known to the world. - With the "Church Friend," at least, this seems to be the case. "Herald and Magazine," of December 22 last, writes: "In the 'Kirchenfreund,' which has ever made so much fuss with its mild, peace-loving Lutheranism, the Missouri Synod is now usually called by the name of 'Stephanists.'" - Probably, therefore, the "Church Friend" considers all Lutherans to be Papists, because, as is well known, Luther and his assistants were Papists first.

W.

[Walther]

Where fanaticism drives the sectarians is also shown by the fact that recently members of an American congregation had the following advertisement thrice inserted in a political paper, "*Washington Evening Star*": "The prayers of the people of God are earnestly desired for the thorough cleansing of a young congregation, whose pastor and officers, quite against the wishes of their members, are obstinate tobacco users." G.

Methodist preacher. In order to attract the public's attention to their business, a Rochester company had advertised in the newspapers that they would like to make a nice present to a bride and groom who wanted to be married in their shop window. One was indeed found, and a Methodist preacher condescended to perform the marriage ceremony! G.

II. foreign countries.

Christian parochial schools. In almost all countries of the world the State wants to tear the schools away from the church and claim them for itself. The devil knows very well that he can do no greater harm to the church than by robbing it of its children and educating them in a secular way instead of a Christian one. Recently a dispute has arisen even between the Turkish Emperor and the Greek Universal Patriarch in Constantinople. The Turk wants to follow the example of the Christian rulers of our time by taking from the Patriarch of Constantinople at least the right of supervision over the Greek schools, which the Patriarch has always had, and handing it over to the state authorities. Against this not only the patriarch, but also the synod and the council of the Greek notables have protested, but have also decided, if this does not help them, to demand their dismissal. According to this, it seems as if the members of the Greek Church have a greater concern for the Christian instruction of their children than many members and whole synods of our Lutheran Church.

W.

[Walther]

Who are the worst adversaries of the Lutheran Church at present? Pastor Rübenstrunk answers this question in a booklet entitled: "Wider die falschen Lutherverehrer" ("Against the False Admirers of Luther") as follows: "The worst adversaries, consciously or unconsciously, call themselves Evangelical (Unirte) or Protestant, some even Lutheran Christians, boast of the Lutheran Reformation and often, especially at Reformation and Gustavus Adolphus festivals, cannot speak highly enough of Luther. What would a person unfamiliar with our circumstances say if he learned that these eulogists at the same time help to destroy Luther's work, for whose sake his name is worth mentioning, namely the church of pure Word and Sacrament, partly through direct hostility, partly through their indifference? This is certain: everyone who belongs to the Union, whether with enthusiasm or with inner reluctance,

Der Lutheraner.

The Lutheran Church is giving itself away, and we, the small group that has remained faithful to its mother through God's grace, have to defend the good right of the Lutheran Church, partly for our own sake and partly to punish the apostates, in spite of the Union and all the powerful people on earth who protect it; even if such a defense on the part of others would only earn us scorn and ridicule and the reproach of arrogance and arrogance. - You know how the jubilee year of 1830 was misused to lead the Lutheran Church into the bondage of the State Union; let us not misuse the new jubilee year for new mischievousness, but, as it is written: let him who calls the name of Christ depart from unrighteousness, so let our jubilee motto also be: let him who wants to be a Lutheran Christian purify himself from the Union and all State Churchism! Then we shall truly honor the memory of Luther to a lasting blessing, while all other festivals of honor will be consumed like the steam that passes through the air."

The last popes before the Reformation.

The papists do not disdain to put Luther's life in a false light by ungodly slander. In this way they seek to undermine the work of the Reformation and to quench their hatred of everything that is not Jesuit and papal in doctrine and life. But be that as it may, their pranks affect neither Luther nor the Reformation, and fall back upon themselves. If they take pleasure in filth and filthiness, and if it is their delight to recount deeds of shame, they may read the history of the last popes before the Reformation with open eyes and write it honestly. There they will find enough nefariousness; the most outrageous things are historical facts. We will mention some of them in brief:

"Pius II's successors up to the Reformation were almost all heroes in dissoluteness, depravity, or at least unspirituality."

"Sixtus IV († 1484, that is, a year after Luther's birth) increased his papal revenues by establishing brothels in Rome, practiced nepotism more shamelessly than any of his predecessors, and did not disgrace himself by being a participant in the atrocious conspiracy against the Mediceans in Florence."

"Innocenz VIII († 1492) called the Christians to war against the Turks, and had himself paid as jailer by the Sultan, whose brother he held captive. He has also the ghastly merit of having made the witch-process native to Germany, and his paternal care of his sixteen illegitimate children brought him, in popular jest, the fame of being truly a father of the fatherland (*Octo Nocens* *) genuit xu6ro8, totictsmgue pue1la8; Hüne msrito, xotuit 6leere Komu patrem.)."

"Alexander VI († 1503) was an active, powerful and despotic political prince. To achieve his ends he spared no means, and had no hesitation in allying himself with the hereditary enemy of the Christians against the most Christian king of France. In impudent fornication (he is generally accused even of incest with his own daughter Lucretia) and in shameless nepotism he is without equal among the successors of Peter (?). He burned the Florentine reformer Savonarola at the stake, and finally died of poisoned wine, which his son, Caesar Borgia, a monster in all vices, had mixed for a rich cardinal."

*) Allusion to his name Innocens; eight boys begat the guilty man, and as many girls.
Him Rome could rightly call father (Papa, Pabst).

"Julius II († 1513) was a mighty, manly warrior; his only ambition was the liberation of Italy for the enlargement of the Papal States."

"Julius was succeeded by Leo X. († 1521) of the noble house of the Mediceans, a man of the finest classical and artistic! education, opulent, fond of splendor, and extravagant, frivolous and benevolent, who lacked all sense of religion and the Church." (Short, "Textbook of Church History.")

(Elsasser peace messenger.)

The intimate communicant.

When Balthasar Meisner, professor of theology in Wittenberg, after much hard work for the edification of the church and after many hot battles for the preservation of pure doctrine, finally saw his death approaching (already in the 40th year of his life), he immediately had Holy Communion served to him. After this had happened, he lifted up his eyes and prayed thus: "O Lord Jesus, you have fed me with your body and watered me with your blood; therefore I believe that you will give and give me everything. I wrap myself wholly in thee, I cling wholly to thee" (herewith he closed his arms around his body and shook himself with all his might, as if he wanted to embrace and heart the Saviour himself who was united to him) "and will not let thee go. O Lord JESU, you feed and water this body of mine, therefore it cannot remain in the earth, but must one day rise and come forth again." Then he turned to the weeping bystanders and addressed them with the following words: "You wretched people who are standing there, you are in the valley of tears; I am coming into the hall of joy. You may think that evil is happening to me, but you do not know how good it is for me. You poor beggars, all is darkness about you; in heaven there is light; there I will go, there I am a true baron, and am done with all toil and labor." On the following day, December 29, 1627, the tired, faithful worker and brave fighter passed away blessed in the Lord, as an example that one can be seriously zealous for the pure Word of God and still be a devout Christian. W. [Walther]

(Submitted.)

Solicitation.

It has been regretted and lamented from many sides of his time that neither descriptions nor sermons of our jubilee celebration in 1880, which were held there, have appeared in the form of a book, so that one could have preserved a lasting memory of it; And now, last November, we again celebrated such a wonderful festival, namely Luther's 400th birthday, and the faithful God let it succeed in such a very special way and blessed it so richly that every faithful Lutheran had to be astonished about it and thank God for it from the bottom of his heart. It has also become quite clear that in this time of ours, after the long night of nationalism, God has once again given us a living knowledge of what he once gave us through Luther; and that especially our American Lutheran Zion, through the diligent service of faithful men over decades, has been led back to the old treasure of the Reformation and has taken hold of it alive and with a grateful spirit. The manner in which such jubilees have been celebrated has always shed light on the spirit that reigned in the church at that time, and the festivities now being held in all our congregations with such great enthusiasm show that a true Christian and Lutheran spirit has come to reign in them and rules among them. It would be a double pity if this time, too, no greater and more comprehensive testimony were to come down to our children and posterity. Therefore, the undersigned has decided, with regard to the past Luther Jubilee

to compile a book, similar to the well-known "memorial" of the jubilee celebration of the Concordia Formula of 1877, and thus to offer something complete, clear, and lasting about the Luther celebration. He therefore cordially requests the dear fellow ministers within the Synodal Conference to be helpful to him in doing so, by providing him with written or printed information about how the Luther Festival was celebrated in their country.

The following would need to be considered:
1. the book shall contain: Sermons, dispositions, speeches, songs, descriptions of the celebration of feasts in the various churches. Therefore, what is not related to it will not be included.

(2) Every one who sends in a communication is requested to state the name of his parish, and in what place it is situated, as well as his own name.

(3) Where the sermon is too long (which will probably be the case with many), it should be shortened by the sender when it is copied, so that the book does not become too thick.

(4) In order that everything may remain original, that is, one's own work, each one should make the changes and improvements to his sermon that seem necessary to him himself, and not leave this to the editor.

5. do not use the letter form in your submissions, but write the above-mentioned things on large paper in *Fools Cap* format, specifically and alone; however, any personal wishes and remarks intended only for the editor should be written on a separate sheet. Do not spare the paper, and write legibly.

6. send the sermon in the language in which it was preached, be it German, Norwegian or English.

7. by mid-February at the latest, everything concerned should have been sent in.

In asking the dear brethren not to let the effort resulting from this be wasted for the sake of the great benefit that they can thereby create for the glory of God and for the benefit and piety of His Church, I ask at the same time that all submissions be made to my address below.

Itev. H. H. HumLsr, 62 INeinont 8tr, Laltimore, N.Y.

Ami. Sunday of Advent the new Lutheran Church I in Town Nich, Cook Co. Ill, was dedicated to the service of the Triune God. The solemn sermons were preached by I?k. Hartmann and Martin. E. Hieher.

The Lutheran congregation of St. John's in Town Berlin, Richland Co., Dakota, dedicated their newly built church to the service of the Triune God on the 2nd Sunday of Advent. The undersigned local pastor offered the dedicatory prayer and preached the preaching and afternoon sermon. R. Kühler.

On the 3rd Sunday of Advent the congregation at D orchester, Clark Co, Wis, dedicated their new little church to the service of the Lord. The dedicatory sermon was preached by Mr. 1^ W. C. Schilling of Stevens Point, undersigned said the dedicatory prayer and preached in the afternoon in English. Bro. Otte.

Church consecration and introduction.

On the 3rd Sunday of Advent the Lutheran congregation here was able to consecrate the Zion Church, which was built for a district of the congregation. The pastors I. Strafen, H. Löber and L. Osterhns preached. In the noon service of the church consecration day, Pastor I. Schütte, who had been appointed to the Zion Church, was inaugurated by the undersigned in accordance with the commission he had received, with the assistance of U!? Löber and Strafen into his office.

Milwaukee, Wis. G. Kühle, U.
Dear Brother's address is:
Uev. 3. Ioiusttv,
Oor. Isortü uuü l'ouck 6u I,U6 ^vo.,

Conferenz - Ads.

Buffalo Districts Pastoral Conference held in Buffalo on January 8, 1884. Aug. Senne.

The mixed pastoral conference of Milwaukee and vicinity will meet at Mr. U. Kuechle's church January 14 at 2 o'clock in the afternoon. The meetings will close on January 16, at 11:00 o'clock in the morning. Anyone who wants a place to stay, let me know at times. G. H. A. Löber.

The German-Norwegian Pastoral Conference of Northern Wisconsin will hold, s. G. w-, its meetings January 28-31, 1884, at Merrill, Wis. - Early registration is requested by the local pastor. Chr. Purzner.

Ordinations and introductions.

Candidate G. Lübker was ordained and introduced on the 2nd Sunday after Trin. in the Dieieinigkeits-Gemeinde near Juka, Jlls. by order of Mr. Präses Wunder.

K. A. Meyer.
Adrcsse: Rc:v. E. Imebllem, lluku, Nuriön 6o., III".

Mr. Louis Ernst, Candidate of Theology, was ordained and introduced on the 2nd Sunday of Advent in the congregation at Corn Hill, Williamson Co., Texas, by the undersigned on behalf of Mr. President Stiemke. G. Birkmann.

Address: Usv. Il>oui8 Lm8t, Eoru Uill, ^Villiumi8on 6o., Nex.

On the 2nd Sunday in Advent, Mr. U. I. Merkel was introduced to his congregation at Sterling, Ill, by order of the Hon. Mr. President Wunder, by the undersigned. Br. Lußky.

Commissioned by the Presidency of the Michigan District, I inducted Mr. U. E. G. Franck into his new office at Big Rapids, Mich. on the 2nd Sunday of Advent. H. Lemke.

Address: Rvv. L. 6. l'iuudc, Litz Knpi(18, Nidr.

Mr. U. Friedrich Schröder, until now in Sodus, was introduced in Kankakee, Ill. B. Burfeind, by order of Mr. Präses Wunder on the 3rd Sunday of Advent, the 16th of December 1883, by the undersigned, assisted by Pastors G. W.

By order of the Hon. Pres. Western District, Mr. U. W. Lüker, who had resigned the office on account of ill health, but is now recovered, was ordained and inducted by the undersigned at his congregation at Templin, Wabaunsee Co, Kansas, on the 4th Sunday in Advent. H. C. Senne.

Address: lisv. Imoker, NSMMN, 1Vn.1)UUU866 Oo., Uun8.

Church dedications.

On the 4th Sunday of Advent we moved back into our renovated church and solemnly consecrated it. Praise God! Besides the undersigned, the following preached at this celebration: Mr. U. Sauer from Fort Wayne in the morning and Prof. Diederich in the afternoon, the latter in English.

Logansport, Jnd. I. H. Jox.

Income to the Illinois district treasury:

For the synodical treasury: Penitential and Thanksgiving Day Collt. from U. Mayer's congregation in Bremen H5.15. By U. Müller von der Gern, in Kankakee 10.00. Half of the Colt, on the 1st Sunday of Advent by the Gem. in Addison 15.53. Coll. on the Luther Jubilee by U. Hahn's Gem. in Staunton 16.00. Harvest Feast Coll. by U. Döderlein's Gem. in Homewood 10.34. Coll. by Ü. Gößwein's Gem, in Altamont 5.44. By Chr. Bockelmann, Reformation Feast Coll. of U. Wangerin's congregation in Sumner, 10.00. By Chr. Hänsgen of U. Mennicke's congregation in Rock Island 30.00. Harvest Feast Coll. of U. Love's congregation in Wine Hill 20.00. By U. Hansen's congregation in Worden 10.90. (Summa H133.36.) For the building fund in Springfield: U. Brauer's Gem. in Crete 60.22. To the new building in St. Louis: U. Hahn's parish in Staunton 41.50. By 1'. Brewer's congregation in Crete 362.00. By U. Karth at Worden from H. Sievers Sr. 10.00, H. Sievers Jr. 5.00, W. Hering 10.00, A. Hunike 1.00, L. Henke 8.00, H. Roffmann 2.50, Friedr. Priesmeyer 2.00, H. Albrecht 8.00, H. Henke 2.50, W. Peters 1.00, Fr. Heinemeyer 2.00. U. Baumann's parish in Broadland 6.75. U. Strieter's parish in Proviso 20.75 & 5.00. U. Schäfer's parish at Renault 5.40. By Chr. Bockelmann, Collecte on Luther anniversary of U. Wangerin's parish in Sumner 6.50. By I?. Mangelsdorf at Genefeo by I. E. 2.00, H. A. 1.00. (NL. The receipts in the "Luth." No. 23 27.75 are also from sr. Gem. in (not at) Geneseo.) By 1?. Norden from the parish in Lindenwood 5.25. By Chr. Hänsgen from k. Mennicke's Gem. in Rock Island 20.00. tL. Traub's Gem. in Peoria, 2nd Sdg. 50.00. By IL. Neinke in Chicago by I. Wuerrfel 10.00, I. Karau 5.00. By 1>. Dorn in Pleasant Ridge by Heinrich Kuhl- mann 15.00. k. Wille's Gem. in Pekin 25.00. (p. G633.15.) 'For mission to Jews: by tl>. Angels of etl. members s. Gem. in Columbia 1.65. wedding collecte at C. Seegers in Proviso 9.13. By??. Succop in Chicago from H. Hedder 2.00. By b'. Wagner das. by widow Schmidt 1.00. H. Noack in Marissa 1.00. (S. K14.78.) For emigrant mission in New Aork: k. Meyer's congregation in Lincoln 7.00. From Chicago: congregation in k. Bartling's church at?. Keyl's lecture 49.60, at 4?. Reinke's church 40.50: by 1>. Reinke by Mrs. S. 1.00; by k. Lochner's Gem. 22.97; by 1?. Engelbrecht from sr. Gem. 23.50, by K. Wegner .50, W. Bartels .50, Elise Eichmann .10, FrI. Stephan .50; by k. Succop from H. Hedder 5.00. (S. K151.17.) ToHouseholdin St. Louis: By Teacher Waschilewsky from the Gem. in Venedy 22.75. For poor students in St. Louis: By teacher Waschilewsky from W. Hülskötter in Venedy 5.00. By Il>. Engelbrecht in Chicago by Mrs. Range 5.00. By b'. Holiday in Colehour from the Jüngl. - Verein for E. Base 4.00. Through Engelbrecht in Chicago from D. for K. Dallmann 17.00. (S. H31.00.)

To the household in Springfield:?. Hansen's congregation in Worden 14.50. Part of coll. at Lutherjub. of U. Sapper's congregation in Bloomington 20.00. Coll. at harvest festival of k. Hahn's Gem. in Stauuton 15.75. By?. Loßner in Lake Zurich 6.00.?. Meyers Gem. in Lincoln 20.00. By teacher Wa- schilewsky of the Gem. in Venedy 22.75. Coll. at the Lutherjub. of k. Mießler's Gem. at Carlinvillc 8.00. By U. Dorn at Pleasant Ridge, Coll. sr. Gem. 7.25. (S. tzll4.25.)

For poor students in Springfield: Part of the Coll. at Lutberjub. by?. Sapper's congregation in Bloomington 32.00. 1?. Döderlcin's congregation in Homewood 6.05. Through k. Engelbrccht in Chicago by H. Kasch 5.00. For Hubert: By?. Brauer's congregation in Cretc 9.45.?. Bohlen's comm. in Lyons 6.00. By ?. Gößwein in Altamont from the Jüngl.-Verein for A. Mundt 4.00. From the Frauenverein in Rock Island for A. Mennicke 4.00 and Fr. Kroger 4.00. From Chicago: by?. Hölter from H. Eilenberger for O. Maaß 5.00; by k. Wunder for W. Licht: from the Jüngl.-Verein 5.00, Jungfrauenver. 4.00; by k. Engelbrccht for L. Benbin from the Jüngl.-Verein 14.00; by?. Succop for B. Mohr of the Young Men's Association 2.00; by?. Reinke for H. Bode of Mrs. S. 3.00. By 1*. Feiertag for G. Woltcr from Jünglings Verein 4.00. By?. Hansen in Worden, ges. on H. W. Lüker's baptism of a child for G. Lienhardt, 5.00. (S. H124.50.)

For poor students in Fort Wayne: H. Gehrke in Addison for Ad. Bartling 5.00. From the Women's Association in Rock Island for F. and G. Möllcr 8.00. By I?. Schuricht in St. Paul for K. Albrecht: Coll. of the Gem. 24.00 and ges. on Aug. Melchow's Hockzeit 4.00. (S. P41.00.)

For the Addison treasury:?. Lochner's church in Chicago 18.40. By?. Engelbrecht the. of s. church 12.00, Mrs. Köritz 5.00, Mrs. Treide 1.00. (S. H36.40.)

For poor students in Addison: By Kassirer Birkner in New Aork 3.82 and for L. Reisig 10.00.?. Beyer in Brooklyn for Ch. Merckenschlagcr 20.00. By?. Streckfuß in Chicago for Gust. Brauer by I. Scheel 2.00 u. for I. Rauschert by N. N. 2.00. By Kassirer Eißfeldt in Milwaukee for T. Hinz 20.00. Half of the Coll. at the double wedding of Th. u. M. Kolb in Niles for M. Singer 10.00. By I?. Wunder in Chicago for Th. Deffner: from the Young Men's Association 5.00, from the Young Women's Association 8.00. By 1?. Witte in Pekm for I. Raß 13.50. (S. H94.32.)

For poor students in Milwaukee: By ?. cancer in Aurora from Marg. Meyer for H. Sieving 5.00. From the Women's Association in Rock Island for E. Mennicke 4.00. By ?. Wunder in Chicago for A. Leutheußer from the Young Men's Association 5.00, Young Women's Association 4.00. By k. Wagner in Cbi- cago by P. for H. Preckel 20.00.?. Hansen in Worden for l>. Rösch's sons 20.00. By the same for A. Merz from the community in Worden 8.25, sent on Helmann's wedding 5.10 and from N N. .75. By H. Bade in Jork Centre for A. Hinze 5.00. (S. H77.10.)

For the Progymnasium in Milwaukee: half of the Coll. on the 1st of Advent from the Gem. in Addison 15.52. 1?. Baumann's Gem. at Pluto 5.25.?. Felten's Gem. in Washington Heights 8.32. By 1?. Lenk of Trinity and Cross Gem. in & near Millstadt 16.50. By Teacher Clüver in Addison of F. Mesenbrink 2.00, F. Lübrs 3.00, H. Niehus 1.00. By H. C. Zuttermeister of 1?. Wagner's Gem. in Chicago 16.00. By Cb. Hänsngen from 1?. Mennicke's compound in Rock Island 63.20. For construction: I?. Hansen's compound in Worden 14.00. I?. Brewer's congregation at Cretc 60.23. Coll. at Luther-Jub. of?. Döderlcin's congregation at Homewood 58.03. I?. Strieter's parish in Proviso 12.00. Coll. on Luther's jubilee by?. Bohlen's parish in Summit 10.00. Coll. on Luther's jubilee by 1?. Mießler's congregation in Carlinvillc 8.00. By?. Reinke in Chicago by L. Dice 5.00. I?. Koch's congregation in Wheaton 3.50. By?. Baumgärtncr: from the congregations in Huntley 5.42, Marengo 4.67, Belvidere 7.58. For the purchase of a piano:?. Hölter in Chicago 5.00. (L>. H324.22.)

For sick pastors and teachers: By?. Ponitz in Sigel of C. Burre 1.00, Joh. Voigt .50, Albert Dorow 1.00. (S. H2.50.)

For?. M. Wyneken: By?. Engelbrecht in Chicago from Mrs. Treide 1.00.

For the widow's fund: By?. Noack: contribution 4.00, by the congregation in Lansing 5.40, by widow N. .40, N. R. .67. Coll. by?. Goesswein's congregation in Altamont 3.66. By Chr. Bockelmann, harvest festival coll. by 1*. Wangerin's Gem. in Sumncr, 8.76, By teacher Waschilewsky of Gem. in Venedy 7.00. By?. Love in Wine Hill by H. v. d. Lage 1.25. By?. Dorn in Pleasant Ridge: contribution 2.00, Harvest Festival Coll. 12.00. k. Switches Gem. in Red Bud 5.00. (S. H50.14.)

For inner mission: By?. Bartling in Chicago by H. Lips 3.00 u. by 1?. Hölter das. by Mrs. S. Merket 1.00. (S. K4.00.)

For the orphanage near Boston: Through?. Engelbrecht in Chicago from Clara, Ella and Frieda Treide each .50. (p. K1.50.)

For studying orphans from Addison: By 1?. Succop in Chicago from Fr. Dabclstein 2.00 and by?. Bartling the. from Aug. Buske .50. For Julius Nickel: By Ch. Heidemann in Addison 1.00, H. Gchrke the. 2.00. (p. P5.50.)

For the South Bend community... Strieter's parish in Proviso 8.00.?. Pissel's parish in Benson 12.00. (p. P20.00.)

For the Gem. in L-titlwater, Minn.:?. Wagner's Gem. in Chicago 20.00.

For the township of Fairmont, Minn.:?. Strieter's parish in Proviso, 7.00. By... Noack's parish in Dalton, 10.28, by Miss N., .35...? Pissel's apartment in Benson, 2.00. Wagner's Chicago compound, 20.00. (p. H39.63.)

For the commune of Davenport, Iowa:?. Brauer's Gem. in Crete 18.82.?. Wagner's Chicago collection, 10.50. (p. K29.32.)

For the commune in Dresden, Saxony:?. Schieferdecker's parish in New Gehtenbeck, 13.00... Engelbrecht's church in Chicago, 71.50... Gruppe's church in Rodenberg 20.00. (Summa H104.50.)

Addendum

to the receipt of Dec. 1 ("Luth." No. 24.): For mission to the Jews: By?. Holtermann in Lost Prairie, part of the Missionary Coll., 10.00.

Addison, Ill, Dec. 15, '83. H. Bartling, treasurer.

[7] Incoming to the Coffee of the Eastern District:

For the synodical treasury: from the congregation in Wolcotts- burg K4.00. congreg. in Nortk East 3.85. Gcm. in East Boston 4.00. (S. .HU.85.)

For the widow's fund: A. G. 1.00. ?. Sieker 10.00. ?. Tramm 4.00. Triune congregation in New Aork 25.25. High time coll. at Bro. O. Lobrmann's in Richmond 12.10. G. Ettfler 1.00. (p. S54.35.)

For the mission to the Jews: By treasurer Bartling 30.87 and 15.00. By?. Tilly .10. Chr. Lindentop 1.00. From the mission fund of the parish at Schencctadn 5.00. Parish at Traccy, Jnd., 4.50. Rebekka Oberstedt by?. König 1.00. Parish at Ellicottsville 6.23. Parish at Elkhart, Jnd., 6.00. Parish at Bayonne, N.. I-, 11.00. Duxck Kassirer Schmalzriedt 12.00. Dreieinig! Gem. in New Hork^26.30. Mrs. Schreiber by k. King 1.00. (S. H120.00.)

For inner mission: congregation in Wellsville 11.00. congregation in Washington, Coll. on 23rd S. Trin., 17.05. German in Washington 3.00. Hartmann in Charlottesville 5.00. congregation in Berghol; 6.50. Father Mich. Krebs at Pittsburgh 3.00. Gem. at Ellicottsville 8.00. (S. H53.55.)

To college tuition: comm. in Wellsville 38.63. Three>some! comm. in New Der! 9.35.

For negro mission: By 1'. Tilly .55. Christianlcb- collecten in Wellsville 4.50. From the charity fund of St. Matthäusgcm. in New Hork 50.00. (S. H55.05.)

For the Progymnasium in New Aork: Congregation in Haverstraw 4.05. Jubilee coll. of the Trinity Congregation in Buffalo 81.00, also of the Congregation I?.. Frey's in Albany 25.28. Thank-offering for happy delivery of Mrs. Steinfeld in Buffalo. Buffalo congregation 1.00. Schencctady congregation 15.71. Vergholz congregation 5.96. Ed. Kraus wedding coll. in Richmond 11.00. Tonawanda congregation 12.71. St. John's congregation in Brooklyn 31.00. (p. H189.71.)

For the college building in St. Louis, St. Matthew's parish, Rondout, 8.86. ?. Äbner's congregation in Pittsburgh, surplus of Jubilee coll., 430.62. St. Matthew's congregation in New Dort 500.00. Jubilee coll. of Trinity congregation in New Hör! 46.25, St. Paul's Gem. in Baltimore 75.50. Kingsville's Gem. 4.00, Philadelphia's Gem. 30.68, k. Stutz's Gem. in Albany 67.00, Washington's Gcm. 39.84, Alexandria's Gem. 7.48,?. Hein's Gem. at Pittsburgh 30.00, posttr. by?. Senne 5.00. (S. H1245.23.)

For sick pastors: k. Sieker 5.00. Father Mich. Krebs in Pittsburgh 1.00.

For the traveling preacher's fund: wedding coll. at Heinr. Dreyer's in Johnsburch 4.00.

For the orphanage near Boston: Congregation in Wellsville 15.22. Congregation in Basswood Hill 9.00. Henry Gauss 1.00. H. Fette in New Pork 2.00. Charity fund of St. Matthew's Congregation 50.00. Mrs. Treide in Baltimore 5.00. congreg. in Cohocton 6.90. Ans Bergholz .42. wedding coll. at Aug. Hetzer's in Richmond 5.00. congreg. in Tonawanda 13.55. by Kassirer Schmalzriedt 7.00. St. Marcus congreg. in Brooklyn 34.00. (p. H149.09.)

For the orphanage at Mount Vernon: election guardian New Park 1.00. By?. Sieker of limbs sr. Gem. 21.50. (S. H22.50.)

For the Taubstum men: H. Fette in New Dort 2.00. Gem. in Bergholz 4.50. From the charity fund of the St. Mat- thäusgem. in New Kork 50.00.

For the orphanage near St. Louis: Mrs. Treide in Baltimore 5.00.

For the orphanage at Addison: Mrs. Treide in Baltimore 5.00.

For the orphanage near Pittsburgh: Father Mich. Cancer in Pittsburgh 5.00.

For poor students in St. Louis: Wedding coll. at E. Meyer's in Basswood Hill for Theo. and H. Engelder 5.50. Lei- chen celebration coll. at the funeral of the widow Garling in Wolcotts- ville 1.05. From Bergholz for Böse 3.37.

For poor students in Fort Wayne: W. Schäfer and wife in Hartem for Merz 8.00. Mrs?. Föblinger for dens. 2.00.

For poor students in Springfield: Gem. in Kings- ville from the mission box 5.00.

For poor students in NewAork:?. Braunwarth's Gem. for Th. Fleckenstein 3.16.

For poor students in Addison: Women's Association of Trinity Gcm. in New Pork for Reißig 10.00.

For the congregation in Dresden: congregation in Rondout 5.00. Jmm. congregation in Baltimore 25.00. Wedding coll. at Heinr. Dreyer's in Johnsburch 4.00. congregation in Wolcottsburg 2.50.?. Frey's church in Albany 10.00. Church in North East 8.50. (Summa P55.00.)

For the congregation in Chemnitz: Jmm.-Gem. in Baltimore 23.00. Threefold!.-Gem. in Buffalo 33.00.

For the congregation inPlanitz: Jmm.-Gem. in Baltimore 23.00.

For the congregation in Utica: By Kassirer Bartling 2.30. Zion congregation in Boston 8.00. Ellicottsville congregation 4.18.

For the community in D anb ury : By Kassirer Bartling 6.47.

For the congreg. in Nochester: Zionsgem. in Boston 22.00. Nacktr. by 1'. Senne 7.00.

For the congreg. in South Bend: Mrs. Brust in Williamsburg 5.00.

New Aork, Dec. 10, 1883. I. Bir! ner, Cassirer.

Entered the coffee of the Iowa - District:

For the synod treasury: communion collections from?. Guenther's congregation in Boone -H7.88. Neformation feast collections from: k Diederich's Zion's congregation in Hampton 7.00,?. Lobr's congreg. at Sherrill's Mount 6.50,?. Brusts congregation in Dubuque 5.00. Jubelsestcoll. of:?. Büngers Joh. congregation 3.60, Cbristus congregation 4.70. (S. H34.68.)

For the new building in St. Louis: By?. Studt from Julius Studt 5.00. Collections at the Jubilee: By?. Mezger's congregation in Waterloo 23.79, I?. Bretscher's commune at Hanover, Tshp. 100.00, ?. Strobel's parish of Denison 10.06... Reisinger's parish of Wilton 10.50, I?. F. Ebler's J.C., 11.40... Lohr's parish in Sberrill's Mount & by himself 9.50, ?. Brammer's parish at Lowden 18.00... Brandt's painting at Clarinda 6.48,? Guenther's painting in Boone 18.32,? Händschke's compound at Sumner 12.20,? Herrmann's compound at Stare Centre 15.20. Through?

Der Lutheraner.

Herrmann by Mrs. H. Hartwig 1.00, school children coll. 4.37. By k. Deckmann: from sr. Gem. in Atlantic 7.00, by Wwta 6.50, by Audubon 10.00. By k. Seßler 5.07, sr. Gem. at Sheridan Tshp. 13.30, at Grant City 1.5l. By 1'. Matt field by sr. Gem. at Lincoln Tskp. 4.00. By U. Bretscher from Chr. Neddermeyer 1.00. Collections on Jubilee: from k. Weber's Gem. at Boone 12.48, U. Reinhardt's Gem. 16.50, 1'. Bähr's Gem. in Dexter and at Van Meter 5.50, k. Mertens' Gem. in Colfax Tshp. 5.22. By k. Horn in Bremen Co. coll. sr. Gem. 11.50, at Hrn. Joh. Kehr's house dedication ges. 9.85. st'. Zürriers Joh.-Gem. 13.02. (p. 8368.27.)

For inner mission in Iowa: By k. Zürrer: by Heinr. Richter jun. 3.00, H. K. Meier.50, Heinr. Richter sen. 2.00. By?. Horn, half of the mission festival coll. in Maxfield 33.25. By k. Mezger by Th. Schulze 2.50. k. Handel's parish in Sumner 3.38. By st'. Wiegner, part of the Missionfestcoll. sr. St. Ansgar, 5.50. By k. Herrmann, part of the missionary festival coll. in State Centre, 10.00. k. Studt 1.00. By 1'. Zürrer, harvest festival coll. sr. Job.-Gem., 10.49. By 1'. Bretscher, part of the mission festival coll. sr. Comm., 20.00. By 1'. Brandt, harvest festival coll. sr. Congregation at Clarinda, 7.70. Reformaüonsfestcollecten: by st'. Reisingers Gem. at Wilton 11.50, 1'. Brummers Gem. .at Lowden 12.96, st'. Heinke's comm. in Bauer 3.45. By st'. Machmueller, rbeil rebursement^ of the cost of a wagon, 60.00. By t'. Bretscher of sr. Filialgem. in Charter Oak Tshp. 5.22. By k. Deck- mann of s. school children in Atlantic 1.50. By k. Heinicke, part of the Harvest Festival coll. of sr. Cong. in Dillon 4.00. (S. 8197.95.)

For general inner mission: Through k. Brust, lubelfestcoll. sr. Gem. in Dubuque, 11.70.

For Judenmission: By st'. Zürrer by Ernst Richter 1.00. By k. Studt by F. Völz 1.00, Ph. St. 100. By k. Wiegner, part of the mission festival coll. sr. Gem. in St. Ansgar, 5.50. By k. Herrmann, part of the Mission Festival Coll. in Siate Centre, 5.00. By k. Bretscher, part of the Mission Festival Coll. sr. Gem., 3.10. By 1'. Strobel at Denison by Mrs. Lieber, .50; C. Hartwig & W. T. S., 1.50 each; Mrs. Braun & G. Allvater, .25 each. (S. 820.60.)

For negro mission: Through st'. Zürrer by Ernst Richter 1.00. By st'. Bretscher, part of the mission festival coll. sr. Gem., 5.00. By 1'. Baumhöfener, communion coll. of the Joh.-Gem. at Victor, 5.00. (S. tzll.00.)

For emigr. mission in New Aork: By k. Heinke, Coll. sr. Gem. in Bauer on Thanksgiving Day, 3.53. Through st'. Zürrer by Heinr. Richter sen. 1.00. (p. 84.53.)

For the deaf and dumb: By k. Studt from M. D. Studt 5.00. By 1' Baumhüfener, s. at the wedding of Mr. Job. Ahrens, 8.00. By k. Zürrer from H. Richter sen. 1.00. (p. 814.00.)

For the orphanage near St. Louis: By 1'. Mattfeld of sr. Gem. in Centre Tshp. 2.40.

For the orphanage in Addison: By k. Reistnger, thank offering of N. N-, 2.00, wedding coll. 4.00. By st'. Zürrer by H. Richter sen. 1.00. (s. 87.00.)

For poor Iowa students : By t*. Guenther in Boone, at the infant baptism at Mr. H. Bracklow's, 5.00. From the collection bag of St. John's parish at Monticello 17.77. 1?. Baumhöfener's parish at H omestead 14.00. By k. Brandt at Clarinda, thank offering by Mrs. F. Gundermann, 3.00. By

Weaver at Boone, ges. at the wedding of Hermann Meyer, 8.50. 1'. Wiegner's Gem, in St. Ansgar 8.75. k. Zürriers Joh.-Gem. 8.66. (p. H65.68.->

For the Gem. in Davenport, Iowa: by Cassirer H. Bartling 23.50, 13.42 and 18.82.?. Horn's Denver Gem. 11.91. (S. H67.65.)

For the comm. in Fairmont, Minn: k. Händschke's comm. in Sumner 3.90.

For the community of Rochester, Minn.: By k. Guenther in Boone from H. Hager 1.00. By?. Maaß in Fenton from W. Schmidt 1.00. By k. Zuerrr from sr. Joh.-Gem.: by H. Richter sen. 1.00, Wilhelm Schulz .75, H. Beermann sen. .50, John Warnte 1.00, H. Beermann jun. .50, Fr. Meier 1.00, Jul. Ologge .50, Chr. Strübing .25, H. Clünder.50, Fr. Blündcr .25, H. Grünhagen 5.00, Hartwig Meier uud Konrad Richter 1.00 each, Karl Neckels 2.00, Chr. Hörmann 5.00, K. Dobbertin u. Fr. Stöckmann 1.00 each, Fr. Eggert.50, D. Pauling 3.00, H. Hörmann 2.00, H. Richter Jr. 1.00; from Drcieinigk. parish south of Marcus: by Bro. Bauer, Jobn Dorr 1.00 each, Bro. Fuhrmann, C. Schuster, I. Arf, I. Grauer and Jak. Tiegel .50 each, W. Geist, I. Geist, W. Krüger .25 each, from the preaching place on Mill Creek: by Herm. Brasch 1.00, G. Brasch, C. Scl^midt, C. Drifke, P. Hescenius & Anton Schäfer .50 each, Claus Harmsen.25. (S. H39.75.)

For the Gem. in Dresden, Saxony: k. Baumhöfener's Gem. at Homestead 9.00. k. Greif's Gem. at Davenport 3.12. k. v. Stroke's Joh. Gem. at Monticello 19.76. (S. H31.88.)

ZumHaushaltin Springfield: Durch 1'. Zürrer by Mrs. Richter sen. 1.00.

To the household in St. Louis: By 1^.. Zürrer of Mrs. Richter sen. 1.00.

To the household in Addison: By 1*. Zürrer of Mrs. Richter sen. 1.00.

For 1^.. M. Wyneken: By k. Zürrer from Mrs. Richter sen. 1.00.

For emigrant mission in Baltimore: Through iL. Zürrer from H. Richter sen. 1.00.

Monticello, Iowa, Dec. 15, 1883. h. Tiarks, Cassirer.

Income to the Michigan District coffers:

To the synodal treasury: Jubelfestcollccte of the congregation in Sebewainq H31.50. From the congregation in Jda 9.50. 1?. Hügli 1.00. (Summa H42.00.)

For our educational institutions: Jubilee Coll. of Congregation at Frankentrost 9.50. Congregation at Manistee 47.74. Congregation at Montague 16.00. Congregation at Bav City 22.47. Congregation at Sand Beach 11.00. Congregation at Arcadia 12 00. Congregation at Burr Oak 5.50. Congregation at Port Hope 7.00. Congregation at Reed City 10.00. (S. HI41.21.)

For the building fund: Jubelfesicoll. of the Gem. in Amelith 8.03. Gem. in Fräser 28.80. k. Druckcnmillers Joh.-Gem. 4.00, Jmm.-Gem. 4.00. Gem, in Bcnoua 2.81, Gem. in

Ludington 3.39. Gem. in Petersburg 3.81. Advent Coll. of Gem. in Bay City 16.44. (S. 871.28.)

For S eminar construction: lubelfestcoll. of the comm. in Frankenmuth 53.32. D. Moll's comm. in Detroit 22.85. comm. in Wyandotte 16.65. comm. in Adrian 25.00. 1'. Huegli's comm. in Detroit 54.36. comm. in St. Clair 6.67. comm. in Saginaw City 46.80. comm. in Lansing 7.00. comm. in Spring Wells 10.84. comm. in Dallas 4.22. comm. in Lot. Johns 1.61. comm. in Grand Rapids, Grand Haven, Town Blendon, Town Ehester & Caledonia 59.71. comm. in Frankenmuth, 7th & 8th counts, 38.27 & 17.50. comm. in Tawas City, 3rd count, 16.00. comm. in Ruth, 4th count, 4.00. Congregation at Monroe, 8th t., 40.10. Mrs. M. Wagner 2.50. Congregation at Frankemrvst, 10th t., 12.50. From the congregation at Sebcswaing: of Jak. Beck 5.00, Ebr. Hornbackcr 2.00, Jak. Bauer 3.00. Hemr. Lübhc of Caseville 5.00. (P. 8454.90.)

For inner mission: Gem. in Frankcnmutb 26.85. Through 1'. Markworth by N. N. .25. By st'. Lemkc by K. Below 2.00. By 1'. Schröder by W. Stein 3.00. By st'. Hattstädt by Mrs. K Meyer 1.00. by teacher Fink's pupil 1.64. by st. Dallas 1.43. by st. Bclknap 2.2G. by st. Frankenlust 12.75. by k. Sievers, Sr. by I. Schwab, Jr. 5.00, Bro. Zill 1.00, I. S. Buechier .50. by st. lubelfestcoll. of Grand Rapids, Grand Haven, Town Blendon, Town Ehester and Caledonia parishes 34.23. (S. 891.85.)

For East Saginaw: comm. in Montague 6.00.

For Traverse City: Gem. in Amelith 4.31.

For the widow's fund: st'. Fürbringer 4.00. st'. Hügli 4.00. Jul. Becker in Detroit 20.00. comm. in Monroe 9.00. By st'. Houses of Miss M. Gehrke 2.00. By teacher Plumboff, sent to L. Zelle's wedding in Detroit, 7.20. (p. 846.20.)

For the deaf and dumb: By 1'. Hattstädt by N. N. 10.00, G. Kronbach 1.00, Mrs. Fr. Kronbach 1.00, Mrs.Bögelein, thank offering, 2.00. By A. Gräbner by N. N. 2.00. By Treasurer Frne 12 00. Congregation in Frankentrost 11.50. Congregation in Sebcswaing 15.31. (p. 854.81.)

For the Negro Mission: Manistee Congregation 10.00. Montague Congregation 3.50. (S. 813.50.)

For Vmigr. mission in New Aork: Gem. in Clay Bank 2.00.

For the orphanage in Addison: k. Hügls Gem. in Detroit 13.61. Jul. Becker 3.00. st'. Wittes students, Christmas gift for orphans, 4.10. (S. 820.71.)

For the orphanage near St. Louis: Jul. Becker in Detroit 3.00.

For the W a i senh a us near Boston: Jul. Becker in Detroit 3.00. By k- List, on C. Zienert's wedding s., 7.00. By k. Hügli, on C. Hanzelmann's wedding s., 5.03. (Summa 815.03.)

For the hospital in st. Louis: Jul. Becker in Detroit 3.00.

For sick pastors and teachers: Jul. Becker in Detroit 10.50.

For the Progymnasium in Milwaukee: Gem. in Montague 6.00.

For poor Michigan children: Widow Auch & Mrs. Auch of Sebewauiug 1.00 each. Hillsdale congregation Jubilee 6.00. Amelich congregation 8.83. Lansing congregation 4.00. Coldwater congregation 3.15. (p. K23.98.)

For poor students in Addison: By teacher Mcyer for L. Reisig from the community in Monroe 13.75. Wedding coll. by G. Bcyer 3.56. N. N. 1.00. Part of the wedding coll. by Fr. Wagner 2.45. For Ebr. Kolh, part of the wedding coll. by Fr. Wagner 2.45, part of the mission festival coll. 20.00. By?. Hügli from his virgin association for Maurer 10.00. (p. H53.21.)

For poor students in Fort Wayne: By teacher Mcyer for A. Lutz, part of wedding coll. at Bro. Wagner's in Monroe, 2.45. Woman's Club thar. 7.45. Maid's Club 7.10. (S. H17.00.)

For poor students in St. Louis: comm. in Bclknap 4.00. comm. in Waldenburg 12.12. (S. H16.12.)

To H off stop in Addison: Gem. in Manistee 10.00.

To the household in Fort Wayne: Gem. in Amelith 5.00.

To in household in Springfield: Gem. in Amelith 5.00. Gem. in Nickville 6.50. (S. K11.50.)

For the Jewish Mission: G. M. Beyerlein at Frankenmuth 2.00. Mrs. Holzhay at Grand Napids .50. congregation at Monroe 8.27. congregation at Manistee 10.00. congregation at Amelith 4.80. congregation at Richville 5.15. congregation at Roseville 9.50. (S. K40.22.)

For the congregation in Rockesier: congregation in Ruth 3.43. congregation in Sebewaing 18.00. congregation in Frankenmuth 26.32. (S.

S47.75.)

For the parish in Utica: parish in Sebewaing 6.24.

For the community in Dresden, Saxony: women's club in Adrian 12.50.

Detroit, Dec. 15, '83. Chr. Schmalzriedt, Cassirer.

Entered the Southern District Caste:

To the new building in St. Louis: By 1*. Klindworth at William Penn, Texas, Collecte sr. Congregation, K21.00. By 1'. Bold at Houston, Tex. advent coll. sr. Congreg., 12.50. By N. N. of St. John's Congreg. in New Orleans 5.00. Jubilee Coll. of Zion's Congreg. in New Orleans 27.00. By 1>. Wilder in Spring, Tex. jubilee coll. of sr. Cong. 11 Oct. (p. S76.60.)

For the progymnasium at New Orleans, J. Foltmer at McComb City, Miss. 2.00. By 1'. Birkmann at Fedor, Tex. coll. on I. Fakes infant baptism, 3.25. by Treasurer E. Rolchke in St. Louis 15.00. virgins' club of Zions Gem. in New Orleans 2.00. by Mr. Krug in Rose Hill, Tex. 2.50. k. Behnken's congreg. in Cypress, Tex. 5.00. St. John's congreg. in New Orleans 38.75. by 1'. Wischmeyer at Rose Hill, Tex. jubilee coll. sr. Comm. to, Oct. 20. F. Kaase at Säulenburg, Tex. to, 7.50. (S. K96.10.)

For inner mission in the South: By Kassirer E. F. W. Meier in St. Louis 150.00. N. N. in New Orleans 1.00, F. Runge das. 3.00. By Jakob Scherer in Hockley, Tex.: 1?. Kilian's congregation in Serbin, Tex., 50.00, 1'. Budbschacher's Gem. in Warda, Tex., 86.15, 1'. Urban at Fedor, Tex. 2.00, W. Winkler at Bell Co, Tex. 10.00. By H. H. Meyer, Kassirer, at St. Louis, 25.00, missionary feast coll. of 1'. Behnkens &

Nachbargemm. 103.10. Desgl. of St. Petri and St. Pauli parish in Serbin, Tex., 138.25. Desgl. of k. Kaspars u. IL. Birkmanns'Gemm. 95.35. widow Stoppel in Houston, Tex., .25. fr. Kaase in Schulenburg, Tex., 5.00, Sophie Pape there 1.00. (S. -670.10.)

For the widow's fund: St. Joh.-Gern, in New Orleans 11.00. k>. Stiemke, in New Orleans, 4.00. Mrs. Tisza, in Spring, Tex-, 2.00. l>. Kaspar at Giddings, Tex-, 5.00. k. Mahl's Gem. in Mobile, Ala., 5.50. (S. -27.50.)

For the orphanage in New Orleans : Zwicgverein der St. Jod.-Gem. in New Orleans 26.75, Jodn Reich das. 5.00, George Jökel .50. Jak. Foltmer in McComb City, Miss., 2.00. By W. Brüldeide of N. N. in New Orleans 1.50, Mrs. Voolod das. 1.00. Mrs. Prötzel in Houston, Tex, 3.00, Mr. Stökl, the. 2.00. Mr. Krug in Rose Hill, Tex., 2.00. Mrs. Gruscd mein and Mr. Panzler in Algiers, La., each .50. Branch Association of St. Jod. Parish in New Orleans 64.45. C. Ax in Dallas, Tex., 5.00, L. Az the. 1.00, Nick. Dathe and Julius Dümpling, das. each .50. H. Bernhausen and wife in^Spring, Tex. each 2.00, Jda Bernhausen 1.00. Branch Association of St. Joh. congregation in New Orleans 13 25. Bro. Kaase in Schulenburg, Tex. 7.50. Joh. Klein in Spring, Tex. .90. (S. -142.85.)

F o r t h e S y n o d a l k a s s e: St. John's Parish in New Orleans 31.00. By k. G. Buchschacker in Warda, Tex. hockzeits- coll. at August Lrenz, 10.00. By tt. Kaspar at Giddings, Tex, jubilee coll. sr. Comm., 4 p.m. By tt. Behnken in Cy- press, Tex., Jubelfistcoll. sr. Comm., 8.20. ' St. Paul's Comm. in New Orleans 15.30. (p. -80.50.)

For old and sick pastors: St. John's parish in New Orleans 11.00. For poor students in New Orleans : St. John's Parish in New Orleans ll.00. Hockzeitskoll. at G. Klumbach's in Warda, Tex., 2.75, at H. Wurm's in Giddings, Tex, 4.10. N. N. in Giddings, Tex., 1.30. Coll. on Nicmtjchick's infant baptism there 2.50. By l'. Bednken at Cypress, Tex. coll. on wedding at Joh. Klein's 9.00. (S. -30.65.)

For Hübeners Gem. in Dresden: By k. Election in Mobile, Ala., Coll. sr. Gem. 5.55.

For Negro mission in New Orleans: Bro. Kaase in Schulenburg, Tex. 5.00.

For Srutent Lienhardt: Coll. of Zion's Gcm. in New Orleans 10.00, of St. John's Gcm. that. 8.05. (S. -18.05.)

New Orleans, 18 Dcc. 1883, G. W. Frye, Cassirer.
38 8t. ^ricldrew 8tr.

Income to the Western District coffers:

For the synodal treasury: From?. Links Gem. in St. Louis -8.80.

For the College'bau: Collecte on the 2nd day of the Lutherju biläum of the Gem. tt. Maacks in St. Charles 6.80. Part of the Coll. at the gcmeinsch. Service of the Congregations at Cape Gi- rardeau, Gordonville and Seott Co. on the Jubilee 30.00. 2nd installment of the House Coll. at k. Spehr's Congreg. in Appleton by : Gcttl. Sckolz Sr. 12.00, John Witte and U. each 1.00. Gem. 1'. Albrechts in Schall 5.95. Jacob Ommen in Bethel, Ill, 2.00. Gem. tt. Krauses at Ellinwood 5.00. Gem. k. Lebmanns at Pevelu 3.00, on Tandy Creek 3.30. Jubilee coll. of the Gem. k. Millers at Clarks Creek & at Junction City 6.82. By k. Millers, Coll. at W. Dietrich's wedding, 9.00. l>. Mary's Gem. at St. Louis 7.00. k. Falles' Gem. in Glasgow 5.02. (Summa -97.89.)

For the building fund: part of the coll. at the common service of the congregation in Cape Girardeau. Service of the congregations in Cape Girardeau, Gordonville and Seott Co. on Jubilee Day 20.50.

For inner mission in the West: Gem. k. Albrechts in Schall 3.70. student E. Lange .50. k. Michels' Gem. in New Haven 10.50. (S. -14.70.)

For the mission to the Jews: Mrs. F. Sienknecht in Wartburg, Tenn. 5.00. By 1*. Nothing by L. Kunolt, Sr. 2.00.

For the Negro Mission: By IN Nothing of L. Kunolt sen. 1.00.

For the deaf and dumb: Christmas present from Mr. I. Meuschke at Lincoln, Wo., 5.00. By l'. Nothing from L. Kunolt 1.00.

For the widow's fund: By k. Lüker from sr. Gem. in Aroma 10.75, in Lincolnville 4.25, from A. Pagenkopf 5.00 and from Mrs. Röper .75. By k. Jben from Wittwe Lerche 6.00. l>. Nothing at Lincoln 3.00. tt. Virkner's Gem. at Gordonville 7.00. By k. Griebel from Mr. G. Meyer in California 5.00. (S.-41.75.)

For poor students in St. Louis: Through?. Netbing from Mrs. Emma Nothing, Joh. Eckhoff, L. Kunolt sen. and L. Kreißler 1.00 each, from himself 2.00. Christmas gift from Mr. H. Sckäperkötter in St. Louis 100.00. (S. -106.00.)

For poor students in Springfield: by k. Nothing by N. N. & H. Käuper 2.00 each, H. Vogts 1.70, L. Kreißler Sr. 1.00, H. H. Eckhoff 1.00, H. Eckhoff 1.00, Jak. Wenig .50, Joh. Kreißler & Ch. Hesse .50 each. (S. -10.20.)

For school construction in Kansas City: Gem...? Willes in Concordia 9.71. Gem...? Lükers in Aroma 6.45. Gem. k. Albrechts in Schall 6.35. Gem...? Meyrs at Friedheim 8.50. Gem...? Jehus in Kansas City 25.00. Meat... Michels' in New Haven 2.50. (p. -58.51.)

For the Macon City commune:?. Left comm. in St. Louis 32.20.

For?. Hübeners Gem. in Dresden: By?. Brandt in North St. Louis by W. Waltke 10.00, H. Schenkel 5.00, F. Busse, G. Spüring, C. Steinkamp, L. Waltke, C. Klie each 2.00, C. Altvater 1.25, H. Schlüter 1.00, F. Kostedt sen., L. Wessel u. Ratbert each .50. Gem?. Umbachs in Prairie City 3.55. By?. Griebel in California by A. Böckhaus .50. (P. -32.85.)

For the W aisenbaus near St. Louis: Christmas gift from Mr. Joh. Meusckke in Lincoln 5.00. Dreieinigkeitsgem. ?. Meyr's congregation in Friedheim 10.00. From the Virgins' Association in ?. Schutte's congregation in Palmyra 10.00. (S. -25.00.)

For poor and sick pastors and teachers: Christmas gifts from Mr. Joh. Meuschke in Lincoln 5.00.

St. Louis, Dec. 22, 1883. H. H. Me y er, Cassirer.

Hamann'sche Stiftung - Report 1883.

Intake.	
Dec. 1882 to Nov. 1883. rent	-512.28
Aug. 23. by H. Moor through Mr.	
Dr. Walther	30.00

-542.28	
Issue.	
1882. dec. 12. repairs-	1.40
Dec. 19. Taxes	40.25
1883 May 23. repairs	14.28
May 28. Porto40
June 19. taxes	40.25
Repairs	8.00
July 29. fire seepage premium--3333
Oct. 23. Repairs	6.00
Dec. 12. Bezaklt to G. Bracher...	50.00
May 28. Paid to Dr. Walther--3500
Paid to Dr. Dümpling.	35.00
Paid to Prof. Selle-.	17.50
Aug. 23. Bezablt to Dr. Walther--3000
Oct. 1. Bezablt to Dr. Dümpling.	15.00
Dec. 12. Bezablt to Dr. Waltber-.	14.67
Bezablt to Dr. Dümpling.	29.67
Bezablt to Prof. Selle --.	22.34
Payable to 4 widows	
G 19.92	79.68
Paid to the building fund. -- -6951

-542.28	

Building Fund.

1882. Dec. 12. Casien stock	-115.66
1883. Dec. 12. Received from theStif-	
tion fund	69.51

-18 . 17	
Issue.	
1883. may 22. repairs of the roof--	-31.50
Dec. 12 Cash on hand	153.67

-185.17	
Cincinnati, O., in December, 1883. G. Bracher.	

Cold for poor students: By Mr. k. Naumann K2.00 for Witt; by Mr. U. E. A. Frese of H. Ch- Meyer 2.00, P. H. Meyer, H. Lohse, A. Krauß, H. Munster, mann 1.00 each, I. Köhler, P. Muustermann, I. Meyer .50 each, Ch. Köhler, W. Müller .25 each & Mrs. C. Frese as a thank offering 2.50 for Hubert; by Mr.?. Liebe, sent on H. Fuhrkop's wedding 8.00 for Schütz; by Mr. Stumpe in New Beilin 2.00 for Matzat; by Mr. l?. Bock, Coll. jr. Gem. 9.00 for Hempfing; by Mr.?. Sippel, Coll. sr. Coll. in La Rose & Varna, 10.00 for Allenback & 5.00 for Ehlen; by Mr.?. Groß, sent at Mr. Gerding's wedding, 8.00. By Mr. l>. Börnekc of his own. Gem. at Minneola & himself 20.00 for light; durck Hrn. k. Sander, Kindtaufcoll. at K. Zeb, 3.00 for measure ; by Mr. l?. Mertner from his branch 6.85 for Matzat; by Mr. U. Wegener, Collecte of his Gem. 7.18, from N. 1.50 and from N. N. 1.32 for Keusche, desgl. .50 for Haak; by Mr. IL. Gräbner, Ueberschuß v. Denkmünzen 18.35 for Gemmingen; by Mr. U. H. Weseloh from the Jungfrauenver. 7.00 for Witt; by Mr. Präses Hilgendorf from Wittwe Frese 10.00 and from F. Grotelüschen 2.50 for Witt; from Mr. U. E. A. Frese from s. Gem. 10.15 for Witt; by Mr. U. D. Gräf 7.25 from Jung, lingsver. u. .75 from Leseverein sk. Gem. for Hornung to purchase 2 first volumes of Luther's works; by Mr. U. Pv- nitz, Coll. sr. Branch New Schaumburg, 3.00;^urck k. E. A. Frese from the Gem. of Mr. U. Becker 10.00 for Witt; from the Gravelly Women's Association 8 quilts & from N. N. there 1 quitt; by Mr. U. P. Schwan from the Women's Association of the Gem. of Mr. k. Niemann 10.00, by N. N. 2.00, Hochzeitskvll. bet F. W. Möller 9.30, by Hr. Lekrer Loßner 1.00 u. Dankopfer von F. Niemeier in Cleveland 2.50 für Sallmann; by Hrn. k. Den ninger from sr. Gemeinde 4.75 for Sallmann; by Mr. U. L. Zahn of I. Kaiser 10.00 for Licht; by Mr.?. G. Grüber by I. Tröster 10.00 and by Mr. U. Bürger 2.00 for R. Grüber.

For the seminar household: From the collection of Mr. U. Mertner from F. Lang 2.00 and from Boston sen. 2.00 to Mr. U. Behrens from H. Schnelle 2.00. A. Crämer.

For poor students received with hearty thanks from Mr. U. H. Dorn in St. Iohnsburgh, Niagara Co., N. P., K2.50. By Mr. D. F. W. Herzberger in Lutherville, Ark. the collecte of P10.00 raised at the baptism of his child. By Mr.?. Matuschka in New Mile, Mo., from his... Parish there K10.00. By Mr. L. Lange from Mr. A. Storck at Belle Creek, Nebr. of K5.00. By Mr. ik. Bock at Corning, Mo. collected at the wedding of Mr. F. Sckeele's H3.00. By Mrs. Alms at Evansville, Jnd. 6 pairs of undergarment dresses, 6 undershirts, 6 pairs of woolen stockings and 6 towels.

C. F. W. Walther.

With heartfelt thanks to God and the dear givers, it is hereby certified that we have cooled to our church building: From the missionary collection at Woodland, Jnd, H33.40; from the congregation of Mr. 1?. Great at Addison 10.00; from Mr.?. Hiller's congregation 10.00; from Mr. l?. Mueller's congregation at Ehester 17.75; from Mr.?. Sckstps Gem. 5.30; by cashier Bart- ling 6.50; by Mr. l'. Schlesselmann still 3.95. South Bend, Jnd, Nov. 28, 1883. P. Heid.

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For the pupil Ferdinand Walther received H8.87 (collected at the wedding of Müller and Bender in Frankentrost)

Aug. Crull.

New printed matter.

Hymnal for Lutheran traveling preachers. St.

Louis, Mo. Luth. Concordia Publishers. 1884.

Our dear travelling preachers have repeatedly said how necessary it is for them to have a very small hymnal, which contains no more than one or two hymns each for the services they are to hold.



so that they could comfortably take a supply of such hymnals on their journeys not only for themselves, but also for the abandoned heaps found by them, sell them for a little and also give them away according to circumstances. This need is now met. The "Gesangbüchlein" (hymn book) just published above contains 24 hymns on 44 pages in pocketbook format. According to our hymnal, these are the following numbers: 1. 44. 30. 49. 84. 86. 112. 122. 140. 149. 158. 165. 184. 197. 222. 240. 243. 279. 346. 355. 382. 429. 174, 1. 9, 3. It is to be expected, of course, that some will miss this or that hymn that was not included, or would like to see this or that hymn replaced by another. It was impossible, however, to guess at every missionary's wishes here. ^MsAs one then of the offered. The price for a copy is 10 cents. Whoever wants to give one or the other of our traveling preachers a certainly very welcome new gift, has here a nice opportunity in this forerunner of our delicious "Kirchen-Gesangbuch". Of course, the booklet is also for such pastors who, without being exclusively traveling preachers, nevertheless occasionally do the work of the Inner Mission. W. [Walther]

Twenty-fifth Synodal Report of the Western District of the German Lutheran Synod of Missouri, Ohio, &c. St. 1883.
Fourth Synodal Report of the Canada District of the German Lutheran Synod of Missouri, Ohio, & other States, 1883.

The dear readers already know from the news which the "Lutberaner" has brought about the meetings of both Districts what important subjects both discussed, the former namely the doctrine of obedience to men in matters of faith and conscience -, the latter the words: "I believe an eternal life." The reports of both districts have now left the press, and readers will certainly hasten to order and study them.

The report of the Western District, comprising .78 pages, costs 15 Cts. That of the Canada District, comprising 43 pages, costs 10 Cts. Both are available from Concordia Publishing. G.

To a Testimony. Sermon and address at the commemoration of the 400th anniversary of the birth of Dr. M. Luther, preached in the Lutheran Trinitatis Church at Springfield, Ill, on Martinmas Day, Nov. 11, 1883, by Frederick Lochner, Pastor. (Left to be printed on request.) Springfield, Ill. H. W. Rokker's letterpress and bindery. 1883.

This pamphlet contains, according to the title, two jubilee speeches held on Nov. 11 of last year, namely a sermon held in the morning at a Hanpt service and a speech addressed to the youth in the evening at a children's service. The sermon applies, on the basis of the text Luc. 1, 13-17, the joy over John the Baptist's birth to the joy of the Lutherans over Luther's birth, which happened 400 years ago, and shows 1. the actual reason and 2. the corresponding nature of it. The "address" in the evening children's service presents Luther as the founder of our present Christian, especially German, school system and shows what task we, as American Lutherans descended from Germans, therefore have with regard to our Christian parochial schools. Both the sermon and the address are an excellent "testimony" as only a Lutheran of the heart, such as our dear brother Lochner is, can give. Would to God that this testimony were also read and heeded by all American Lutherans! We take the liberty, however, of calling the attention of our school teachers in particular to the "Address." It contains truly golden words about the incomparable importance of our Christian school system. Naxxxx if one should refrain from publishing this time, as in 1877, a "memorial" containing our testimonies for our jubilee celebration in a whole book, every American Lutheran should eagerly collect at least the individual jubilee sermons that have appeared. The above double copy can be obtained for 5 cents from the publisher, Mr. H. W. Rokker in Springfield, Ill, who has kindly designated the net profit of the sale to our dear Concordia Seminary in Springfield, or rather to the support fund for poor students there. W. [Walther]

The receipt of Mr. P. K. Schmidt, as well as that of Mr. I. M. Estel, had to be omitted for lack of space.

Changed addresses:

K6V. Ruepler, doneorcliu, Im l'n.)'6t,t6 (<>., Llo.
 Rev. L. Lnrth, 8tauMon, Llrwoupiu 6o., Ill.
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Only letters containing notices for the paper are to be sent to the editor, but all others containing "business", orders, cancellations, monies, etc., are to be sent to the address: „lmtü. ^onoorUia-Vrlux" <L1. 0. Tturtw'l, VMilt> Col'nb ot lUiumi 8t r->"t L Indian" a^venve, 81. Innis, 5lo. to be sent to. - In Germany this sheet may be obtained from Heinrich I. Naumann, 36 Pirnaische Strasse, Dresden.

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Herausgegeben von der Deutschen Evangelischen
 Zeitweilig redigirt von dem Vehr

40th Year, St. Louis, Mo. 15th Jan. 1884, No. 2.

Preface.

(Conclusion.)

There is one more thing to which we wish to call the attention of the dear reader, from which it may be seen that Luther's teaching is God's Word. It is this: Luther recognized and taught the doctrine of justification by grace through faith alone with apostolic clarity, as no other teacher has done since the time of the apostles.

This doctrine is the sun that gives light to all other doctrines, that dispels the darkness of error. It is the doctrine with which Christianity stands and falls. It is the fortress and main defense of the whole Christian doctrine. Jesus Christ, the Lord, who is our righteousness, Jer. 23:6, is the core and star of the entire Holy Scripture, Old and New Testament. Of this JEsu "all the prophets testify," as the apostle Peter speaks, "that through his name all who believe in him should receive forgiveness of sins," Apost. 10:43. The apostle Paul writes that the church is built "upon the foundation of the apostles and prophets, Jesus Christ being the cornerstone," Eph. 2:20. He says, "I thought not that I knew any thing among you, save JEsu Christ crucified," 1 Cor. 2:2. "Far be it from me to boast, but of the cross of our Lord Jesus Christ alone," Gal. 6:14. And to Timothy he writes, "Hold in remembrance Jesus Christ, who is risen from the dead," 2 Tim. 2:8.

Therefore, where the doctrine of Christ and justification is darkened, all other doctrines are also darkened. Where these are corrupted, the others cannot remain pure. The apostle Paul says in regard to this doctrine: "A little leaven leaveneth the whole lump," Gal. 5:9.

Luther clearly recognized the great importance of the doctrine of justification. "Where this knowledge of Christ is gone," he wrote, "the sun has lost its light and is darkness, so that nothing can be rightly understood."



hergegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.

Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

and can neither resist error nor the false teaching of the devil.
... Again, where this sun shineth and shineth in the heart, there
is a right and certain understanding of all things, that he may
stand and hold fast in all things, that Christ is truly man, born of
the Virgin Mary, and also truly God Almighty, born of the Father
in eternity, Lord over angels and all creatures: therefore
believing and teaching rightly concerning the Holy Ghost,
baptism, sacrament, good works, the resurrection of the dead,
2c. So walk in faith with simplicity, not disputing or disputing
about God's word, not quarreling or doubting. And if any man
come to dispute one or more of these articles, a Christian may
defend himself, and repel them: for he hath the right Master (the
Holy Ghost), which alone revealeth this article from heaven,
and is given to all them that hear and accept this word or
preaching of Christ. Therefore such a one will not be led astray
into heresy and error; and though he may fall or stumble, yet (if
only he does not fall from it) he will soon get back on track; for
this light consumes and drives away the clouds and darkness,
and again directs and straightens him out. But if he loses this
light, he can no longer be helped." (50, 28 f.)

And again: "Where this one piece remains pure on the plan, Christianity also remains pure and fine in harmony and without all sectarianism; for this piece alone, and nothing else, makes and sustains Christianity. All the other pieces may also shine with false Christians and hypocrites; but where it does not remain, there it is not possible that some error or spirit of the rot may be warded off. This I know for certain, and have tried so much that I could not disprove either the Turkish or the Jewish faith if I were to act without this piece. And wherever there are or begin to be mobs, you have no doubt that they have certainly fallen from this main piece, regardless of the fact that they talk a great deal about Christ with their mouths, and almost preen and adorn themselves. For this piece raiseth not, because it cannot be, the Holy Ghost also must be there, which is not red.

"But he that letteth thee begin, but giveth and keepeth harmony." (40, 325.)

Let us show you, dear reader, what Luther says here and in countless other places, by means of a few examples.

If the doctrine of Christ, who is our righteousness, had always been practiced in the church purely and loudly, then no pontificalism would have arisen. For this is nothing else than a distortion, blasphemy, and cursing of this article; the pope is nothing else than the antichrist, the counterchrist. If we had held fast to the doctrine that Christ is our Lord, who redeemed, purchased, and won us with his holy, precious blood, and with his innocent life and death, that we might be his own and serve him, we could not have raised up any other Lord, the Roman Pontiff, and demanded that all should be obedient and subject to him. If it had always been held that one justified by faith is a free child of God in Christ JEsu, there could have been no thought of robbing Christians of their glorious liberty in Christ JEsu, and of laying out the heavy yoke of papist statutes. If the doctrine had remained pure and sincere, that every believer is a lord and possessor of all the goods of grace, the false doctrine could not have arisen that the Roman church, i.e. the pope, possessed all church power. If the word of the apostle, "Ye are all one in Christ," had not been forgotten, no distinction could have been made between the spiritual, privileged estate of the clergy and monks, and the inferior, worldly estate of the laity. If it had always been recognized and confessed in the church that Christ alone is our mediator and intercessor, that his sacrifice, his merit, and his satisfaction are all-sufficient, then nothing would have been heard of the invocation of the saints, nothing of the merits of the saints, nothing of the sacrifice of the Mass, nothing of one's own penance and satisfaction. If it had been held that the justified man was absolved from all guilt and punishment, there could have been no indulgence, no purgatory. If it had been believed that the righteousness of Christ imputed to the faithful was perfect, monasticism with its

imaginary perfection. If it had been held firmly that in the work of salvation we owe everything to the grace of God in Christ, the ungodly doctrine of free will, of the ability of unregenerate man in spiritual matters, would not have arisen.

If Zwingli, the founder of the Reformed Church, had lived in the pure doctrine of justification, he would not have brought up his abominable heresies. If he had believed that God presents to us the righteousness of his dear Son, which faith grasps, in the Word and Sacraments, he would certainly not have denied that the Word and Sacraments are means of grace, he would not have emptied the Word of the Gospel of its power, he would not have made baptism and the Lord's Supper empty signs; If he had taught that in baptism we put on the Lord Christ, and that with the garment of his righteousness all our sins are covered; if he had taught that in the holy supper, by partaking of the body and blood of Christ, we are always assured anew of our justification, of the forgiveness of sins. If he had held that Christ's obedience is counted to us for righteousness, he would necessarily have considered this obedience to be God-human obedience; he would not, therefore, have fallen into the terrible error that, when Christ suffered, mere humanity suffered for us; for ah, what use was Christ's obedience to us if he had rendered it only according to his humanity, if he had died for us only as a man!

If Calvin, the other founder of the Reformed Church, had lived in the pure doctrine of justification, if he had recognized that our justification is based on Christ's justification, if he had recognized that when Christ, our guarantor, died, all sinners died, and that when he was raised by the Father and absolved from the sins of the world, the whole world of sinners was justified, absolved, and set free in him, the whole world of sinners was justified, set free, and absolved in him; if he had then recognized that every sinner is reconciled to God, and that God now wants to justify every sinner personally according to God's intended effect, he would not have come to the ungodly doctrine that God created a part of men to be damned and does not want to make this part just and blessed.

A Methodist (an Albrecht Brother and a "United Brother") who has come to the knowledge of the pure doctrine of justification no longer remains a Methodist. For if he realizes alive that we are all poor lost and damned sinners, and that we are justified and saved by grace alone, without works, through faith alone, he realizes that the work of the Lord Jesus alone makes it possible for me to be saved. When he recognizes that justifying faith is a gift of the Holy Spirit, he is ashamed that he was such a fool and thought he could "get" his own salvation by his own doing, by his running and walking, by his fighting and struggling. If he recognizes that only those who are justified by faith have peace, and that the certainty of the state of grace is to be founded solely on the means of grace, word and sacraments, he is now ashamed that he sought this certainty in changeable feelings and sought to win the sweet feelings himself. If he recognizes that only the righteousness of faith, the righteousness of Christ grasped in faith, is a perfect one, he is now ashamed of having boasted of a perfect righteousness of life.

Where the pure doctrine of justification from

The false doctrine that faith is our work and that the use of the means of grace is a work on our part, through which we participate in the attainment of blessedness, cannot arise; the horrible false doctrine that blessedness rests in the conduct of man, in the final decision of man, falls away.

Now our dear father and teacher, Dr. M. Luther, - so we said above - has recognized and taught the doctrine of justification in apostolic clarity like no other teacher since the time of the apostles. He did not merely state the proposition that we are justified by grace without works through faith alone, did not merely conceive the doctrine in his mind and present it in an intellectual way; no, he lived in this doctrine, he allowed himself to be completely dominated by this main doctrine of the Christian religion, he allowed himself to be enlightened by this sun. Everyone who knows his writings must admit that in everything he wrote he was only concerned that all honor be given to our only Savior and Mediator. How he endeavors to paint the Lord Jesus in His sweetness and kindness before the eyes of souls, to transfigure and glorify Him, to praise His full merit! How anxious is he to tear down the sinner's building of his own righteousness, that he may seek and find his righteousness in Christ alone! How anxious is he in his preaching that his hearers should see none but Jesus alone! Why is he so wrathful against the papacy? Because it deprives poor sinners of the certain comfort that they are justified and saved by grace without works, through faith alone. Why does he so severely rebuke Zwingli, the Anabaptists, and other fanatics? Because they deny the means of grace, word and sacraments, by which we obtain Christ with his righteousness; "they deny," says he, "that by which we obtain him, that" is, the means, the way, the bridge and path, which they break down."

By leading Luther to a clear understanding of the pure doctrine of justification, God made him the reformer of the church. He made him recognize it under great terror and anxiety of conscience. From that time on, however, Jesus and his righteousness were his all. He could say of himself in truth: "In my heart this article alone reigns, and shall reign, namely, faith in my dear Lord Christ, which is the one beginning, means, and end of all my spiritual and divine thoughts, as I may have them day and night."

The reader already knows what conclusion we draw from what has been said - that Luther's teaching is the Word of God. The conclusion is incontrovertible. The doctrine of justification is, as we have seen, the main doctrine of the Christian religion, on which all other doctrines depend. Whoever has this doctrine, whoever lives in this doctrine, whoever is completely guided by this doctrine, whoever makes this doctrine the center of all doctrines, is preserved from error and teaches correctly according to God's Word in the others as well.

God's word is Luther's teaching! Thus we had to say in the previous number of the "Lutheran" when we saw how Luther stood by the Holy Scriptures, how he feared the word of the Holy Scriptures, how he allowed himself to be guided by the Scriptures alone and rejected everything else, how he only ever asked: where is it written? and accepted the Scriptures as they read and believed them so childlike.

God's word is Luther's teaching! So now we must



This is also the case when we consider his position on the doctrine of justification. A man who has grasped the apostolic doctrine of justification as Luther has, a man who has lived in it as he has, his teaching must be according to the word of God, must be the word of God.

Luther was aware that his doctrine was not his own, but "the right true Word of God, as it is written in the Holy Scriptures. (31, 251.) He was divinely convinced of this. Why should he make a secret of it? "I am sure," he writes, "for myself, that the word of God is with me, and not with them (the Papists); for I ever have the Scriptures for myself, and they alone their own doctrine." (24, 56.) "We can prove before all the world that our doctrine is not our own invented trumpery or dream, but the Scriptures and the clear Word of God, neither do we teach to accept, nor believe, nor hold anything else than is necessary to salvation." (13,219.) "Well, all together, as you are together and belong together, devils, papists, and enthusiasts in one heap, only fresh to Luther, you papists from the front, you enthusiasts from behind, you devils from all ends. Hound, hunt, drive confidently, you have the right game before you. When Luther lies, you are recovered and gained. I can live and die all the more happily because I live and die with such a conscience that I have served the world for its good with all my diligence and have brought the holy Scriptures and God's Word to light in a way that has never been seen in a thousand years. I have done my part, that your blood may be on your own heads, and not in my hands. But I beseech you, for God's sake..., if it be possible for you, be not on your oaths with Luther; it is truly not Luther whom you hunt; you shall and must and will leave Luther's doctrine standing and abiding, if your like were ten worlds one upon another." (30, 13.)

God's word is Luther's teaching! so we say joyfully and confidently, and because God's word does not perish, so we call out joyfully:

God's word and Luther's teaching Vergehet nun und nimmermehr!

G.

(Submitted.)

The great general mission feast of all Christendom on earth

is celebrated annually on January 6, the Feast of the Epiphany, because on this day God's gracious revelation is commemorated that the infant Jesus born in Bethlehem is also the Savior of the Gentiles, in that God led the Gentile wise men from the Orient to Bethlehem by a special star and his own revelation to worship him. Therefore this feast is called the Christmas of the Gentiles, and the first the Christmas of the Jews. But God, by leading the wise men by the star, not immediately to Bethlehem, but to Jerusalem, where they receive from the scribes of God's word the answer to their question, "Where is the newborn King of the Jews?" namely, "At Bethlehem in the land of Judaea"-indicates that those who have his word should lead those who have it not to JEsu Christo their Saviour. Therefore Epiphany-

[11] is at the same time the great general mission feast of all Christendom, which reminds them of their sacred missionary duty and awakens them to a new fervent missionary zeal. Of what importance, therefore, is this feast especially for our Synod! It is, after all, a true missionary synod, to which God has entrusted this work from the beginning, and in which he has so blessed it with petitions and understanding that its extraordinary growth arouses the amazement of its friends and enemies. Yes, what do I say? The founding of the Synod had just this twofold important end purpose: the preservation of the pure teaching of the divine word according to the Lutheran confession, and then the spreading of the same. For this purpose, a Christian parish school was opened with each newly founded parish, which the pastor kept himself until it was possible to hire a teacher. In addition, the establishment of teaching institutions for the training of pastors and teachers was begun from the beginning with the greatest earnestness and great sacrifices; and in the annual synodal meetings, in addition to edification in doctrine, the spread of divine truth, the provision for German fellow believers in the newly settled states, or the poor Negroes in the South, or the Jews in our country, or the heathen in distant lands, the employment and maintenance of our evangelists and missionaries - in short, the mission. So much is this important work coming to the fore, that in the course of the summer special mission festivals are being organized by many synodal congregations, in order to awaken more and more zeal and love for it, and to encourage them anew to carry on the work more and more successfully, and to give thanks more and more ardently for the rich blessings of God which they have received.

But, dear reader, you may ask a little impatiently, why do you hold all this against us, which, praise God, is well known among us? - Well, I will answer you, only give me a willing ear. The first reason is this, that it has pleased our dear God to make our general missionary feast at Epiphany so stunted by the general and terrible frost that has set in, that instead of full festive services we have had rather thin church attendance everywhere. In our beautiful southern St. Louis, the churches were more sparsely attended than they have been for years; in a church that has 12-1500 listeners on such a feast day, hardly 100 were present - how would it look with church attendance in the Siberian regions of our northern synodal district, where it is eight months of winter and four months of cold? How many thousands and thousands of Christians have lost the blessing of the missionary sermon, which their pastor had studied with great diligence for this important feast! - How? is not this sad failure cause enough for the "Lutheran" to organize a little after-celebration and preach to its dear readers something of the blessed work of the mission? - But hear further a second reason. In our synod it is a traditional, incomparably beneficial order that every congregation also raises a festival collection at every festival service, and of course at this mission festival for the mission. Without this collection, a true Missouri congregation cannot celebrate an Epiphany. And just as a good merchant counts on special times and years as the best business situation in his business, so, dear reader, your Mission Commission, which you have entrusted with the care for the

Der Lutheraner.

You have put on the heart of the missionaries the entertainment, also the feast of Epiphany as a good harvest day for the missionary treasury. But behold! God, as he so often pleases, has drawn a thick line through this human calculation with his cold weather, and, dismayed at this loss of expected good and most necessary income, your missionary treasurers now exclaim anxiously: Where shall we get bread for the missionaries to eat, and clothes to protect them against the fierce frost? And because they know no answer, they come to you in this leprosy, whether you might know some advice? What do you think, dear reader, shall this be cause enough for the "Lutheran" to sing to you of the great general missionary festival, whose celebration has been so disturbed, and whose hopes of necessary revenue have been so destroyed? - Yes, dear Synod members, there is once again an urgent, bitter need in our missionary treasury, and this forces us to come before you asking, even pleading, for immediate help. You must not, you cannot, let us make a wrong request, do not refuse us a briefly, not even with a small donation. It is really a question of whether or not the newborn infant Jesus, whom we were so happy to see at Christmas, is to be returned from the cosy house to its old, dark, cold stable. At that time, our dear pagans and ancestors, the wise men from the east, prevented it, indeed, with their rich gifts, they provided the little child with handsome travel money to Egypt. Now it is we who have this blessed duty, in defiance of the shameful, stingy, old Jews - will you say, Adam - to house, feed, and clothe the infant Jesus in his missionaries and servants. For as we keep his missionaries, so it is before him as if we kept him ourselves. If we let our missionaries go hungry, we let the Lord Jesus go hungry in them; if we let our missionaries freeze, we let Jesus freeze in them; if we do not give our missionaries a proper house, it is as if we sent the infant Jesus back to the stable with the hard-hearted Jews. There is no excuse, no apology, no justification. Here is His word, bright as the noonday sun, Matt. 26:31-46, one of the least of these my brethren, ye have done it unto me: and inasmuch as ye have not done it unto one of the least of these my brethren, ye have not done it unto me." With these words everyone will see himself gloriously rewarded or judged at the last day. Let no one doubt it!

But lest anyone think we are speaking too harshly, let us consider the matter a little further. Isn't it true, dear reader, that when it was so bitterly cold on the Feast of the Epiphany that it seemed almost, indeed in some places, life-threatening to venture out, you quickly made up your mind: We're not going to church today, we're going to worship at home. And soon the family sat together in the warm room, you sang a song, a beautiful sermon from our Luther was read, you edified yourselves deliciously and praised God happily. Well! Have you not had, among many godly thoughts, such thoughts as these: Oh how fortunate who does not have to go out today! How many of our missionaries today travel perhaps 20 or 30 miles at the risk of their lives in order to preach God's word to 10 or 20 listeners. I sit in the warm room, he on an open wagon in the open prairie in the icy wind; I have fur and coat and full protection against the cold when I have to go out.

Perhaps he has a thin overcoat instead of fur, which he needs a hundred times more than I do. - Dear, tell me yourself, would you not have to have a hard heart if you did not think even further: Oh, we ought to provide for our missionaries in the best possible way in all respects, for their work is so hard, so full of privation; it would please the dear Lord Jesus badly if they were left to suffer the hardship! - Oh, if one of our missionaries were to freeze to death on his wagon today in this cold, how terrible that would be! What a terrible reproach would fall upon us if we were partly to blame you in this leprosy, whether you might know some advice? - because we did not provide for him well enough! - I say, those would have been quite godly thoughts on the feast of Epiphany, would they not? - But, dear reader, these thoughts impose themselves upon us almost irrefutably. For we really cannot provide for our missionaries as it should be and is right in the sight of God, and that is because there is no yellow in the treasury. I will share something from the mission correspondence as proof of this. A pastor writes: Returning from a long journey, my *buggy* has broken down so badly that the blacksmith says he cannot repair it for less than H30.00, and it is no longer worth that; there is no remedy for old age. But a new one costs H75.00. What should I do? Answer: My dear, you can do nothing, neither the one nor the other; there is no money. - A second writes: Pastor, I should take care for the winter, buffalo skirt, buffalo fur for the buggy and a foot sack I should have. But there is not so much left over from my salary, can't I get a little extra? Answer: My dear, my heart bleeds that I have to write it, but we have no money in the till. A third has married and asks for a small allowance for the furnishings; he needed his small fortune for his studies. - Not possible, the money in the treasury is not enough for the regular salaries of the missionaries. A fourth has fallen into a debt of \$45.00 due to illness in the family and asks for help, because he cannot possibly save it from his salary, which is barely enough to live on. Rejected for the same reason. Yet another writes the third postcard for his regular salary. Something had just come into the till and his and our need was fortunate. A sixth writes: The railway no longer takes me free, I should certainly have a pony if my mission is not to be left lying; can I get H65.00 for it? Impossible, there is no money. - Shall I give more examples? Or do not these few already make the heart bleed, and cry out loud enough our distress? - Or does one of my readers perhaps want to prove me wrong and say: It is not right and not true that a man writes out into the world: "There is no money, our missionaries must suffer hardship! Tell the Synod. They should have let her know long ago. Never has a plea in distress gone unheard in our synod!" - I let that stand, for it is true. Whoever does not want to believe how much begging is able to do in our Synod, come here to St. Louis; I will lead him through our new beautiful seminary and he shall see it with his eyes and grasp it with his hands and have his bright joy in what one can beg from the love and generosity in our Synod. Yes, God be praised ' and glorified for it! -

But this is the third time in one year...

Noth cry for our mission, which the "Lutheran" carries into your house. Whence comes this? Not because there is a lack of love, still less because there is a lack of means; but because it is not yet recognized vividly enough what an important task God has entrusted to us, especially in our mission. After the synod treasury, for the maintenance of our teaching institutions, our mission treasury is the most important treasury that the synod has. It is the war chest of our dear Lord JEsu, from which he pays the costs of his holy wars, for the expansion of his blessed kingdom against the kingdom of the devil. If the war chest is in good condition, then the war can be waged with power and success, the enemy can be stormed from all sides, and victory can be won one after another. If the treasury is in a bad condition, the war is also conducted lamely; the soldier is discouraged and paralyzed because the pay is not forthcoming; instead of attacking, he must confine himself to defending what he has already won; one important post after another is lost; there is no longer any right heart, no joy, and no victory. So it is with our mission. If our missionaries, in addition to the great hardships and privations of their hard work, have to struggle with poverty, hunger, nakedness, and other such worries, where will they find joy and energy for their work, without which no one will produce much fruit? Our dear missionaries also have flesh and blood, only a little less than we do, for otherwise one or the other would long ago have thrown in the towel and withdrawn from missionary service. But, praise God, they all still stand joyfully and bravely in the fight. But new courage and new power of victory will fill them when they realize that we are rushing to their aid with more generosity. Therefore, dear synod members, let this year's general mission festival of the church be a new glorious stage in our mission work. Let us recognize that Jesus, the Duke of our blessedness, has not yet been completely satisfied with our zeal in missionary warfare, and let us show even greater earnestness, more constant faithfulness, and more abundant love than before. Let no one exclude himself here. Just as in the war of liberation of a people not only the armies fight against the enemy outside, but also at home men, women, boys, maidens, old and young provide for the needs of the soldiers, work, watch and arm, so in the holy mission service everyone who has sworn to the banner of the Lord Jesus must perform his service, offer his strength and gifts, not only the pastors, but also the hearers of the divine Word; not only men, but also women, yea, young men, virgins, boys, and maidens. Did not John the Baptist leap for joy in his mother's womb when the Duke of his blessedness, Jesus, visited him? So still today the Lord directs a power from the mouths of young children. We must learn more and more to encourage one another all to the missionary work, and more and more all together. Young and old, as One Man to work in it unweariedly. What we must therefore keep in mind above all else in our mission, and what should be our goal in particular, is this: to keep our missionary treasury in such a condition that not only the current expenses can be met without worry, but that at any time the means are at hand where God opens a new door, so that we can close it and provide our missionary with a sufficient income.

We can let ourselves be taken in by the sound of music, that we may at last begin to become the forerunners and not always remain those who only keep a meager gleanings. Oh, what missionary victories we would be able to report with joy in a short time for the glory of God!

Well, how is it, dear synod members? Surely you realize that there is a need and that money, a lot of money, is to be raised in a short time? What will you do? You cannot avoid it. The feast of the Epiphany reminds you too emphatically of your Christian missionary and warlike duty. The Duke of your blessedness has also paid a great price to bring you out of the devil's kingdom and back under his heavenly authority - his heart's blood on the cross! - ei, what should be too much for you to offer him in grateful love? - Not true, even your life with joy! Well, but he will not; he can no longer demand such heavy sacrifices from us weaklings; but something else, lighter, namely, only something of our earthly goods. - Oh, with what pleasure he accepts the gold of the wise men from the east! He had no need of it. But he rejoices in their love, and that is why he is so pleased with the gifts of their love. Behold, dear reader, if thou lovest the little child Jesus, as didst the wise men, do thou also, and like them give what thou canst for his mission; this shall please him, and he will do great things with it. If no one were to exclude himself, how soon we should have the synod cry out with Moses, "Let no one bring more for the lifting up of the sanctuary, for there is enough and still left." (Ex. 36:5-7.) But since such a spirit of joy is not to be expected in giving, here it should be according to the custom of war. When a king decides to go to war, he first asks his rich men if they will advance the money. If they say yes, the war is decided. So I mean, you dear rich people, not only in the city, but also in the country, where there are more of you than in the city, even though you are not the richest. You rich people are the ones who should come forward first and open your treasures like the wise men from the east. Not as if ye should bear the burden alone. Let that be far off! The artisan, the day labourer, will already follow with his gifts, and usually much more surely and willingly than you rich men. But you shall go first. For haste is necessary, and you are so dear and precious to the Lord Jesus, your gifts as pleasing to him as those of the wise men from the east. Oh, how you should make it an honor and a joy for yourselves! How should you, as it were, vie with one another, each wanting to outdo the other in the alacrity and greatness of his gifts, not for your own glory, but to bear witness to the Lord Jesus of your love and willingness and to promote his blessed kingdom in the best possible way? - And what pleasure and joy this would be to the Lord Jesus! Verily, he would see his wise men from the east appear once more! Oh, you dear rich people in the Synod, do not let yourselves be put off by hearing and accepting a more urgent word. It is to be feared that you are far from being equal to the wise men from the east. Tell yourselves, who bears the burdens in the churches and in the synod and in the charitable institutions for the orphans and the sick? Is it you who are rich? You will readily confess: No; it is the middle class, the artisans, the day laborers. - If extra collections are to be made in the congregations, in the synod, something for the decoration of the church, for the organ, bells, and the-



where are you rich people who come forward and say: "The bell is mine, the clock is mine, I will take care of the ornaments: The bell is mine, the clock is mine, I will provide the ornament; pray an Our Father for me, the poor, that I may never forget how hardly the rich enter the kingdom of God! - When the poor treasurer announces in the assembly: Brethren, the poor box is empty, and there are several widows to be cared for! who are the people who secretly come to the treasurer in the course of the week and press a contribution into his hand for his empty box? Who are those who, out of compassionate hearts, present the pastor with secret gifts for poor students, for widows and orphans, or for the relief of the distresses he finds in his pastoral visits to the sick and the stupidly poor in the parish, without receipt and mention of name? Is it you rich people?! - Certainly with joyful hearts many a praiseworthy exception is acknowledged, and God is doubly thanked for it. But say yourselves: Are they not exceptions, which ought to be the rule? Must we not then, with the apostle, cry out to you, "Let it not be so, brethren"? - How? you are such good arithmeticians, should you not even begin the right arithmetic, calculate a little further, and consider: it is to be done by a few years, and you must die. Now you can take nothing with you, you must go away naked, like the poorest of men; ei, what a celestially wise investment you are making now, when you give your JEsurn above all things the richest gifts and willing service, since he has assured you and promised you, "It shall be well rewarded you in heaven," for if you sow bountifully, you shall reap bountifully. Think, then, what a reward this will be, when, after you have sought eternal life with patience in many good works, a blessed death brings you before your Lord Jesus, and he will praise and reward you before his heavenly Father and all the angels and elect, as his pious and faithful servants? Tell me, can you imagine and think what kind of reward and glory this will be? No, you cannot, for the Scripture itself says of it, "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him." - Well then, you dear rich people, receive this word of love with love and gentleness; it will never repent you, yes, rather, you will thank us forever. Let this year's general mission feast be a righteous beginning of still greater zeal among you; your good example will find cheerful imitation; with power the kingdom of God will come and spread among us, the glory of the Lord will appear upon us, and the word of prophecy will be fulfilled in us: "Then shalt thou see thy desire and break forth, and thine heart shall wonder and be enlarged, when the multitude by the sea shall turn unto thee, and the power of the Gentiles shall come unto thee." Amen.

C.J. Otto Hanser, Secretary of the Missionary Commission.

While the above essay was being written, a letter from a conference to the Missionary Commission, which was aimed in this direction, filled us with great comfort and new joy, and which we therefore do not want to withhold from our dear "Lutheran readers. So it reads:

"To the Honorable Missionary Commission for Internal Discord in the West.

"As we gathered in the first days of the new year in bitter cold and heavy. snowstorm, we gathered for a local conference...



When we were in the midst of the New Year, we also thought of our travelling preachers in the West, how many of these brave brothers of ours will be snowed in on their distant posts, which they visited on New Year's Day, and how they will have to struggle with storm and weather. We spoke of these noble men with great respect and love as men who, like 'Barnabas and Paul, have offered up their souls for the name of our Lord Jesus Christ', Acts 15:25. 15, 25. But we could not hide from ourselves how deeply shameful, even irresponsible it would be for us if we did not equip them with everything that would make their difficult ministry easier.

"It must have been hard on everyone's soul to read in No. 20 of the previous volume of the "Lutheran" how the missionaries on their travels sometimes had to pass the hotels with hungry stomachs at mealtime because they lacked the money to pay for a meal, and how they also often lacked warm blankets and clothing or water boots to protect themselves against cold and other unfavorable weather.

"We therefore agreed to submit a request to the Honorable Missionary Commission not only to provide our traveling preachers with enough from the missionary treasury so that they need not suffer hunger, but also to equip each of them with a fur coat, blanket, raincoat, and water boots as needed, so that each of them, according to the diversity of the unfavorable season, will be protected as much as possible against wind and weather.

"We are indeed concerned that the missionary treasury will not have sufficient means for this; But we are firmly convinced that the necessity of such equipment for these brave warriors of ours, who persevere on our outermost outposts even in such bitter cold as the present, is recognized by so many that a single request, which the 'Lutheran' will certainly have the goodness to present to its readers, will supply the gifts of love so abundantly that we shall be able to clothe our missionaries from head to foot in fur and rubber.

"We already know of Christians who, on reading the above-mentioned reports about our self-sacrificing travel preachers, were so moved that they could not refrain from tears and complained bitterly that we act so lovelessly and callously toward those who, after all, are doing our work commanded by God.

If the Honorable Missionary Commission determines that we should do so, we would ask them to submit a request to that effect in the next number of the "Lutheran," and we do not doubt that God will bless it, and our missionaries will see from it that we not only make them our burden bearers, but also include them in our love and care, and will thereby also be strengthened to do their difficult work with joy, and be protected from sighing, which is certainly not good for us either.

On behalf of the La Porte Specialconference

January 5, 1884.

J. F. N."

(Submitted.)

Message from Steeden.

Many a year has passed since the dear readers have received no further news from Steeden. There is a time for everything, also for being quiet; but such a time of being quiet had come for me, the undersigned, according to God's counsel, when a number of years ago my local proseminary for America went to its grave, I myself lost the physical strength for heavier work, and I finally even had to resign my preaching ministry. But there is a time for everything, - that is why, by God's grace, the time has changed again in Steeden, and I can again work freshly and cheerfully with renewed strength according to my age, preach and also teach students again, of whom God gave me 3 last year and 5 this year. With the latter, however, who entered this year, it has happened thus. When at the end of last summer we held our Synod for this year in Planitz in Saxony, a mission festival was also celebrated there on that occasion, at which I was instructed to speak about the present distress of our Lutheran Church in North America and to point out the need for a new Lutheran Church.

to help to the best of our ability that this need for preachers over there, which is so great again just now, will be controlled. I gladly raised my voice and asked the festive assembly in Planitz to take up again, as before, our common work for America, to recruit young people for the service of our Lutheran Church in America, to train them and to send them to the seminaries on the other side. I reminded my old friends and brothers in Saxony, with many of whom I had been closely connected for more than 20 years through the work for America, of the saying, "old love does not rust", it should not rust among us either, therefore we wanted to take up the cause again as before with the old love, I also wanted for my part to gladly accept students into my house again with the old desire and joy, as far as the Lord would give means and strength for this, and to train them for America as before. My suggestions and requests were received with great general sympathy. We, the members of our Synod here, are so closely and intimately connected with our brethren in America, the Missouri Synod, that we feel everything that concerns the latter in our part of the Synod, and live through it as in one body and in one spirit. Thus it was not otherwise possible than that the 'descriptions published by the "Lutheran" of the great need for preachers, newly increased by the strong emigration in recent years, and the request for pupils for the theological teaching institutions also moved hearts in Germany and awakened them to help. Therefore, my lecture at the mission festival in Planitz fell on well-prepared ground; not only was there a promise to immediately take an active hand in the work for North America, but young people also came to me for instruction. Some of the older ones I accepted immediately, some others I postponed until next year.

So now, since October 1 of this year, the Steeden institution has begun anew! Admittedly with some differences compared to the past. There are no agreements and promises with the professors and leaders of the Missouri Synod as before, but what we have now done here in Steeden and at our Synod in Planitz is only a deed of free love, which we show to our beloved brothers in America, and they will not reject this love. What I said at the mission festival in Planitz, "old love does not rust," certainly also applies in America, and even there the old love for Steeden will still live on in many hearts. However, we must also count on this a little in regard to our new students in Steeden. You dear brethren in America know very well that the number of our synod members and congregations here in Germany is only very small and not able; Therefore, even though we have set a fixed annual allowance, which each student is to give, as in the American institutions, it is still not enough for everything (especially since we must not forget that I, the undersigned, had to resign from my preaching ministry four years ago, which I would no longer be physically able to administer in our widely branched congregation, so that I am almost entirely dependent on the instruction of my students, in order to feed myself according to God's order with my own hands); there are also always poorer students who need support. Then surely, in spite of the many and heavy other ecclesiastical burdens which there are

In America, too, there are many hearts here and there that are willing and joyful to contribute a mite to Steeden, too, in order to help maintain teachers and students. God's fountain has plenty of water, how can it be lacking if we only have faith? God will provide - in this confidence I have started the Steeden institution anew, but God has never let me become a disgrace. He will not this time either.

At the same time, I would like to inform you that the funds sent to me last spring by a number of pastors and congregations in America to alleviate the flood plight on the Rhine were used for ecclesiastical purposes, in accordance with the permission granted to us by the dear donors, since there was no longer any need for those who had been flooded. In the interest of the latter, only 588.13 Marks were used, of which the largest sum, 500 Marks, was given to a Lutheran congregation in Alsace. The remainder of the 3668.54 Marks given to me was distributed after joint consultation of our Synod among our 5 congregations that have undertaken new church buildings in recent years (to the congregations in Planitz, Crimmitschau, Chemnitz in Saxony, Allendorf a. d. Lumda in Hesse, and Allendorf a. d. Ulm). Any remainder was designated for the support of a poor pupil in Steeden. All of us who have received this support from our dear brothers in America express our heartfelt thanks to them and wish them God's rich reward. May the faithful God, who is rich above all those who call upon him, continue to meet all our needs on this side and on the other side of the ocean.

Steeden (near Runkel in Nassau) in December 1883.

Ms. Brunn.

To the ecclesiastical chronicle.

Abroad.

Childish rage. In the "Sachs. Kirchen- und Schulblatt" it is reported that in Großröhrsdorf on Monday the 12th of November last year the Luther oak, which was planted on the occasion of the Luther celebration on the Sunday before, was found sawed through at the trunk.

Faithfully childlike. From the Riesengebirge the "N. fr. Pr." reports about the Luther celebration: "Over the beginning of the street of the village Steinseiffen a guirlande was drawn from one tree to the other, from the middle of which a wreath hung down, which was bound around a sheet of paper with the following inscription: "We congratulate vr. M. Luther on his 400th birthday."

(Newspaper.)

Lutheran Church in France. The Messenger of Peace from Alsace-Lorraine writes: In the week preceding the Luther Jubilee the Paris Lutheran Synod also met. Special attention was given to the question of the continued existence of the congregations in Paris and Lyon, which have been deprived by the latest republican decrees of the material means of support guaranteed to them from time immemorial by virtue of the law; the Synodal Commission was charged with representing their interests specifically before the responsible authorities. Paris has 32,000 Lutherans. In 1882 our church performed 1890 ecclesiastical acts, 90 more than in the previous year, namely 843 baptisms, 304 marriages, 743 funerals. In Lyons there were 32 baptisms, 6 marriages and 11 funerals.

(Submitted.)

"Something Ohio."

Prof. Stellhorn, in the "Kirchenzeitung," which he edits, comes up with a rejoinder to "Something Ohio." C. D. had rebuked in the "Lutheran" the pulpit fellowship which Prof. St. and P. T. had cultivated at a Luther celebration in a local Evangelical Protestant church. In his reply Prof. St. says, if the "Lutheran" will be honest enough to correct the necessary about this matter. The sender would now also like to contribute to putting the matter in its proper light.

First of all, Prof. St. says that C. D. must most likely have a reporter who, for certain reasons, does not want to call himself. Why this suspicion? C. D. got his "something Ohio" from a very direct source, namely, from the "Westbote", in which he had read the announcement of the Luther celebration (on Nov. 4) in a local Evangelical Protestant church and of the pulpit fellowship of Prof. St. and P. T. at the same. As for the pulpit fellowship of the pastor of the congregation in question with a Presbyterian at a funeral service, C. D. heard about it through a Lutheran member of the congregation there, when he (C. D.) was in Columbus on his own business on Nov. 6, the day on which the funeral service took place. Einsender first learned of this through a member of the board; but could hardly believe it, but at first thought that the matter might be based on a mistake. Only later did Einsender read the advertisement in the "Westboten". And as for C. D's announcement in the "Lutheraner", "Something Ohio", Einsender found out about it just as soon as Prof. St., since he had read it in the "Lutheraner". Before that, Einsender did not know a word about it. - Incidentally, such suspicion on the part of Prof. "St." is quite worthy, since he has fallen away from the pure doctrine of divine holy Scripture and the pure doctrine of Luther.

Further, Prof. St. also writes about the congregation in whose church he and T. preached at a Luther celebration on Nov. 4. He forgets to call the child by its proper name. The congregation is not a Lutheran one, but is called "Evangelical Protestant," as can be read on the sign and in the church order. Also, according to the church order "lodge members", nothing may be put in the way. The congregation is often called a lodge congregation for short. But that is not what we are dealing with here. We are only communicating here what the name of the congregation is and, accordingly, the confessional standpoint of the congregation. For several years the congregation has been served by Mr. P. J. J. Weiß. He belonged, as Prof. St. informs us, until a year ago to the Presbyterians, that is, to the Calvinists, who deny universal grace and universal salvation. To which synod P. W. now belongs, nothing has yet been made known. But this is evident here, that Mr. W. holds funeral sermons together with non-Lutheran preachers in his church. There C. D. has written the plain truth.

Prof. St. exclaims, to be sure: What is that to do with Father Trauger and myself? Could we have known this before? Or can C. D. prove that Mr. P. W. is obviously doing something of the kind, so that we had to know him as such a man on Nov. 4?" Sender does not know how Prof. Stellhorn can write thus. In order to whitewash a matter which is so generally known here, one tries to make it appear as if it could not be proved. So Einsender now wants to provide the evidence for C. D...

In April, 1883, a man belonging to several Lodges was buried, on which occasion the Lodges were very strongly represented and with music. The funeral service was in the Lutheran Protestant church. Mr. W., preacher of the congregation, spoke in German, and then Rev. Spahr, Presiding Elder of the Methodist- Church and Mason, spoke in English, and Mr. P. Trauger was present in the church as an audience. - A few months ago a lady was buried, member of a ladies lodge, the lodge being present with their Aus drawings. The funeral service was in the Evangelical Protestant church. Mr. P. W. spoke in German, and Mr. P. Stidhan, Baptist and Lodge Chaplain, in English. The latter said among an-

derm also how good it is to be a lodge member. I guess that's enough.

Prof. St. himself mentions the case of November 6, which he tries to portray as quite insignificant. Mr. P. W. is said to have simply buried a "soldier" there. The "*Chaplain*" of the "soldiers," who happened to be a Presbyterian, is said to have simply made a speech to the "soldiers" after "standing" usage. That sounds soldierly. How now, if it was not a "soldier" who was buried, nor were there any "soldiers" present? It was simply a farmer who was buried. The same one was a member of the „G. A.R.," a secret society made up of per

The Society is made up of people who took part in the last Civil War. Nor is it a "standing" usage with this society that its "*Chaplain*" must deliver a speech everywhere. It is not so long ago that an outstanding member of the congregation of Father Mees was buried here, who was also a member of the above-mentioned secret society, whereby this also marched out in large numbers and with funeral music, and yet no "*Chaplain*" spoke in Father M.'s church.

Prof. St. also says that one should not throw a stone at Mr. P. W.. This reference to a word of the Lord is quite out of place here. It does not occur to anyone to throw a stone at Mr. P. I. I. W. The message from C. D. did not flow from this intention. C. D. is not writing for the sake of Mr. P. W., but for the sake of Mr. Prof. St. and Mr. P. T.. So also the sender. Father W. stands at an evangelical Protestant congregation in which the lodges are approved. That is obvious. Father W. has often buried members of the Lodges, and the Lodges have gone along with them. Such funerals must be performed by the preacher of the congregation concerned. That is also obvious. Mr. P. W. has also often held funeral sermons in his church together with non-Lutheran preachers. This is also obvious. This does not cast a stone at Mr. P. W. This is the way things are, and Prof. St. cannot dispute it. Prof. St. should know: a faithful Lutheran preacher has simply nothing to do in a church, where the confession stands like this, where one does not even use the Lutheran name, but the common name "evangelical-protestant", and where one confirms the lodge system so completely, and least of all at a Luther festival.

Finally, Prof. St. also tries to make his readers believe that through his pulpit fellowship, which he admittedly does not want to call that, no trouble has been given to the Lutheran congregations here. How does he know this? The congregations will hardly thank him for such a testimony of poverty. The Lutheran-Protestant congregation has certainly not taken any trouble, whose members cannot see it any other way than that one no longer takes it so exactly, and has become bliant. But my congregation, though small and poor at the time, has been given an affliction. *) We cannot regard this pulpit fellowship otherwise than as a denial of the confession.

Columbus, O., December 10, 1883, R. Herbst.

*Even Father Mees, according to an article in the "Kirchenzeitung", does not want his congregation to be counted among those who have not been troubled.

Inaugurations.

On the 2nd Sunday of Advent, Mr. P. C. Wünsch was introduced to the congregation at What Cheer, Iowa, by.

C. W. Baumhöfener.

Address: ktev. O. IVuevsek, IVdut 6deer, Xeokuk 6o., lorva.

On the Sunday after Epiphany, 1884, Mr. P. E. L. Mangelsdorf was installed in the congregation at Venedy, Washington Co, Ill, by order of Mr. Praeses H. Wunder, by the undersigned, assisted by Mr. P. W. Heinemann.

Fr. Wolbrecht.

Address: Uev. D. I., ÜlunZelZdork, V6N6ÜX, VVa8ülnAtooo., III.

Church consecration.

On the 4th of Advent, the new church in Argentine, Kansas (a 16X24 frame building), built by the small Lutheran congregation, was dedicated to the service of the Triune God. The consecration sermon was held by Father Pennekamp and in the afternoon Prof. Bäpler preached. The consecration prayer was said by the undersigned.

E. Jehn.

*) The editorial staff has received another larger article by C. D.; however, in our opinion, this matter is not of such general interest that we could grant more space in regard to it.

D. R.

Conferenz - Ads.

The Minnesota mixed teachers' conference will hold, w. G., will hold its meetings at Stillwater, Minn. from February 12 to 14. - Application would be kindly made to Mr. E. Reim, teacher. - The following papers are before us: I. The Sacraments in general. (Teacher Trupke.) II. Natural history in the mixed school. (Teacher Waltz.) III. How should one teach visual instruction? (Teacher Bertling.) IV. How can pupils be accustomed to speaking aloud? (Teacher Voigt.) V. What should be done about pupils being late and how can this be remedied? (Teacher Mefserli.) VI. *Constitution of the United States*. (Teacher Van der Herweyen.) A. Spiering.

The mixed pastoral conference of the third district of Minnesota will meet, w. G., February 12-14, at the home of the undersigned. K. F. Schulze.

Quincy Specialconference February 5-7 in Quincy.

G. Wolf.

Income to the Western District coffers:

For the synodal treasury: From IP. Schülke's congregation in Palmyra H5.80. P. Goßweiler's congregation in Dayton, Iowa, 5.27. P. Lüker's congregation in Aroma 19.00. 1P. Meyers Gem. in Black Jack 17.20. P. Crämers Gem. in Humboldt 4.38. P. Netbings Gem. in Lincoln 12.10. (Summa H63.75.)

For the college building: U. Kösterings Gem. in Altenburg 27.00. IP. Spehr's parish in Appleton, 3rd installment, by: W. Ahring 3.00, Max Hasenauer 1.00, Heinr. Dörr 1.00, I. Hermann 1.50, Schempp 2.00, I. G. Scholz 3.00. P. Janzow's congregation in St. Louis, 8th Ihlg., 130.00. U. Wangerin's congregation in St. Louis, 5th Z., 100.00. George Becker, Paducah, Ky. 1.20. U. Meyers Gem. at Cole Camp 6.30. U. Rehwaltd's Gem. at Clarks Fork 82.00. P. Link's Gem. at St. Louis, 7th Ihlg. 200.00. (S. G618.00.)

For inner mission in the West: B. Gehring in Silver City, Montana, 4.00. Karl Kuhlmann in St. Louis 10.00. k. Links Gem. in St. Louis, Epiphany coll., 31.79. (S.

For ^Jewish mission: by Father Becker in Alton, Ill: from a poor maid 1.00, Mother Schuster 1.00, Philipp Stockinger .50. Karl Kublmann in St. Louis 2.50. Lizzie Eilert in Stendal, Jnd, 1.00. Father Mäßes Gem. in Wentz- vtlle 5.00. (S. K11.00.)

For negro mission: Karl Kuhlmann in St. Louis 2.50.

For U. Hübener's parish in Dresden, Saxony: U. Pennekamp's parish in Topeka 9.10. 1?. Rehwaltd's parish in Clarks Fork 13.50. (p. \$22.60.)

For the widow's fund: P. Zschoches Gem. in Frohna 24.06.

For poor students in St. Louis: Karl Kuhlmann in St. Louis 5.00.

On the household in St. Louis: P. Zschoches Gem. in Frohna 63.25.

For school building in Kansas City: by P. Sckwemley in Spearville, Coll. bet Adam Rupps 1.00, by himself 1.00. k. Jehns Gem. in Kansas City 25.00. (S. \$27.00.)

For the orphanage near St. Louis: children's service coll. of the congregation of P. Pennekamps in Topeka 9.50.

St. Louis, Jan. 6, 1884. H. H. Meyer, Cassirer.

For poor students received with heartfelt thanks by Mr. P. Link in St. Louis, Mo., from Mr. H. Haueisen \$20.00. By Mr. P. Trautmann in Columbus, Jnd. collectirt in his parish (especially for G. I. Fischer) 17.00. By Hrn. k. I. G. Häfner in Darmstadt, Jnd, from Mr. Th. Umbach there 1.00. By Mr. P. Rauh in Sugar Grove, O., the communion collections of his St. Jacobus congregation 3.00 and those of his Trinity congregation 3.00, as well as from the congregation at Logan, O., 3.75. (These three items specifically for Huxhold). From the worthy women's society of Mr. P. Janzow's parish at North St. Louis, Mo. 21 pairs of undergarments and 1 pair of stockings. C. F. W. Walther.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois District)

have been received:

I. Contributions:

From the kk.: C. Koch -6.00, I. E. Baumgärtner, F. Wol- breckt, H. Sieving 5.00 each, I. Löschen, I. E. Röder 4.00 each, B. Burfeind 3.00, L. Lochner 1.00. From Teacher W. Klünder 3.00. From the Chicago Teachers Conference 13.50.

Two. Gifts:

From the parish of Fr. Löschen 7.27. From the parish of Fr. M. Große 22.00. From the parish of Fr. Hölter 21.27. From the parish of Fr. L. Lochner 19.38. From the parish of Fr. Engelbrecht 16.00. From Mrs. Range by Fr. Kngelbrecht 1.00. From Mrs. Huwald by P. Wagner 2.50. From the parish of k. Succop 37.00. From F. Fink in Chicago 5.00. Gratitude offering from Mrs. Marie Köhneke in Chicago 1.00. From the parish of U. Sapper 22.00. By Mr. Kassirer H. Bartling 120.49 were delivered. (Summa -324.41.)

Chicago, Ill, Dec. 31, 1883. H. Wunder, Cassirer.

For the seminary organ with heartfelt thanks: By Mr. Teacher Erck of the Virgins' Association of the Kreuzgemeinde here -15.00; by the Men's Choir of the Stud. Bar-thel in Wittenberg, Mon., 15.00; by Mr. Hensick of the Concordia Singing Society in Manistee, Mich., 5.00.

For poor students: from Mrs. Hölzer 1.00; from Mrs. N. N. 1.00; from Mrs. I. Schramm 6 bust shirts, 6 undershirts, 6 underpants, 6 pairs of socks, 6 collars. From the Maidens' Association of Trinity Parish, St. Louis, 22.50.

C. I. O. Hanser.



[15] Report of the Treasurer of the General Synod

From January 1, 1883, to January 1, 1884.

Synod Coffee.

Intake:

From the Western District by Kassirer E. Roschke and Kassirer H. H. MeyerK1451	31
From the Illinois District by Kassirer H. Bartling 3646.85 From the Middle District by Kassirer C. Grahl 3258.01 From the Wisconsin District by Kassirer C. Eißfeldt 1227.29 From the Eastern District by Kassirer I. Birkner 1150.00 From the Michigan - District by Kassirer Chr. Skmalzriedt	1083.71
From the Minnesota and Dakota Districts through Kassirer T. H. Menk	323.69
From the Jowa District by Kassirer H. Tiarks....	304.33
From the Nebraska District by Kassirer F. C. Festner292	.24
From The Southern District By Kassirer G. W. Frye200	.00
Sold real estate in Fort Wayne.....	71.00
Sale of the old print shop in St. Louis	270.00
Sale of old timber in St. Louis	36.00
From Past. K. Mees in Columbus, O	100.00
	\$13414.43
Surplus of Concordia Publishing	36745.90
	H50160.33
Debt on January 1, 1884	7181.49
	H57341.82

Issue:

Skuld on 1 January 1883K3097	68
Salary and house rent for Mr. Präses Swan	2109.99
Salary of professors and superintendents:	
in St. Louis	6999.84
in Fort Wayne-- 7843.80	
in Springfield	4099.80
in Adbison	6499.68
Pension for Prof. Biewend	250.00
Pension for Prof. Lindemann	300.00
Travel expenses of the General President and the professors	211.50
To the treasurer of the synodal conference....	26.15
House rent for student flat	
in St. Louis	590.93
Taxes in St. Louis	576.30
Gas bills in St. Louis	150.10
Water Lieense in St. Louis	119.00
Interest on borrowed money	471.75
Spent by the supervisory authority in St. Louis:	
Grading of the college court	1589.00
Stone paving and drainage	2390.86
Gas equipment in the new seminar 1212.38 "Rasenlegey"	268.50
Library furnishings	832.00
Stone wall on Jefferson Avenue 2038.52 Iron Fence	291.00
Desks and chairs	508.50
Manufacture and installation of the base ment for the inn, repairs of the professors' apartments, bell, salary of the fireman, house servant, watchman rc	7779.19
Spent by the supervisory authority in Adbison	2109.06
Spent by the supervisory authority in Fort Wayne	1722.06
Spent by the supervisory authority in Springfield	3254.23
	K57341.82

L. Seminar-Baukaffc.

Intake:

Stock as of January 1, 1883K13084	48
From the Western District by Kassirer E. Roschke and Kassirer H. H. Meyer	14114.55
From the Middle District by Kassirer C. Grahl 8457.75 From the Illinois District by CassEer H. Bartling 7474.72 From the Eastern District by Kassirer I. Birkner 4210 26 From the Wisconsin District by Kassirer C. Eißfeldt 2018.96 From the Michigan - District by Kassirer Chr. Skmalzriedt	1887.86
From the Jowa District by Kassirer H. Tiarks....	1070.82
From the Minnesota and Dakota Districts by Kassirer T. H. Menk	803.50
From the Southern District by Kassirer G. W. Frye 607.00 From the Nebraska District by Kassirer F. C. Festner	439.10
From the Canada-District by Kassirer G. Renfer..	279.62
Collecte at the dedication of the seminary	1278.85
From the Illinois Central Railroad for tickets sold for the inauguration of the college	289.50
	H56016.97
Debt on January 1, 1884	28626.39
	H84643.36

Der Lutheraner.

Issue:	
Brickwork-5527	82
carpentry work	33459.00
Hewn stones	6000.00
Plumber	3300.00
Cornices	8590.00
Slate roof	1480.00
Skimming	7913.00
Painting	3275.00
Steam heating	7000.00
Painted glass in the auditorium	1690.38
Window glass in seminar	954.65
Foundation, rest	350.65
Marble slabs in the entrances	193.90
Lightning rod	60.00
Electric bells	50.00
Architect C. F. May	4798.96
-84643.36	

(?. Building fund.

Intake:	
From the Western District by Kassirer E. Roschke and Kassirer H. H. Meyer-27	35
From the Nebraska District by Kassirer F. C. Festner 65.5 From the Michigan - District by Kassirer Chr. Schmalzriedt	111.03
- 203.88	
Debt on January 1, 1884	18659.79
-18863.67	

Issue:	
Debt on January 1, 1883-18863.....	67

I). Fund for poor sick pastors and teachers.

Stock as of January 1, 1883-939.....	45
Revenue	595.67
-1535.12	
Output-	775.00
Stock on 1 January 1884	760.12
-1535.12	

L. Heiden Missionary Fund.

Intake:	
Inventory as of January 1, 1883-11896.....	66
Income from Pastor Sievers schnr	150.00
Of the Districts cashiers	369.37
-12416.03	
Issue:	
To Kassirer Burgdorf for negro mission -- 281.17	
For Student A. Meyer	165.00
- 446.17	
Stock on January 1, 1884	11969.86
-12416.03	

I'. General Inner Mission.

Intake:	
Stock on 1 January 1883-1500	00
From the Illinois District by Cassirer H. Bartling 700.00 From the Middle District by Cassirer C. Grabl... 666.43 From the Eastern District by Cassirer I. Birkner 144.02 From the Wisconsin District by Cassirer C. Eißfeldt 100.00 From the Michigan District by Cassirer Ch. Schmalzriedt	53.47
From the Jowa District by Kassirer H. Tiarks....	11.70
From the Western District by Kassirer E. Roschke 10.00 From the Southern District by Kassirer G. W. Frye 1.00	
-3186.62	
Issue:	
To theMinnesota and Dakota Districts---	1300.00
To theNebraska District	750.00
To theSouthern	District 350.00
To theJowa District	100.00
-2500.00	
Stock on 1 January 1884	686.62
-3186.62	

Recap.

Dr. 6r.	
Synod treasury-	7181.49
L. Seminary construction cash	28626.39
6. building fund	18659.79
D. Fund for poor sick pastors and Teacher	-760 .12
L. Heiden Missionary Fund	11969.8k
General Inner Mission	686.62
Debt on January 1, 1884	41051.01
-54467,67 -54467.61	
-54467.67	

Whole revenue for the seminary building of 1881, 1882, and 1883.

From the Western District by Kassirer E. Roschke and Kassirer H. Meyer-34717	40
From the Illinois District by Kassirer H. Bartling 26881.64	
From the Middle District by Kcssirer C. Grah1 17859.41 From the Eastern District by Kassirer I. Birkner 9558.18 From the Wiseonsin District by Kassirer C. Eißfieldt	7923.81
From the Michigan - District by Kassirer Chr. Schmalzriedt	5728.34
From the Jowa-D>stlict by Kassirer I. P. Rademacher and H. Tiarks	3153.14
From the Minnesota and Dakota Districts through Kassirer T. H. Mcnk	1212.50
From the Canada District by Cassirer G. Renfer 769.25 From the Nebraska District by Cassirer F. C. Festner	614.95
From the Southern District by Kassirer G. W. Frye 607.00 Collecte at the dedication of the Seminary	1278.85
From the Illinois Central Railroad for sold Tickets for the inauguration of the college	289.50
Other revenue	14.00
-110607.97	

Debt on January 1, 1884	28626.39
-139234.36	

Whole issue for seminar construction.

Premium for two plans-400	00
Demolition of the old college and out digging of the cellar	2561.00
Foundation	8750.65
Built-up stones	16000.00
Brickwork	25927.82
carpentry work	44689.00
Plumbing	33<-0.00
Cornices	8590.00
Slate roof	1480.00
Skimming	7913.00
Painting	3275.00
Steam heating	7000.00
Painted glass in the assembly hall.....	1690.38
Window glass in seminar	954.65
Marble slabs in the entrances-. 193 90 lightning rod 60.00	
Electric bells	50.00
Architect C. F. May	6398.96
-139234.36	

As can be seen from the above report, the seminary building fund still has a debt of 28,000 dollars. Since the plan to pay off this debt through the Jubilee Collects did not come to fruition, since most of the congregations had already disposed of their Collects in other ways, the undersigned takes the liberty of requesting that all those members of the congregation who have subscribed but not yet paid their contributions, as well as those who still wish to contribute to the building of the Seminary, send in their contributions as soon as possible, so that the Synod may decide on the matter, as well as those who still want to contribute to the building of the seminary, send in their contributions soon, so that the synodal treasury does not have to continue to pay interest and the delegates' synod meeting in May can possibly be informed that the debt of the "Lreminarbaukasse" has been paid off.

E. F. W. Meier, Kassirer.

With hearty thanksgiving to God and kind givers, I hereby certify the receipt of the following gifts of love to the congregation at Rochester, Minn. By Cassirer T. H. Menk at St. Paul, -60.17. From U. Grabarkewitz's congreg. at Blue Earth City, Minn. at 30.15. U. Heyne's congreg. at Lake Creek, Mo. at 10.00. U. Skulcnburg's congreg. at Josco, Minn. at 35.00. ?. Claus' Gem. at Weyauwega, Wis. collect'at harvest festival, 8.20. By U. Timenstein at St. Paul, Mmn. a box of clothes. By Kassirer Schmalzriedt, 49.80. By U. Fr. Sievers: from his. Minneapolis, Minn. congregation, 33.50, k. Fackler's congregation at Maple Grove, Mmn., 12.00, Julius Mueller's at Duluth 2.00. P. Mayer's St. Peter's congregation at Bremen, Ill, communion roll, 3.80. By U. Hctrich: from his congregation at Holly Wood, Minn. Congregation in Holly Wood, Minn, 12.50: from sr. Filial parish in Helvetia, 2.50; from?. Rudiger's parish in Bergen, Minn, 7.50. k. Vetter's congregation at Fairfield, Minn., 18.00. by U. Hafner at Leavenworth, Kans. by N. N. 5.00; by P. Winter at Lo- gansville, Wis. by Chr. Schmidt & wife 1.50; by himself .50. U. Niedergesäß's congregation at Eitzen, Minn. 23.50. by ?. Biltz at Concordia, Mo. by N. N. 1.00, Ad. Bergmann .50. U. Sprengeler's Gem. in Wilton, Wis. by U. Birkmann in Fedor, Texas, by Peter Urban 1.00. Addendum to my previous receipt: by F. Volland .50 by U. Trautmann in Columbus, Jnd. Matt. 25, 40.

Karl Schmidt.

Received by U. H. Koch from the congregation at Grand Ra- pids, Mich. for Stud. Krüger -15.00; by Mr. Kassirer Schmalzriedt for W. Maurer 10.00. C. Reisig 20.76, Ch. Kolb 22.45, household fund 10.00; by Mr. U. A. E. Winter from the parish at Logansville, Wis. for H. Backhaus 12.00; from Mr. H. H. Niemann in Pittsburgh for I. Feußner, Jac. Raß and I. Dänzer se a new skirt and vest, for I. Voigt skirt and vest, as good as new; also 1 dozen strong cotton "stockings, 5 neckties, 1 pr. underpants and 9 linen collars; by dens. from the parish of Mr. U. Ahner i 15.00 for O. Bahnemann. \$ God's rich blessings to the dear givers! Addison, Jan. 4, 1884. C. Häntzschel.

! Received with thanks for the household here from N. W. S. in Staunton, Ill, -2.50. F. Pieper.

Income to the Minnesota and Dakota District coffers:

For the synod treasury: From ? . Kollmorgen's congregation at Atwater, Harvest Festival Collecte K9.32. I'. Frederick's congregation at Waconia 7.00. Fr. Bernthal's congregation at Lewiston, collecte on Luther's anniversary, 10.80. (Summa P27.12.)

To the seminary building in St. Louis:?. Sprengeler 1.00. k. Streckfuß's congregation in Plato 2.90. 1>. Johl's congregation at Hart 10.00. Fr. Ross' branch congregation 7.25. Fr. Hertrich's congregation at Hollywood 5.90, at Helvetia 2.10. By 1?. Rolf of several parishioners at St. Paul 7.00. Fr. Dubberstein's congregation at Waltham 3.00. By?. Tirmenstein of S. Christoff at St. Paul 5.00. Fr. Mäurer's Trinity congregation, Coll. on Luther's anniversary, 1.85. Congregation at Jacksonvile, D.C., 3.60. Fr. Bernthal's congregation at Lewiston 63.00. Fr. Melcher's congregation at Free- man, D.C., 9.50. (p. \$119.20.)

For the Milwaukee Progymnasium:?. Rolf's congregation at St. Paul, Coll. on Lutberjubilee, 33.58. H. Sprengler's congregation at Wilton, Harvest Festival Coll., 13.00. P. Ross' congreg. at Ar- lington 10.50. P. Fackler's congreg. at Maple Grove 10.00. P. Stülpnagel's congreg. at Potsdam 7.75. I?. Sievers' congreg. at Minneapolis, coll. at Lutber jubilee, 13.50. P. Mueller's congreg. at Willow Creek, desgl., 11.00, at Perch Creek, desgl., 1.50. Zahn's Petrigem. at Elysian, desgl., 3.00. ik. Horst's Gem. at Courtland, desgl., 55.45. 1>. Hitzemann's Gem. at Long Prairie, desgl., 12.00. Hauscoll. in Fr. Skulenburg's Gem. at Josco 40.00. Fr. Kretzsckmar's Gem. at Dryden, Coll. on Lutber Jubilee, 30.00. Fr. Vomhof's Joh. Gem. at Goodbue, desgl., 52.25. ik. Krumsiegs parish, desgl., 28.00.

Mäurer's congregation in Bclvidere, 8.00. i?. Pftenhauer's community 6.00. i?. Friedrich's church at Waconia, 10 a.m. ?. Ahners Gem. at Green Jsle 10.00. P. Hertwig's Gem. at Effington 2.28, at Leaf Valley 4.57, at Carlos 1.75. (Summa \$364.13.)

For teachers in Milwaukee: Ges. auf I. Hefemeyer's wedding in Courtland 9.32.

For the budget of the Progymnasium in Milwaukee: ?. Rolf's congregation in St. Paul, Coll. on Thanksgiving Day, 8.40. P. Streckfoot's congregation in Poug America 5.00. (p. \$13.40.)

For negro mission:?. Melcher's congregation, one-third of a Missi onsfest coll., 30.20. P. Kolbe's branch congregation in Albion 1.78. (p. \$31.98.)

For mission to the Jews:?. Ahners Gem., Abendmabscoll., 2.00. P. Rumsch in N'nkton, Dak., 2.00. P. Pftenhauers Jmm.-Gem. 6.35. H. Bernthals Gemeinde bei Lewiston 7.00. (S. K17.35.)

For emigrant mission in Baltimore: By?. F. Pftenhauer ges. on Eller's wedding 3.45.

For the widow's fund: P. Sprengeler 1.00. P. Ross' Gem. in Arlington 7.25 W. Ostermann this. 1.00. I'. Sievers' Gem. at Minneapolis, Coll. on Thanksgiving Day, 5.61. I?. Bernthal's Gem. at Lewiston 7.50, teacher C. Ehlen 4.00. H. Heyer at Minnesota Lake 2.00. P. F. Pftenhauer 4.00. P. Friedrich 4.00, whose Gem. at Waconia 6.00. P. Johl 4.00, Coll. sr. Cong. at Hart 6.00. Mueller's congregation at Willow Creek 8.25. By Hertwig, thanksgiving offering for happy delivery, from N. N. Delivery, by N. N. 5.00. (p. K65.61.)

For the English mission:?. Friedrichs Gem. in Waconia 5.00.

For the deaf and dumb: By?. Kolbe, infant baptism"!!, by Mr. Hagemann in Winsted, 1.60. By?. Ross by Mrs. Gütsckoff in Arlington 1.00. (p. \$2.60.)

For the church in Rochester, Minn.:?. Grupe's congregation in Eisleben, Mo., 9.50. By Cassirer H. Bartling 23.50, 19.82, 40.35, 64.82, 22.80 & 61.00. is. Landeck's parish at Hamburg 35.00, its branch parish at Glencoe 8.00. P. Hertwig's parish at Leaf Valley 5.80, at Effington 3.60. Clöter's scn. parish 7.25. By Cass. Gem. 7.25. By Kassirer H. Tiarks 39.75. (S. \$340.69.)

For the community of Fairmont, Minn...: By Cassirer H. Bartling 5.00, 5.50, 27.63 & 22.00. P. Clöters Sr. Comm. 6.80. By Treasurer Tiarks 3.90. (S. H70.83.)

For H. Frey's church in Stillwater, Minn...: By Kassirer Bartling 20.00.

For the Gem. in Dresden:?. Clöter's Gem. 5.17. I'. Bernthal's llem. at Lewiston, Coll. at Lutherjub. 11.60. P. F. PftenyÄieM.OO. P. Rof's Gem. at St. Paul 9.00. Clöters GemeiW at Woodbury 5.93. I'. Heyer 2.00. P. A. Pftenhauer 1.00. IVHestPig 5.00. (p. \$40.70.)

For poor students^ 1>. Mäurer's Grace Congreg. at Gil- ford 5.00. Fr. Rolf's Congreg. at St. Paul, Communion Coll. specifically for Dostinen at St. Louis 2.35. Fr. Grabarkewitz's Congreg. at Blue Earth City, Coll. at Lutber Jubilee, 11.00. Hitzemann's Congreg. at Long Prairie, Harvest Festival Coll, spec. for Max Meliand at Milwaukee, 5.40. P. Maurer's congregation at Belvidere, Harvest Festival coll., 3.50. P. Rolf's congregation at St. Paul, Communion coll. spec. for Dostinen at St. Louis, 3.07. P. Heyer's congregation at Minnesota Lake, 6.00. (p. \$36.32.)

For poor and sick pastors and teachers: Fr. Friedrich's congregation in Waconia, especially for teacher Schröder in 1^ . Kretz-Schmar's congregation, 15.00. Fr. Ross' congregation in Arlington 8.00. Rolf's congregation in St. Paul, Coll. at the Christmas Kmdergoties service, specifically for teacher Schröder 9.00. T. H. M. also for teacher Schröder 1.00. (S. K33.00.)

To the Springfield household:?. Sprengeler 1.00. v. Brandt & A. Köneman .25 each. (S. \$1.50.)

To the household inAddison: r. Sprengeler 1.00.

To the household in Fort Wayne:?. Sprengeler 1.00.

For aged pastors and teachers: Th. Streiß- guth in Arlington 3.75.

To the orphanage at Addison : By Wendt of H. Maschger in West St. Paul 1.00.

To the orphanage near St. Louis: By Father Wendt from H. Masckger in West St. Paul 1.00.

For inner mission in Minnesota & Dakota: By Welcher, 2 thirds! of a missionary festival, his congregation 60.30 and proceeds of a property belonging to the mission 45.00. Mrs. F. Kuhl- man in St. Paul 1.00. Franz Tönsing at Atwater 5.00. C. Honebrink that. 3.00. By Kassirer Eißfeldt 6.97. 1^ . Mäurers Dreieinigkeiis-Gem. 2.20. G. Ditmar in Poug America 1.00. By !>.. Rådeke von Ribbs 1.00, C. Nimmer .50, F. Lute 1.00, C. Feske .25, H. Abraham .50, H. Nimmer, A. La-

Win, Mrs. Weder each .25, G. Molnau .50, L. Eichenmüller 2.00, M. Preis 1.50, F. Buckentin .50, H. Dubbe 1.00, L. Klingberg 2.00, I. Beuch 1.00, I. Aidenburg 1.00, F. Gössel 2.00, Joh. Fehland 2.00, G. Mueller 1.00, C. Beuch, C. Klingberg, F. Arndt, P. Beuch each .50, C. Engel .25, F. Busse 2.00, H. Kät- telhön, A. Arndt each 1.00. U. Ahner's parish in Green Jsle, Harvest Festival coll., 11 a.m. Vetter's parish in Fairsield 11 a.m. U. Friedrich's parish in Waconia 8 p.m. P. Landeck's parish near Hamburg 12 a.m. P. Clöter's parish 5 a.m. U. F. Pftenhauer's Jmm.Gem. 8.00, St. Paulsgem. 6.80, Betlehemsgem. 3.15, from a preaching place 5.70. Tkeodor Krmnsieg in St. Paul 1.00. Fr. Dubberstein's parish in Wykoff 4.00, in Waltham 1.50. By U. Wendt, thank offering from Mrs. Kwchner in West St. Paul, 5.00. Fr. Schulenburg's congregation in Josco, Coll. on Luther's anniversary 16.00. Gift from Rochester congregation, Minn, of surplus love gifts 207.77. U. Krumsieg's congregation, coll. on Luther anniversary, 27.75. By?. Rådeke from H. Timerman 1.50, H. Ortleh 1.00. By U. Krumsieg from H. Bergman 1.00. U. Maurer's congregation in Belvidere, crnte- festcoll., 3.00. U. Clöter's parishes 9.65 & 6.40. U. Hertrich's parish in Helvetia 1.00. By U. Roß of Aug. Eichen- müller 1.50. By?. Hertrich of Mrs. Hesse's three children 1.00. U. Kolbe's parish at Howard Lake, Coll. on Luther's anniversary, 15.16. By U. F. Pftenhauer of Friedrich Stein in Odessa, Minn., 2.00. By U. Ross from Mrs. Guetschoff at Arlington, 1.00. i?. Hertwig's Gem. in Leaf Valley 4.70. in Effington 2.50. in Leaf Mountains 2.60. by?. Which of two churches 2.00. by U. Sievers of Reichmuth's children in Minneapolis 2.00. (See K552.90.)

Correction.

In my receipt in the "Lutheran" No. 15 of August 1, 1883, under "Synodal Fund" read: From P. C. H. Sprengeler \$2.00 instead of "1.00" and in the "Lutheran". No. 21 of Nov. 1, 1883 under "Seminary Building in St. Louis" : From F. Kuhlmann in St. Paul H5.00 instead of "from U. Kuhlmann."

On behalf of the Mijisions Commission, I extend heartfelt thanks to the dear congregation in Rochester, Minn. for the gifts of love given to the Missionary Fund. May the Lord bless all the dear givers.

St. Paul, Minn, Dec. 28, '83, T. L. Menk, Cassirer. 188 p. 5tr 8tr66t.

For the Lutheran Orphanage near St. Louis, Mo., received since Nov. 20: From H. F. Müller 1 partbie of worn dresses. From the Virgins' Association in?. Wangerins Gemeinde in St. Louis Ellenwaaren, werth \$15.00. From Mrs. Pfен- ninger in St. Louis 62 Pr. woolen stockings. Unnamed 5.00. From the Women's Club in St. Charles, Mo. 16 pr. underpants, 5 pr. boy's pants, 7 woolen petticoats, 17 pr. woolen stockings, 17 dresses, 6 bodices, 9 girl's embroideries, 1 white petticoat. Mrs. Martha Dehling 1 sewing machine. From Chr. Streckert 3 sheets of flour. Mrs. Brockmann 1 Uebcrzieher u. 5.00. Collectrit on H. Buchholz's wedding in Washington, Mo., 3.00. By U. Quehl in Minneapolis 2.00. Mrs. U. Weisbrodt 1 parthie of dried apples. I. H. Ommen in Bethel 1.50. From the Woman's Club in U. Sievers' parish in Cape Girardcau 3 ouilts, 10 pr. boys' trousers, 6 girls' trousers, 8 jackets, 2 shirts, 2 dresses, 2 pr. stockings, 1 apron. From the Women's Club at U. Schalters Gem. in Red Bud 2 quilts, 2 sheets, 6 pillow cases, 18 handkerchiefs, 1 parthie children's stockings, shawls & bonnets. Mrs. Geiger 1 pack of gctr. Dresses and 1.00. From the Virgins' Club in?. Hanser's parish in St. Louis 20.00. From Pechmann Bros. 5.50. From Zion District: through Hackmann 17.70, from Geo. Beckmann 5.00 and 1 bbl. flour, by Goebmann 8.00. From Jmmanuels district: by Guenther 9.05, by Huning 5.80, by Wil- harbt, 2.50 and 2 pairs of stockings from Mrs. N. N. From U. Mayer's Gem. by Dopp 5.45. From the school children of the Kreuzdistr, collected by the teachers Erck and Körner 13.20, by "Schumann 7.50, from the children of Mr. Ellermann 2.50. From P. Janzow's Gem. by Hörmann from W. Bau- schedach 5.00, W. Spilker 1.50, W. Kassing 1.00, P. Elmeyer 1.00. From the Dreieinigkeitsdistr. by Hanichen 5.00. From F. Grüne 2.00. From Staunton: from the pupils of the teachers Trettin 5.30 and Gotsck 4.00, I. Faulstich 1 package of separate clothes. From Pensien and Schwartz Dry Goods, worth 20.00. From Dulitz: from his community in Napoleon 5.00, in Lüneburg 5.00. From the pupils of teacher Kappel in Dreieinigkeiit's district 10.00. From the Norwegian Synod 41.20. From the piggy bank of Krämer in Humboldt, Kans. 4.45. From the Women's Association in Venedy, Ill: 7 dresses, 9 shirts, 5 pairs of trousers, 1 bodice, 1 pair of stockings. From the Trinity District: from Teacher Guenther's pupils, 6.10, Teacher Leeser, 3.62. Thank offering from M. S. in Prairie City, 5.00. From the Women's Ass. in U. Mary's parish in St. Louis 3 dresses, 2 shirts, 10 pr. underpants, 3 pr. stockings. From the Kreuzdistr.: from Mrs. Apotheker Meyer 1 parthie of separate dresses and Christmas articles; from the Sewing Society 12 petticoats, 12 pr. stockings, 12 woollen neckerchiefs, 14 aprons, 6 boys' jackets, 18 handkerchiefs. 10 Hd. calico, 6 collars; from the Maidens' Club 1 parthie of stuff for the Christmas tree. Mrs. Schramm 31 ao. clothes, 6 pr. stockings, 2 jackets. From St. George Sewing Society 18 shirts, 12 undershirts, 15 aprons, 6 sheets, 2 pr. stockings, 2 dresses, 12 pillow cases and some tr. stuff. From teacher Mackensen's skule in Trinity Distr. 5.70.

Received by Mr. U. Brandt: By Mr. F. Hörmann of the Women's Association of the Bethlehem Community here for woolen blankets 10.00. From Mr. Herm. Mießlcr, Coll. at the celebration of his silver wedding. Wedding, for the purchase of woolen blankets 16.20. By U. G. Link from Mrs. Quest 5.00, Mrs. Wittwe Göner 10.00, Mrs. Schönewandt 10.00. By Mr. I. G. Haas for a woolen blanket 5.20. P. D. Stemmermann 1.00, by the same from Mrs. W. Schäfer 1.00. By U. H. Ph. Mülle from I. Eckboff sen. 1.00. By U. A. Käselitz, ErnteUtcoll. sr. Gem., 1.50, from ibm itself .50. By U. G. Wangerin from Wittwe Anna Quermann 5.00, Mrs. Bertba Pelke 1.00. By?. P. G. Srbwankovsky from the orphan box sr. By teacher G. A. Just from his singing choir 8.00, from H. Emte .25. From Mr. H. Schenkel 5 boxes of soap; from Caspar v. d. Straße 2 bbl. apples, 2 sacks of potatoes, 1 p. turnips; Heinr. Trampe 6 bush. Potatoes ; Wilh. Trampe 3 S. Potatoes; I. H.

! Nottebrock a furnace screen; from the Southern Miü Co, from the Sessinghaus Mill Co, from Kuhlmann Brothers 2 sacks each of flour; from A. F. Reller, W. Bendeck, Wittwe I. Kassing 1 p. flour each; C. T. Kerls 1 p. flour & 1 p. chicken feed; I. Luebbering p. flour; L. Rolle 23 lbs. trimmed plums, 15 lbs. rice, 6 cans canned beans; from Julie Prange in Edwardsville, Ill, 7 pieces calico, from the Maidens' Association in I>. Brandt's Gern. 1 piece of stuff to make curtains.

Warmly thanking all dear friends in the name of the orphans and wishing them God's rich blessing

St. Louis, Dec. 22, 1883. I. M. Estel, cashier.

eor. 3cl L RuMr 818.

For the seminary household in St. Louis:

From Mr. Huber 1 bale of butter and 1 sack of potatoes; from gardener Noblfing 3 bushel boxes of lettuce and vegetables; from Mrs. Rabold K1.00; from Mr. Roschke's parish 5.35; from Dr. Skade 2 barrels of vinegar; from Mr. Karl Kästner 10 galt. Apfelmus u. 2 S. Aepfel; von Hrn. I. Hof- stetter 1 p. potatoes, 1 gal. applesauce and 1 gal. Fat; from the comm. of Mr. I'. Matuschka in New Mile, Mo., 6 p.m.; from Mr. Schramm in St. Louis 2 p. potatoes, 1 barrel apples & 1 p. flour. From Karl Burgdorf in Red Bud 1 box of meat and sausage.

Much obliged!

St. Louis, Dec. 31, 1883.

H. Jungkuntz.

Received with thanks: From Mr. P. Wesemann's parish at Grafton, Wis. 1 load of flour, potatoes and other victuals; also from the women's association of? Sprengeler's Gem. for poor school children, 12 underpants, 6 overshirts, 6 pr. woolen stockings. H. H. Schröter.

Obtained by Mr. U. H. C. Roblsing for Student Oskar Hanser 8.00, coll. at the wedding of Mr. K. Gerling in Car- rollton, Mo.; by Mr. U. Broker 5.50, coll. for Stud. C. Dietz. G.

Received through Mr. P. K. Mees in Columbus, O., Jubilee fcscollecte for the synodical treasury P100.00.

E. F. W. Meier, Allgem. Kassirer.

The receipts of Messrs. H. Bartling, Uhlig, F. W. Schuricht and U. C. A. Germann will follow in the next number.

New printed matter.

Luther Jubilee. A description of the festive celebration in commemoration of the 400th birthday of Dr. Martin Luther in the German Lutheran Church of St. Paul in Baltimore, Md. together with the festive sermon preached by W. G. H. Hanser, preacher of the congregation. Left to print by request for the benefit of the poor.

As our readers know, Fr. Hugo Hanser, in the last issue of this paper, sent an invitation to all pastors of the Synodal Conference to send him the sermons they had preached at the previous year's Luther celebration, either in their entirety or in excerpts, so that they might appear in print in the form of a book and thus be handed down to our descendants as a memorial. Although it is to be expected that the request will have the desired success, the description of the jubilee celebration of our brethren in Baltimore, which has already appeared, will certainly be most welcome to many of our readers as a forerunner of the "Memorial". The text of the sermon communicated on this occasion is Sirach 39:13-15. and the contents of the same: "A faithful and true picture of the Reformer, Dr. Martin Luther, 1. according to his life, 2. according to his talents, and 3. according to his labors." Must one, when reading the jubilant sermons that have appeared, usually exclaim: Many high words, but little content! so after reading Hanser's sermon one must say: Few simple words, but much content! The price of a copy of this pamphlet, comprising 24 pages of comprefren print, we are unfortunately unable to give.

W.

[Walther]

History of the Reformation, continued to the completion of the Concordia Formula. A Jubelgabe of the dear Lutheran Church of America dedicated to the 400th anniversary of the birth of Dr. M. Luther. August Emil Frey, Lutheran pastor at St. Mark's in Brooklyn, N. Y. Allen- town, Pa. Probst, Diehl & Co. 1883.

The advertisement and recommendation of the first edition of this excellent 172-page illustrated history of the Reformation in large pocket format, which can already be found in the "Lutheraner" of 1880 p. 128, can only be repeated here. 128, we can only repeat here. The cover picture, which depicts the Luther monument erected by false spirits at Worms, should, in our low opinion, rather have been left out. The price of a copy is 45 cts. postage paid.

W.

[Walther]

Changed address:

Kev. 0. Fuller,

eor. IOliü "L (ommerceinl 8lrs., ^leüisou, Kno8a8.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought into the house by carriers, the subscribers have to pay 25 Lent\$ carrier's fee.

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Herausgegeben von der Deutschen Evangeli
Zeitweilig redigirt von dem Vehr

40th Year, St. Louis, Mo., Feb. 1, 1884, No. 3.

The miracles of the Roman church.

The papists boast of the miracles which take place in their church. They claim that their doctrines of veneration of the saints and their relics, of the sacrifice of the mass, 2c., have been confirmed by miracles and are still being confirmed. They say that Luther tried to perform miracles to confirm his doctrine, but that he could not perform any, and that the Lutheran church therefore has no miracles to show.

What shall we say to this? First, we reject as an old lie, long since disproved by our fathers, that Luther attempted to perform miracles, but accomplished nothing. Furthermore, we say that Luther did not need to perform miracles at all, since he did not introduce any new doctrine, but only restored the old apostolic doctrine. He himself writes about it thus: "Since we now certainly have such prophecy, and since it has thus far come to pass (which is a sure sign of the right doctrine), there is now no longer any need to perform miracles to confirm such doctrine. For these (miracles) were first given, that by such subsequent signs (as Marcus saith at the last) the new preaching of the apostles might be confirmed. But we have not made this preaching new, but have brought forth again the same old confirmed doctrine of the apostles; neither have we made any new baptism, sacrament, Lord's Prayer, faith; yea, we neither know nor want to have anything new in Christendom, but contend and hold only according to the old (which Christ and the apostles left behind and gave us). But this we have done: Since we found all these things darkened by the pope with his doctrine of men, even hung with thick dust and cobwebs and all manner of filthy litter, and thrown into dung and represented, we have, by the grace of God, brought them forth again, Cleaned it from such filth, wiped off the dust, swept it, and brought it into the light, that it may shine pure again, and that every man may see what is the gospel, baptism, sacrament, keys, prayer, and all things that Christ hath given us, and how we ought to use them blessedly. To this no new signs or wonders are needed, because at the beginning it was confirmed, but now it shines again and seems to be the same.



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Februar 1884.

No. 3.

is the first teaching of the apostles." (To Joh. 16, 13. Erl. A. Bd. 50, 86 f.) Therefore our Lutheran church has the most glorious miracles to show, the miracles of our Lord Jesus Christ and His apostles, because it sticks to His word and to the apostles' teaching.

Now, as to the miracles of the Church of the Pabst, we admit that this Church of the Antichrist has miracles, yes, many miracles, but they are such miracles that we do not envy her; they are miracles of which she has no cause to boast; for her so-called miracles show that her doctrine is a new doctrine, quite different from the apostolic doctrine. If the doctrine of the Pabstical Church were not a new invented doctrine, it would have no need of miracles. Eternal praise and thanks be to God that our Lutheran church has no such miracles!

Now, in order that we may see this quite clearly, we must state the following. A miracle is a work which God works, directly or indirectly, through His messengers, against the course of nature which He has ordered, for the confirmation of His word. Thus said our Lord JEsus to the young man that was dead at Nain, "I say unto thee, arise!" Luc. 7, 14. Thus said Peter the Apostle to the lame man, "In the name of JEsu Christ of Nazareth arise and walk!" Apost. 3, 6.

It is God alone that worketh wonders, as it is written, Blessed be the Lord God of Israel, who alone worketh wonders. Ps. 72, 18. But Satan, as God's ape, also seeks to imitate God's miracles. That there are devilish miracles, which Satan himself performs directly or through his instruments, the false prophets, the sorcerers, etc., is clearly taught by God's Word. When Moses performed miracles before Pharaoh, the Egyptian sorcerers also did so with their incantations, Ex. 7:11 ff. Our Lord Christ saith, "There shall be false Christs, and false prophets, and shall shew great signs and wonders, to deceive into error (where it is possible) even the elect." Matth. 24, 24. And the apostle Paul says that the Antichrist's "future is according to the working of Satan with all manner of lying powers and signs and wonders." 2 Thess. 2, 9.

There is therefore a great difference between the divine and the diabolical miracles.

It is God alone who performs a true miracle; he has ordered the course of nature, and according to his omnipotence he can also temporarily suspend it; but the devil, though powerful, is not omnipotent, and therefore cannot perform a true miracle, and what he does, he can only do by God's decree and as far as God permits it. When the Egyptian magicians wanted to perform the third miracle of Moses, they could not, for God no longer permitted it. Therefore they had to confess: "This is God's finger!" Ex. 8, 19.

In a divine miracle there is really a change in the creature, the usual course of nature is truly stopped; but the devil's miracle is only an illusory miracle, an imitation of the divine miracle, a deception of the senses. Luther writes: "He also blinds the outward senses, so that people do not think otherwise than that they see, hear, and grasp something which they do not see, nor hear, nor grasp. For he can blind the reason and inward senses, so that a man thinks he has God's word, when he has the devil's lies, thinks that there is the right Christ and a righteous prophet, when there is a false Christ and a false prophet; much more can he blind the outward senses, so that you think something is happening before your eyes, when nothing is happening. .. If God put away his hand, and for the sin of the world he gave him, he can make the blind to see, yea, he can raise the dead; and yet they are not true signs, but only specters, that the devil may thus beguile men.... Not that he is a creator, like God, but that he casts such a spectre over them that people think they are true signs." (House Post, 25 Sonntag, after Trin. 5, 340 f.)

The divine miracles agree with the revealed word of God and happen to confirm the divine teaching. The evangelist Marcus writes that the Lord confirmed the word that the apostles preached with the following signs. The devilish ones, however, conflict with God's word and are done to confirm error. Should God,

who is the truth, confirm error and falsehood by a miracle? That is impossible. "I say this," Luther writes, "because it is not necessary to believe all kinds of miracles and wonders; for Moses, Deut. 13, also said beforehand that even false prophets would perform miracles and signs; and St. Paul clearly prophesied of the last Christ's reign, 2 Thess. 2, that he would come with all kinds of miracles and signs through the agency of the devil. Therefore all miracles and wonders must be judged and held against the word of God, whether they be according to it, and whether they be agreed with it. For if they lead thee unto any other thing, that thou shouldest be helped thereby, than by the doctrine or work of the Lord Christ, thou mayest freely conclude that it is the work of the devil, and a lying deceit, that he should deceive and beguile thee." (On John 14:11. Vol. 49:96.)

The divine miracles happen for the glory of God and the salvation of men, that they are strengthened in the faith in his word and therefore give all glory to God, who speaks to them in the word, and become blessed through such word; but the devilish miracles have for the purpose of spreading godless doctrine, whereby God's name is desecrated and blasphemed and the souls of men are plunged into ruin. Should God help Satan and his messengers by miracles to lead souls into error and ruin? Should God, who is zealous for his glory, help Satan to trample this glory under foot? Let this be far off!

The question that arises here, How is it that God decrees that the devil and his instruments shall do miracles? is to be answered according to God's word, First, God will test and prove the godly by the miracles of the false prophets. For thus saith Moses, If a prophet or a dreamer of dreams shall stand forth among you, and give thee a sign or a wonder, and the sign or wonder come, whereof he hath said unto thee, saying, Let us go after other gods, which ye know not, and serve them: then shalt thou not hearken unto the words of such a prophet or dreamer of dreams: for the LORD your God trieth you, that he may know whether ye love him with all your heart and with all your soul." Deut. 13:1. f. Secondly, God inflicts such punishment on the ungrateful despisers of the divine word. The apostle Paul testifies: "The future of Antichrist is according to the working of Satan, with all manner of lying powers, signs, and wonders, and with all manner of deceivableness unto unrighteousness, among them that perish, because they received not the love of the truth, that they might be saved. Therefore God shall send them strong delusion, that they may believe a lie: that they all may be judged who believe not the truth, but have pleasure in unrighteousness." 2 Thess. 2, 9. f.

According to this, we can now correctly judge the miracles in the papacy. They are not divine miracles, but lying signs. They are partly the workings of Satan, the liar and father of lies; partly they are lies and fictions; partly they are obvious deception on the part of the priests.

Consider, dear reader, for what doctrines are miracles performed in the papacy? For the doctrine that Christ is our only Saviour, Mediator, Reconciler, and Advocate, and that all glory is due to him alone? No. For the doctrine that he has atoned for the sins of the world, and has done enough to merit all things for us? No. For the doctrine that he hath perfected with one sacrifice all them that are sanctified? No. For

the doctrine that all who die in the Lord are henceforth blessed? No, none of these things. It is precisely for the confirmation of the opposite doctrines that miracles are said to have taken place in the papacy; for the confirmation of the doctrine of invoking the Virgin Mary and other saints and venerating their relics; for the confirmation of the doctrine of one's own satisfaction, of one's own merit and of the merit of the saints; for the confirmation of the doctrine of the sacrifice of the Mass and of purgatory. All these and the other papist doctrines are contrary to God's word, they rob the Lord Christ of all honor, they are doctrines of the Antichrist - and should God have confirmed them by signs? should God have confirmed the reviling of his dear Son and his one sacrifice by miracles? No, this is impossible. Satan, from whom all ungodly doctrine comes, has had these miracles invented by his priests or worked by them. The signs with which the antichristian teachings are said to be confirmed are lying signs of the antichrist.

"Thus," Luther wrote, "all churches are full of miraculous signs in the papacy, since the saint is said to have done one thing and another another. Although they have lied and said more than has been done, we cannot deny that many miraculous signs have been performed.... But such signs are not done by God, but by the devil; we are not to believe him." (Hauspost., Vol. 5, 328.) Further: "The final opinion of all false signs is that the devil wants to confirm his lies with them. Thus it is that many miraculous signs have been wrought by Antonio and others, only in the opinion that they confirm the legends of the saints, monasticism, pilgrimages, the service of the saints, and in sum, that men have fallen away from the right and holy way of Christ, and have worshipped creatures in Christ's stead. Let this be well observed, that they which praise miraculous signs so highly may be met with, saying, I know the devil, and he can imitate God (for he is God's ape), and can do all miraculous signs without their being false miraculous signs.... These signs want to make me believe that the work of the saints without merit will help me to salvation, want to make me out of Francisco, St. Anne 2c. Christum, that is, want to lead away my heart from Christo, who is the only cornerstone and rock, on whom I should build and trust." (Ib. 343 f.)

To the objection that the Roman priests also cast out devils, therefore their signs could not be diabolical, - we answer with Luther: "This is a small thing to the devil, that he lets himself be cast out, if he will, even by a wicked knave, and yet remains probably not cast out, but just so that he possesses the people the more strongly and entangles them with the shameful deceitfulness". (Vol. 43, 340.) "He sometimes possesses a man and lets himself be driven away again by conjuring and blessing 2c. This he does all to confirm his lies and deceitfulness, and to form them in men, that they may be seduced thereby, as by peculiar miracles, into idolatry." (49, 95.)

We believe, with Luther, that the papists have "lied indiscriminately" in their reports of miracles, that many miracles are only clerical frauds, which, when the fraud comes to light, they call a pious fraud (*fraus pia*), since they have in mind the purpose of bringing people to the papist faith and keeping them in it.

So that the dear reader may now judge for himself, we will show him some Papist miracles.

Melanchthon tells us in the Apology of the Augsburg Confession: "Some of us have seen (somewhere) in a monastery an image of the Virgin Mary carved out of wood, which could be so drawn inside with strings that it seemed from the outside as if it moved itself, as if it beckoned with its head to the worshippers whom it heard, and as if it turned its face away from the worshippers who did not offer much, whom it did not hear. (Art. 21.)

Johann Müller reports in his "Nothwendige Vermahnung wegen der irrigen Lehre des Pabstthums": "In my fatherland Breslau in St. Dorothea's Church stands a stone image of the Virgin Mary, which in the past often meant that tears flowed from its eyes. But when the monks were taken out and inspected the church, they found that the head of this stone image of Mary had been hollowed out and filled with water. When a small fish was placed in such water and moved, tears welled up in the eyes of the image. In the cathedral church of Lübeck, on the high altar, there is an image of Mary that moves and sometimes turns its back, sometimes its face, and sometimes makes a bright sound to those who pray before it, which is called the *signum gratiae*, a sign of grace. Behind the altar, however, one sees instrumenta, prepared with diligence, so that one can draw and turn such an image as one wishes." (S. 74.)

In the next number we will report some more such miracles.

(Conclusion follows.)

(Submitted.)

What are the chief marks of a healthy and vigorous congregational life in the Lutheran Church here?

Before proceeding to answer this question, it will be well and useful to say what is to be understood by this church life at all? The short answer to this question is as follows: Such congregational life consists in the fact that from the Lord Christ, the head of the church, that is, the congregation of the saints or true believers, his spirit and life, by virtue of the gospel and the sacraments, in the love of God and of one's neighbor, enlivens, permeates, and unites the members of the local congregation in question.

According to its spiritual nature, such a congregation is gathered in faith before God and spiritually united with similar congregations before God; but as David says, "I believe, therefore I speak," so such a congregation also becomes outwardly recognizable. And this is done by the pure and upright preaching of the divine word, and the divinely ordered administration of the unadulterated sacraments.

Such a congregation is then a congregation that can be recognized as orthodox or Evangelical Lutheran. This epithet, "Lutheran," however, must necessarily be retained by our church as long as the reformed church in all its branches and branches retains its scripturally contrary errors in the doctrine of salvation of the gospel. Otherwise there would be no more beautiful designation than the Protestant Church, namely, in contrast to the Roman-Papal Church, which is contrary to Scripture and unevangelical.

After the above explanation of what church life actually is and how it manifests itself in this and that

[19] scattered local congregations, a preliminary question must be answered before answering the question in the title of this essay': namely, where, in this country, is such congregational life possible?

First of all, let us answer this in the negative. There is no real church life possible in this country where the word of God is not preached purely and loudly, even if the sacraments are given according to the gospel. But where such preaching takes place, it is again impossible that, contrary to God's promise in Isaiah 55:11, it would come back empty from every hearer. In a greater or lesser part of the hearers it will accomplish what pleases God, and will succeed in what He sends it to do; that is, it will work in them repentance toward God through the law and true faith in Christ through the gospel.

Thus also the 5th article of our Augsburg Confession says that the Holy Spirit, through these means of grace, where and when he wills, works faith in such and such a hearer.

These Lutherans, converted by repentance and faith, then, in the forgiveness of sins and adoption as children of God, also receive the Spirit of the Son, or the Holy Spirit, which produces spiritual life in them and forms the actual church life in their cooperation in the "works of faith and labor of love."

Now the more such Lutherans there are in a particular congregation, whether they be stronger or weaker in knowledge or faith, the stronger will be the life of the congregation; but the more hypocrites and false Christians are mixed with them, the weaker it will be; for these Christians of name and mouth are but the tares among the wheat, the rotten fish in the net, the goats among the sheep. And since, as unbelievers, they have no fellowship with the Head and are not quickened by His Spirit, they belong no more to the spiritual body of Christ than do slime and filth to a natural body.

After this brief introduction to the nature of congregational life within the Lutheran Church in this country, it will now be time to move on to answering the above question.

In the first place, the most important characteristic of a healthy and vigorous church life is undeniably this, that there be persistent earnestness and zeal in the congregation for church attendance and, for the most part, for devout and collected hearing of the divine Word and diligent, wholesome use of the Holy Communion. What is said of the mother and model church of Christendom at Jerusalem Apost. 2:42, "They continued steadfastly in the apostles' doctrine," also applies to them, for in the orthodox churches no other doctrine is taught.

Of course, this diligent attendance does not end the matter. In this, perhaps, some hypocrites are much more zealous than Christians who have been weak until now, who seek to establish their righteousness before God in this outward churchliness and worship.

The main thing is and remains that the Word of God heard is understood, moved in the heart, and the Holy Spirit is left room to apply it thoroughly to the heart and conscience. It is also very beneficial to read the relevant text again at home with devotion, to think about it and to consider the corresponding parallel passages. In this way much of the sermon will be recalled.

Der Lutheraner.

And out of this comes the right spiritual digestion and appropriation of the same.

But this must be connected with the diligent attendance of the catechism or Christian teaching, which is held on Sundays in the afternoon in the city parishes; likewise, where now and then on an evening of the week, for instance, the interpretation of a biblical book takes place.

If the greater part of the congregation were to be habitually absent, especially in the practice of our small catechism, both in actual catechism sermons and in the recitation of the same, especially among the newly confirmed, then this would certainly not be a sign of a healthy and vigorous congregational life, but rather a weak and morbid condition. It would then be of great concern that such absentees, if they came diligently to church in the morning, would usually do so only out of habit. In so doing, they would also give the appearance that they were only making a kind of ceremonial visit to dear God in order to keep Him favorable and inclined. It would also be very questionable whether they would come to church so diligently if here in the country, as over there, the bad habit existed of working on Sunday mornings, or if the places of entertainment were then open.

The diligent waiting for the teaching of the Catechism, however, is of the greatest importance for young and old; for only in this way can it happen that the congregation "remain steadfast in the apostles' doctrine," which in excerpt is contained in our little Lutheran Catechism. Where this is thoroughly acted upon, not only is the wholesome divine truth held up in the individual doctrines, but also the intruder of all kinds of error is powerfully resisted. There also the attentive and thoughtful hearer is put in a position to be ready "for the responsibility of every one who demands the reason of the hope that is in him.

But it is impossible that the constant neglecter of Christian doctrine, who naturally spends much less time at home with his catechism, should be able to give an account of the sound Lutheran faith in the individual doctrines on the basis of the divine Word. And he will be just as incapable of refuting the objections of shrewd papal priests or enthusiasts, when they set upon him with falsely drawn scriptural passages; for the refuting proofs of the divine word are not at hand for him, he has at any rate forgotten them, if he knew them as a confirmand.

How very different and better things were in the century of the blessed Reformation, when young and old, man and woman, learned and unlearned, rich and poor, high and low, were at home in his little Lutheran catechism and so familiar with it that even uneducated women were able to thoroughly instruct the monks and missal monkeys from it.

(To be continued.)

(Submitted.)

The Free Lutheran Congregation of Dresden in Saxony.

The small separate Lutheran congregation in Dresden has turned to all our congregations with the request to assist them in building their church with gifts. The "Lutheran" has already brought many a friendly answer in its receipts. With many, however, there is a reluctance to build a church.

collect in general. Some who have to be content with a poor little hut have once had the experience that somewhere a magnificent building is built with begged money; others that the need was exaggerated in the petition, and so on. Their reasons may sometimes be correct, but in the present case they are not. The request of the Dresden congregation speaks loudly enough for itself, and anyone who has some knowledge of the poor German conditions also knows that a free Lutheran congregation, especially in a city like Dresden, can hardly undertake the building of a church without outside help, for it is not easy to find rich people there, the congregation is not large, and many a member cannot do as he would like because his family goes a different way.

Now the objection could be raised: Why build a church at all, if there is little prospect of growth of the congregation from the outset and it has toil and trouble to keep only the independent parish office? If it were an American congregation, this objection might justifiably be raised. The dear brethren of Dresden declare that they would be satisfied with such an answer on our part, that they would see the ways of the Lord all the more clearly, and that they would perhaps soon give out the independent pastorate. These, however, are words heavy in content. To show this, allow me, dear reader, to elaborate a little further.

At the beginning of our century, God gave our old fatherland a merciful awakening from the deathly sleep of rationalistic unbelief, but the people at large did not recognize the time of its visitation. The national churches gradually put on a somewhat better garb in ordinances and ceremonies, but a thorough reformation never occurred anywhere. There were individual witnesses who recognized the damage done by the Daughter of Zion, but their testimony was too weak. In the course of time, a Christianity was formed that is consumptive from birth; for it knows nothing of repentance and therefore stands not on, but beside the rock, Christ. On the broad Union Bridge, children of the world walk quite leisurely into the so-called Christian camp, and the state apes of the common sort spread out their arms full of joy. There is hardly a trace of the Christian punishment. The so-called believers sit quietly together with freemasons, rationalists and deniers of God - that I do not even think of the "pious" enthusiasts. The worst abominations can happen in the sanctuary, no rooster crows about them. The children of God, moreover, openly court the daughters of men. It is no longer possible to think of the emergence of a Lutheran people's church in Germany, unless God were to perform special miracles, for which, however, we have no promise. All the signs of the times preach that Luther's prophecy of the flight of the Gospel from Germany is being fulfilled before our eyes. It is not the masses, but only individuals who are still influenced by God's Word. These usually come together in associations. Whoever, however, puts today's association Christianity on the scales of the divine Word, must see to his sorrow that it is invented far, far too easily. A good part of it is nothing but the purest Pharisaism in Christian garb. Often the same thing has its origin in those so-called "revivals" which usually have their pie in the sky.

Mixed and Methodist nature can not deny. But it is always like the flower of grass, which, scarcely blossomed, withers again. There are, however, some honest souls among pastors and laymen. Many a pastor uses decided language, but against what? Against the public scoffers and against gross sinners; that is as far as he gets; he does not recognize the source of all misery and woe. Preachers of the law may still be found in remote villages, but where are those who know and teach the difference between law and gospel, and between nature and grace? Those become at most spiritual inquisitors for poor sinners, but often only spies of the state police. If, however, now and then a pastor recognizes the damage done to the Daughter of Zion, he sighs over it for himself and in Christian circles; but he hardly brings it to a decisive testimony in word and deed. The serious Christians in the state churches are almost universally like Nicodemus, and the world does not call them light-shy without reason. Many times they wait for a man who is to go ahead and bring Crethi and Plethi after him. God also at times gave men of whom one had good hopes. People clung to them desperately as the last anchor of salvation, and even the most timid little buggers began to hope in their holes. But no sooner did the witnesses gain some influence than God either took them away or dropped them. With a broken heart one often sees the most glorious gifts for God's kingdom lost. Terrible aversions help the world, which has despised the love of truth, to enter fully into the judgment of hardening; but the Christians only crawl deeper into the corners, and the voice of testimony is utterly silenced. - The fruits are manifest enough. I will only point out the deep decay of public morality. It can hardly have been much worse in Sodom and before the flood. According to the report of a Prussian seminary teacher, things are no different in the dormitories of the schoolteachers' seminaries and the barracks than they were in Sodom. Members of German selection committees, as I know from six years of personal experience see such hair-raising things every year that even the most jaded physicians are horrified. Schoolboys of ten years of age, and not merely individuals, but whole classes, often (especially in cities) commit all secret sins publicly, and the few who resist must become martyrs in the process. But where shall we begin and where shall we end, if we are to speak of the fruits of the divine judgment upon Germany! Let it be enough!

But what is the relationship of all this to the Dresden petition? Notice, dear reader, that God has yet let his witnesses precede every court. These witnesses for our old fatherland are gathered in the Lutheran Free Church. This shall be a city on the mountain, and through pure doctrine shall let its light shine out into the lands, to comfort the elect, and to testify about it to the hardened. It will hardly become great, but its greatness consists in the measure of the pure doctrine it has received and in the power of its testimony. In this, however, the Dresden congregation, together with the whole Saxon Free Church, is without doubt in the forefront. If it is forced into a corner, this is obviously a judgment on the ingratitude of those to whom it is supposed to be a witness. This would happen, however, as soon as the congregation was forced to give up its independent pastorate.

office would be necessary. The writer of this is in no external connection with it, but love drives him to the question to all Christian readers: May we help to promote the judgment of God on our old fatherland by coldly rejecting the request addressed to us?
G. G.

A national church picture.

The following is found in the Hannoversche "Kreuzblatt" of 9 December last year:

The following picture of the regional church is borrowed from the "Kropper Anzeiger" (by P. Paulsen). Our readers may judge whether it is drawn correctly.

"The Church enters the new ecclesiastical year in the awareness that she finds herself in a situation that is impossible to maintain. It finds itself in an uncertainty which must bring about a crisis. As little can a house stand that does not rest on solid ground, so little can a church stand whose doctrinal foundation is shaky. What we are now witnessing in the Christian Church is of such a nature that we must say that nothing like it would be possible in any other sphere. If in a state the officials or the courts were to interpret the laws as differently as the pastors interpret the Word of God, then the governments and parliaments would say, "This cannot be, we must make a clear provision for the interpretation of the laws, and oblige all officials to act according to it. But if a civil servant refused to obey these laws, he would undoubtedly be deposed from office. Now how does it stand in the Christian church? There we have such a standard for the interpretation of the holy Scriptures in the confessions of our fathers, but the clergy are permitted to interpret the word of God according to their own whims, so that no layman can any longer know what is actually the doctrine of the church! Every half-sensible man must admit that such a procedure is simply a destruction of the Church. But nevertheless the destroyers are left in office; nay, they are compelled by the secular authorities to remain in office! No state can endure that the citizens should disobey the orders of the authorities, or that the authorities should fail to carry out the orders. But how is it in the Christian church? Do not all the ordinances depart there?! We have a precise regulation how to deal with those who live unchristian; but where is the ban exercised? Are not all those admitted to the holy sacraments who do not yet wish to leave the Christian habit altogether? Where are the Christian ordinances in the home, which make the home a Christian home? In how many homes do the fathers of the house neglect their Christian duty! They do not hold devotions with their own, they do not urge their householders to attend church, they tolerate swearing and ungodly talk in their homes, nay, they do not even sanctify their food by saying grace; and yet no one takes them to task; no one disciplines them! They even imagine that they are good Christians, and even demand a good funeral oration. And the church tolerates such members, even gives them all kinds of ecclesiastical rights and even puts them in ecclesiastical offices. And all this against God's word and the ordinances of our fathers! Not true, dear reader, these are appalling conditions! This is a disorder that transcends all bounds. Israel in the time of its worst decay could not

more desolate than the church is. The sacrament of baptism is desolate! Parents have their children baptized when they please; the church looks on this mischief without intervening. The Sacrament of the Altar is desolate, for how many are added who are unworthy to receive it! The loving activity of the Christian church is devastated, and the magistrate's court and the tax executor must then uphold the ecclesiastical order. We may well ask ourselves: Can the church exist in such disorder? And we answer: No, nevermore!"

To the ecclesiastical chronicle.

I. America.

Most gratifying reports have reached us concerning the **new Progymnasium at Concordia** (La-fayette Co., Mo.). Under 21. January, the following is written to us from there, among other things: "Our institution is doing better, thank God, than we had expected. It was opened on January 3 with 6 pupils, in a room of the house occupied by Professor Bühler. Pupil numbers and the primitive furnishings are reminiscent of Perry County, Mo. as it was there 44 years ago. *) Now we have 14 pupils, of whom only 3 have not training for the ministry of the church in view! Of the 11, one each are from the congregations of Pastors Rohlfing, Heyne, Johanning, Th. Meyer, Polack, Jr. and Wille, the others from here. Four, because they are not yet confirmed, attend Mr. Wilk's school at the same time. Further registrations of pupils, who are to enter after Easter or in the autumn, have already been made; in general, the participation and interest in the school here and elsewhere is lively. In March we will also be provided with a more comfortable place to teach. - In our choice of teacher, God has been good to us. Bähler not only works with pleasure and love, but also with skill. It amazes me how the largely untrained farm boys attack and handle Latin without any particular difficulty, as far as it is possible. In short, the beginning is a modest one, but a fresh and hopeful one. Glory to the Lord! In March we intend to begin construction. Since we are limiting ourselves to the means available and sent to us, even if the number of students increases only moderately, only enough will be done to provide housing for the teacher in addition to two spacious classrooms, and the students will have to live with families in and around Concordia as they have in the past. - We do not doubt that all who love Zion will rejoice over this news from the bottom of their hearts and will be moved by it to implore the Lord that He may also continue to look with favor upon this tender little plant sprouting in the far West, that He may bless it and make it green and blossom for the sake of the Lord Jesus, "who gave Himself for salvation for all, that these things might be preached in His time". 1 Tim. 2:6.**W.**

[Walther]

God's judgment. From Jenkintown, Pa. is reported: L. Thomas, an old free spirit and mocker of religion, and a friend of drinking parties, recently invited a number of his cronies to a dinner at a hotel. He presided at it, and opened the meal with a mocking grace. One remarked that there were just thirteen at the table, as at the Lord's last supper. He then declared that he

*) The writer means here the Blockhouse Seminary, from which, as is well known, our present Concordia Seminary at St. Louis has sprung.
W.



He said that he wanted to take over the role of Jesus, and now he mocked the holy meal of the Lord by distributing bread and beer, whereby he also used the words of Christ. Suddenly he trembled and sank back in his chair. He was led home and laid on the bed. His comrades went on carousing. The next morning they found him dead. - Do not be mistaken, God is not mocked.

II. foreign countries.

The Christmas Speech of the Pope. It was to be expected that the Pope would have been very angry about the Luther celebration that he himself had held in Rome. But it was hardly to be expected that he would say so crudely, as it happened at the last Christmas. In a Christmas address to the Cardinals he poured out his heart in the following words, among others: "The four hundred year old celebration of the birth of the arch-heretic Luther offered especially the bad press of Italy ample material for shameless accusations and bloody (?) vituperations against the Apostolic See. One did not spare oneself to raise that nefarious apostate (Luther) up to heaven, and the chief cause of the praises bestowed upon him was his open rebellion against the auctonty of the Catholic Church and his fierce struggle against the Pabstacy." A fine Christmas sermon! W.
[Walther]

What children of the spirit the Socialists are was once again quite clearly revealed on December 30 of last year in a church in Vienna. When a Catholic priest by the name of Hammerle preached in the evening service before an audience of about 2,000 about "Christian love and charity" and in doing so spoke out against Socialism, a whistle suddenly sounded which was the signal for a general uproar. In all parts of the church the present Socialists rose up, and amid the shouting and whistling the cry rang out, "Out with the Jesuit!" whereupon one stone after another flew toward the pulpit. Everything got into the highest excitement, and when finally a bad boy shouted "Fire!" loudly through the whole church, such a great fright took possession of those present that everything rushed towards the exits, so that incalculable misfortune could easily have happened. However, only about a dozen people were injured and the priest, whom they intended to stone, escaped with his skin intact. But this incident has again made it quite clear what the Socialists really mean when they cry: "Liberty and equality!" They demand that they be allowed the liberty to go off in the most furious manner in their meetings against everything that does not think Socialistically like them; but to speak publicly against them is considered by them a crime worthy of death. W.
[Walther]

The Lord hears prayer.

After the Seven Years' War, the discharged soldiers, tired of work, gathered together to form bands of robbers, and many a region had to suffer for a long time from their murder and robbery. "Three such rascals," relates a contemporary, "might have learned that one day I had sent my son to town with the servant and the cart. He was to fetch his younger brother to spend the holidays with us. They could easily calculate that my sons could not return until the other day towards evening. To be on the safe side, they waited until I was in bed. I suspected nothing and said my evening prayers with my good wife as usual, but this time aloud, because my grandmother, seized with fever, was already in bed.

...and wanted to hear it. Commanding myself to the protection of the Almighty, I then went to rest. A few minutes later the parlour door burst off its hinges, and the three robbers, who had been waiting in the courtyard, rushed into the room with bare sabres. Not a sound, or thou art dead, if thou hadst commended thyself ten times to God's protection,' - one of them roared to me. Let us see if He can protect you from us,' sneered another, while the third grabbed me by the breast and threw me back into the bed I was about to leave. - Almighty God, help us!' cried the grandmother, as one of the robbers threatened to stop up her mouth; but I said aloud, 'Thy will,-Father in heaven, be done; if Thou wilt, Thou wilt be able to protect us from these blasphemous monsters.' The robbers gave a wild sneer, and were about to gag us, when a carriage drove up and stopped at the house. I recognized the voices of my sons and the servant. But the fellows took to their heels, cursing, as fast as they could, and we were saved. A few days later they fell into the hands of the punishing justice.

"My younger son had been driven home by a certain unnameable something, like a hunch. He set out on foot a day early, and met his brother with the horses at noon quarters. They hurried home together, intending to surprise us quite pleasantly. Just at the decisive moment they arrived. Thus God's wisdom knew how to crown my firm faith in his almighty protection with victory in the most glorious way!

"Neither make thyself partaker of the sins of others. "1 Tim. 5, 22.

The Count of Prussia's court preacher Kirsch tells of a conscientious preacher that he was once asked by a distinguished member of his congregation to marry him to his uncle's widow. The preacher immediately rejected this because it was against God's clear word, namely against 3 Mos. 18, 14. Thereupon the member of the congregation turned to the sovereign and issued a cabinet order to the same, by which the preacher was ordered, under penalty of dismissal and sovereign disgrace, to perform the requested marriage without fail. The preacher now presents to his prince that he cannot possibly act contrary to his conscience, which is caught up in God's Word. In vain! The prince sticks to his decision. So there is nothing left for the conscientious servant of the Word but to call upon God and command him to do the thing. And what happens? The prayer is heard. The prince is moved to consider the matter more carefully, and now not only revokes his decree and dispenses the preacher from the marriage, but at the same time lets it be known that this marriage, forbidden by God, is also to be forbidden forever in his country.

[Walther]

Courtesy.

When once William Grols, Governor of Virginia, was talking with a rich merchant in the street at Williamsburgh, and a passing Slav greeted the two gentlemen kindly, the Governor thanked him equally kindly. "How?" said the merchant hereupon, "your Excellency deigns so low as to thank a Slav!" - "Why not?" replied the governor; "I would not like a slav to be more polite than I am. "

[Walther]

"The righteous shall live by faith: but he that shall depart, in him shall my soul not live. Have pleased." Ebr. 10/38.

When Charles III, King of Spain, proposed to the Lutheran Princess Wilhelmine Charlotte von Anspach that she become his wife, but on the condition that she become Catholic, she was sorely tempted to deny her faith. But far from giving her consent to the king, she first asked the well-known pious Philipp Jakob Spener for advice. With great earnestness he exhorted her not to let the prospect of becoming a queen blind her, and thus to give up the crown of eternal life for an earthly crown. At the same time he assured her that if God had chosen her to be a queen, she would certainly become one without apostasy from the true religion. Thereupon she refused the king's proposal without thinking twice. Shortly thereafter (1705), however, George II, King of England, applied for her hand, without demanding that she leave the Lutheran Church. Now she

consented.

W.

Happy dying.

When in 1688 the pious professor of medicine Ettmüller was in his last days in Leipzig and the words were recited to him from the song: "HErr JEsu Christ, mein's Lebens Licht" (Lord Jesus Christ, the light of my life): "Ich hab vor mir ein' schwere Reis'" (I have a difficult journey ahead of me), he exclaimed: "Nein, nein! Not so with me: I have a light, beautiful, merry journey before me. "

W.

[Walther]

Terrible outward journey.

A canon of Erfurt possessed twenty-two benefices; when he was now in his last throes, he began to sigh and howl piteously; quite in despair he lamented, "Would to God I had been a swineherd's servant, it would be better for my soul, and I should not have to expect so terrible a journey there."

(Elsasser peace messenger.)

Death notice.

On January 16, early between 8 and 9 o'clock our dear? M. Stephan died suddenly of a heart attack.

I. Horn,

Ordination and Introduction.

On the 3rd Sunday of Advent, 1883, the Rev. J. H. Freemyer, called by two English Lutheran congregations, was solemnly ordained by P. F. Bente and the undersigned.

F. Dubpernell.

Address: Rev. J. H. Freemyer,

Sherkston, Welland Co. Ont.

Church dedications.

On the 3rd Sunday of Advent, the Lutheran congregation of St. John's in Wykoff, Minn. dedicated their newly built church to the service of God. The festival preachers were the 8k. Schaaf and Johl. The undersigned said the dedicatory prayer. - The church is a brick building (26X46 without the altar niche); down in the basement is the school.

A. Dubberstein.

On the first Sunday after Epiphany, the Lutheran congregation of Jmmanuels in Danbury, Conn., was able to consecrate their newly built church (a frame building with an altar niche and a 31X55 spire) to the service of the Triune God. - Rev. E. Bohm preached the concluding sermon in the school hall, where services had been held until now; President I. P. Beyer preached the dedicatory sermon. The consecration prayer was said by the local pastor and he also closed the celebration in the evening with an English sermon.

W. A. Fischer.

On the 2nd Sunday after Epiphany the new church at Joliet, Ill, (45X92) was dedicated to the service of the Triune God. In the morning Father E. A. Brauer preached, in the afternoon Father W. Uffenbeck in English, and in the evening Father Fr. Siebrandt. The consecration prayer was said by August Schüßler.

Please.

All who have reports to submit to the next General Synod, or who intend to submit something to it, are kindly requested to send them to me by the beginning of March, if at all possible.

H. C. Schwan.

The ill-informed Pastor Dörmann Sr. is hereby better informed that it never occurred to me to have any word in Conr. Dietrich's exposition of the doctrine of the election of grace deleted during catechetical instruction in the seminary.

Addison, January 19, 1884. E. A. W. Krauss.

Conferenz - Ads.

The mixed pastoral conference of the third district of Minnesota will meet, w. G., February 12-14, at the home of the undersigned. K. F. Schulze.

The Luzerne Homestead- Rock Island Specialconferences will gather in Rock Island February 12-14. - U. Gieseke is to preach the sermon; substitute is Fr. Bram- mer. - The confessional speaker is Fr. Günther; substitute Fr. Winter. Teacher Fehrmann has to deliver a catechesis on the doctrine of conversion; recenser of the same is P. L. Traub. - U. Aron has to present a sermon for criticism; Recensent of the same is k. Winter. - P. G. Traub has to deliver a paper on the doctrine of Christ's ministry.

Registration is requested. C. W. Baumhöfener.

The Pastoral Conference ofSouthern Michigan will meet at Jackson, Michigan, on the Tuesday after SIXDAYSIME, when February 19. H. Gose.

The general mixed teachers' conference of Minnesota will be held, s. G. w., February 12-14, at Stillwater. Chr. Rudiger.

Incarcerated in the Illinois District Caste:

For the synod treasury: Harvest Festival Coll. from?. Mueller's congregation in Schaumburg -42.00. Reformation Festival Coll. from U. Wolbrecht's congregation near Okawville 10.00. Coll. on Luther Jubilee from Fr. Brueggemann's congregation in Lyonsville 10.10. Christmas Festival Collect: from Fr. Gross's congregation in Hartem 16.35 (half),?. Detzer's Gem. in Niles Centre 7.80, P. Lewerenz' Gem. in Effingham 9.20, U. Hahn's Gem. in Staunton 10.50, k. Schieferdecker's Gem. in New Gehlenbeck 11.00, P. Gross' Gem. in Addison 43.27 (half), Ramelow's Gem. in EU Grove 16.26, P. Brunn's Gem. in Strasburg 11.00, P. Beizen's Gem. in Prairie Town 11.05. Communion Collects: of 1>. Flachsbart's parish in Dorsey 3.35, Fr. Schroeder's parish in South Litchfield 10.00, Fr. Heumann's parish in Farina 5.51. From Fr. Katthain's parish in Hoyleton 6.00. Fr. Baumgart's parish in Darmstadt 6.00, t?. Lochner's parish in Springfield 26.79. Fr. Beck's parish in Jacksonville 7.25. Fr. Wagner's parish in Chicago 50.00. U. Weisbrodt's parish in Mount Olive 9.00. Fr. Frederktng's parish bet Dwight 8.80. Fr. Meyer's parish in Osnabrück 4.50. Fr. Burfeind's parish in Rich 15.00. New Year's Coll. of P. Brauer's congreg. in Crete 21.00. By k. Lochner in Chicago: out of Synodal box 3.58, Coll. on 1st Christ Day 29.00, on New Year's Day 24.09. By?. Kühn in Belleville of Mrs. L. S. .50. P. Eirich's congreg. in New Minden 17.18. (S. -446.08.)

To the new building in St. Louis: By Lebrer Gotsch in Springfield from Mrs. N. N. 5.00. P. Lußky's congregation in Round Grove 9.00. P. Hahn's congregation in Staunton 42.25. P. Strie- ters congregation in Proviso 15.00. By I?. Landgraf in Decatur from Conr. Heinz 10.00. Magd. Fretus 5.00. Abvents-Collecte by P. Schröders Gem. at Ruma 5.00. P. Burfeinds Gem. in Rich 24.00. P. Lochners Gem. in Springfield 54.50. By k. Große in Hartem by Karl Schulz 2.75. By P. Kühn in Belleville by Heinr. Schiermeier 1.00. (P. -173.50.)

For heathen mission: By P. Succop in Chicago from H. Biermann 5.00. By P. Feiten in Washington Heights from Mrs. H. Zenker 1.00. By?. Burfeind in Rich from F. Bode 5.00. (S.-11.00.)

For Negro Mission: Through Fr. Wunder in Chicago from N. N. 1.00. Through I'. Schrader at Ruma, part of Mlff. coll. 10.00. Through Burfeind at Rich from Mrs. Bode 2.00. Coll. at Luther jub. from Bethlehem congreg. at Hensley 5.00. k. Lochner's congreg. in Springfield 7.75. (S. -25.75.)

For the mission to the Jews: By Father Wunder in Chicago from the missionary box of the women in his parish 5.85. By K. Sapper in Bloomington from I. Teske 5.00. Half of the Holy Night's collection from Father Gerken's parish in Clayton 2.50. By Mrrbitz in Beardstown from N. N. 1.00. By Father Steegc in Dundee from H. W. 1.00. in Clayton 2.50. By Mrrbitz in Beardstown from N. N. 1.00. By P. Steegc in Dundee from H. W. 1.00. By Streckfuß in Chicago from Ch. Zum Malln 5.00. P. Strieter's Gem. in Proviso 15.00. k. Landgraf in Decatur 1.00 u. by N. N. das. .25. P. Knief's Gem. in Golden 6.65, R. Baumann there 1.00. By I'. Schrader, half of the Coll. at Luther's jubilee on the preaching ground at Preston, 1.20 & at Baldwin .75. by Bro. Burfeind

In Mich by F. Bode 5.00, Mrs. Bode 2.00. By P. Große in Hartem by Karl Schulz 1.50. By P. Hartmann's Gem. in! Woodworth 10.00. By Lochner in Chicago from A. Marien 1.00. By P. Kühn in Belleville from Mrs. L. S. 1.00. (S. -66.70.)

For emigrant mission in Baltimore: Through Fr. Succop! in Chicago from H. Hedder 3.00.

For Emigr. Mission: Fr. Strieters Gem. in Proviso 15.00.

For the emigrant mission in New York: From Addison: by L. Balgemann, W. Stünkel, F. Rittmüller, L. Stünkel 2.00 each, F. Gehrke, W. Heuer, D. Krägel, H. Rittmüller, H. Oehler- king 1.00 each, H. C- Buchholz .50. By?. miracle in Chicago, proceeds from Raithel's bequest, 50.00. (Summa -63.50.)

To the household in St. Louis: By Bro. Schroeder at South Litchfield 11.00.

For poor students in St. Louis: F. Lührs in Addison 5.00. New Year's coll. of Fr. Eißfeldt's congregation in South Chicago for Arndt-10.00. Fr. Mary's congregation in Danville for Tisza 5.00. Fr. Burfeind's congregation in Rich for C. Dietz 8.32. (S. -28.32.)

For the Springfield Laundry Fund: By P. Hallerberg in Quincy 10.00.

To the household in Springfield: part of the Christmas coll. of H. Steege's comm. in Dundee 6.00. By?. Schra- der at Ruma, part of the Miss. coll. 3.00. (S. -9.00.)

For poor students in Springfield: F. Lübrs in Addi- son 5.00. By P. Succop in Chicago from C. Betzel, F. Wa- kendorf, I. Behm, F. Sielaf, W. Thoms sen, I. Pommer, W. Derichs, C. Bufiert, H. Heuer, W. Hupke, W. Peters, W. Fischer, Fr. Dabelstein, W. Böcker, A. Behm, C. Keßler, A. Abel, I. Krüger, I. Denisen, I. Köhn, H. Schäfer, B. Mohr each 1.00, H. Danker 1.25, F. Behm 1.50, N. N. 1.75, H. Schröder 2.00, Th. Czech, W. Meyne, C. Kruse, W. Consör each 2.00, E. Krüger 2.50, H. Biermann, H. Hedder, H. Marwede, W. Thoms Jr. each 5.00, A. Tietz, A. Gruhn, Bro. Weber and N. N. each .25, Bro. Messner .50, H. Sielaf .50, F. Krüger .50, H. Studtmann .75, C. Schröder .50, Aug. Schnake 2.00, Ph. Miller & Karl Ladung each .50. By "Hiebei" Kirchweih-Coll. of sr. Gem. in Town Rich 40.65, sr. Filialgem. 4.35. By Bergen in Prairie Town, sent at a wedding in Vorsteher Ch. Cüthe's house, 9.45, by H. Gusewelle 1.00, by W. Zirgers and his two sons 1.50. By I'. Burfeind in Rich from Mrs. Bode 1.00. By P. Wunder in Chicago from the women in his. Gem. for D. Koscke 5.00. By I?. Wagner das. from the Jünglingsverein for Graupner 20.00. Fr. Mariens' Gem. for Witt 5.00, for Trappe 5.00, for Wehking 2.75. (p. -166.35.)

For poor students in Fort Wayne: For W. Kohn and Ed. Albrecht by I'. Bartling in Chicago from the congregation 17.00 and from the Women's Club 17.00. For Ad. Bartling by F. L. Krage in Addison 3.00 and by E. Rotermond 5.00. (p. -42.00.)

To the household in Addison: By Kasfirer Tiarks in Monticello, Iowa, 1.00. By Kasfirer E. F. W. Meier in St. Louis 23.85. Part of the Christmas coll. of P. Steege's comm. in Dundee 6.05. By P. Schroeder in South Litchfield 6.65. (S. -37.55.)

For poor students in Addison: By i?. Hölter in Chicago by Anna Tessmann 1.00. By F. Lührs in Addison 5.00. By Kasfirer E. F. W. Meier in St. Louis 10.00. By k. Wunder in Chicago by N. N. for Th. Deffner 5.00. By k. Wagner das. for E. Rischow by Mrs. Huwald 2.00 u. vom Frauen - Verein 7.00. Landgrafs Gem. in Decatur for E. Petzel 3.00. (S. -33.00.)

For the Progymnasium in Milwaukee: By Fr. Men- nicke in Rock Island from I. Lindenbergcr 3.00, M. Voß 1.00. By Fr. Hallerberg in Quincy 10.00. By Fr. Ottmann's congreg. in Collinsville 34.31. Coll. at Harvest Festival from Fr. Brueggemann's congreg. in Lyonsville 8.90. Half of Christmas coll. from k. Great's Gem. at Addison 43.27. by P. Lochner's Gem. at Springfield 15.50. by P. Eißfeldt at South Chicago, thanksgiving offering by Mrs. Düver, 1.00. by P. Bartling at Chicago by Mrs. Poths 3.00. by P. Hieber's Gem. at Town Rich 6.75. by I?. Schradcr at Ruma, part of Miss. -Coll., 4.00. by Burfeind's congreg. in Rich 10.00. by P. Grosse in Hartem from Karl Schulz 2.75. by P. Hartmann's congreg. in Woodworth 47.28. by P. Kuehn in Belleville from Mrs. L. S. 1.00. for building: by P. Wunder in Chicago from N. N. 30.00. coll. at Luther Anniversary, By P. Wolbrecht's congreg. at Okawville 15.00. Contributions from P. Buszin's congreg. at Meredosia 24.75. (S. -261.51.)

For sick pastors & teachers: Through Fr. Miracle in Chicago by F. Fink 5.00. Communion coll. by Fr. Lewerenz' congreg. in Effingham 9.80. (S. -14.80.)

For the widow's fund: By I?. Merbitz in Beardstown from A. B. 5.00. P. Ottmann's parish in Collinsville 19.35. F. Lührs in Addison 5.00. P. Eirich's parish in New Minden 22.00. Contribution from P. Steege in Dundee 2.50 and by the same from I. G. 1.00. P. Strieter's parish in Proviso 24.00. By P. Schroeder in South Litchfield from N. N. 5.00 & Coll. sr. Coll. 14.70. Christmas tree coll. by P. Buszin's congregation in Meredosia 4.90. Contribution by H. B. in Addison 4.00. By?. Hiebei in Town Rich by Joh. U. 1.00 u. by sr. Filialgem. 4.78. Contribution of P. Flachsbart in Dorsey 5.00. Burfeinds Gem. in Rich 5.61. Contribution of Lehrer Malte in St. Paul 2.00. (S.-125.84.)

For Wittve Hirschmann: P. Drögemüller in Arenzville .35 u. by the same, Kindtaufcoll. at Herm. LLvekamp, 2.65. (p. -3.00.)

For inner mission in the West (traveling preacher): P. Lochner's congregation in Springfield 7.75 u. of H. Petersen 1.00. (p. -8.75.)

For inner mission: By K. Brüggemann in Lyonsville by I. Hinrichs 1.00. By I'. Wunder in Chicago by N. N. 1.00. By Fr. Flachsbart in Dorsey by C. Bohlmeier .50. half of the Christmas coll. by Fr. Gerkens Gem. in Clayton 2.50. By Fr. Wunders Gem. in Chicago 20.00. By Fr. Succops Gem. there 44.00. By Fr. Schrader at Ruma, part of the Miss.-Coll. 4.00. From the missionary box of I'. Sapper's congregation in Bloomington 10.00. By P. Kühn in Belleville from Mrs. Sophie Hesse .50. (p. -83.50.)

For the deaf and dumb: By?. Brueggemann in Ly- onsville from G. Prescott .50. By Fr. Hoelter in Chicago from E. Tefsmann 1.00. By Fr. Roeder's congregation in Arlington Heights 28.63. By Fr. Hieber's congregation in Town Rich 6.28. By Fr. Schroeder at Ruma, part of the Miss.Coll., 2.00. By?. Lochner in Chicago, Coll. on the 2nd of Christ Day, 19.56. By Fr. Kühn in Belleville, thanksgiving offering of Mrs. Clara Kühn for recovery of her son, 5.00. (P. -62.97.)

For the orphanage near St. Louis: By? Merbitz in Beardstown from C. B. .25. Christmas Eve coll. by? Flachsbart's congregation in Dorsey 6.65. By? Merbitz in Beardstown, coll. at children's service on Christmas Eve, 10.75. Fr. Heinemann's congregation at Okawville 12.10. By?. Kowert at Mont- rose, s. under the Christmas tree, 4.00. By?. Weisbrodt at Mount Olive, coll. on Christmas Eve, 8.10 and by sr. Jmm.- Gem. 20.01. By P. Schrader, half of Coll. at Luther- Jubilee near Preston, 1.20, in Baldwin .75. (p. -63.81.)

For stud. Orphan boys from Addison: By teacher Albers in Eagle Lake from s. pupils for Julius Nickel 2.00. By?. Schulz from Mrs. F. Eggers in Town Benton, Minn., 5.00. Christian teaching collects, sent by Clara B. in?. Brueggemann's congregation at Lyonsville, 5.00. By?. Wunder in Chicago by L. Hacker 1.00. By?. Große in Hartem by H. Karsten 2.00. Karl Schulz 1.50. P. Heumann's congregation in Farina 6.00. By?. Lochner in Chicago by F. Kunstmann .50. (S. -23.00.)

For the parish of Utica, N. D.: By?. Steege in Dun- dee of H. W. 1.00.

For the church in Rochester, Minn.: By?. Willner in Quincy from N. N. 1.00. Coll. on Luther anniversary from?. C. Schroeder's Gem. in South Chicago 24.50. Mrs. Richard 1.00. (S. -26.50.)

For the comm. in Fairmont, Minn.:?. Hieber's comm. in Town Rich 3.92.

For the congregation in Dresden, Saxony: By?. v. Schenck, Harvest Festival Coll. of the congregation in Pecatonica, 11.70. P. Wunders congregation in Chicago 54.50. Christmas Coll. of?. Kleppisch's congregation in Trotz 10.00. P. Hieber's congregation in Town Rich 5.28. New Year's Coll. of?. Great congregation in Hartem 40.00. (Summa - 121.48.)

Addison, Ill, Jan. 12, 1884; H. Bartling, Cassirian.

Income to the coffers of the Eastern District:

For the synodical treasury: from the congregation at Paterson -7.22. congregation at Otto 3.10. congregation at Little Valley 7.20. congregation at Hartem, Jubilee coll., 10.00. congregation at Tonawanda 8.64. congregation at Accident, Jubilee coll., 12.40. congregation at Cove, same, 2.25. (S. -50.81.)

For the widow's fund: Through?. Schulze 2.00. From the savings box of the blessed Klara Walker 5.00. N. N. in Jork 5.00. Gem. in Eden 14.25. Gem. in Port Richmond 5.30. W. Gram in Tonawanda 1.00. comm. in Richmond 5.06. Mrs. M. K. in York 5.00. E. Felder 2.50. P. Fleckenstein 1.75. Ges. through the Children's Gazette 20.25. Through?. strengths of A. Sch. 5.00. From the Women's Club of the Jmm.Congreg. in Baltimore 10.00. I. S. S. 3.00. N. N. 2.00. (S. -87.11.)

For the orphanage near Boston: Women's Association of the congregation in Paterson 5.00. By Kassirer Schmalzriedt 5.03. Frl. El. Sckwoy in Paterson 2.00. Gratitude offering for happy delivery of Mrs. Penat in Port Richmond 2.00. By? Frey from the children of Mr. Karl Prinz 1.00, from Johannes, Karl, Karoline and Pauline Prinz 2.00. Heinr. Nottke in Albany 2.00. Andreas-Gem. in Buffalo 9.00. Kassirer Schmalzriedt 3.00. Gem. in Schenectady 8.40. Gem. in Hudson 8.07. E. Felder 5.00. By the children's sheet 50.00. By?. Stürken of G. Treide 5.00, I. S. S. 3.00, F. S. 1.00. (S. -111.50.)

For the deaf and dumb: Gem. in North East 6.75. C. Große in New Kork 1.00. Wedding coll. at I. Thielke's in Mar- tinsville 4.35. Gem. in Schenectady 8.00. E. Felber 2.50. Through the Children's Gazette 7.00. (P. -27.60.)

For the orphanage near Pittsburgh: Trinity Parish in Buffalo 26.00. St. Andrew's Parish in Buffalo 10.00. Through?. Storming of A. Sch. 5.00. (S. -41.00.)

For the orphanage at Mount Vernon: Gem. in New Uork 26.01. Mrs. Weinleder in Hartem 2.00.

For poor students in St. Louis: W. Gram in Tonawanda 2.00. Gem. in Smallwood 6.00. By?. Stürken from G. Treide 5.00, A. Sch. 3.00, from the Women's Association sr. Comm. 5.00. (S. -21.00.)

For poor students in Springfield: G. S. in Wolcotts- burg 1.00. E. Felber 5.00. Women's Club in New Aork for Kosa 10.00. By?. Stürken of the Women's Club 5.00, A. Sch. 3.00, I. S. S. 2.00. (S. -26.00.)

For poor students in Addison: Women's Club in Paterson for Frieser 5.00. By?. Stürken from Women's Club 5.00. A. Sch. 3.00. (S. -13.00.)

For poor students in Fort Wayne: Andreas-Gem. in Buffalo for Randt 17.32. Wedding coll. at Bindig for dens. 4.60. By?. Stürken of the Woman's Club 5.00, A. Sch. 3.00. (S. -29.92.)

For poor pupils in New Uork: For Fleckenstein: by ?. Leemhuis from young people sr. Gem. 12.35, from its school children 4.65; by ?. Frey in Albany from Marie Schrep- fer 2.00, from Karl Prinz 5.00, Mrs. Gernegib 6.00. Women's Association of the Jmm. Gem. in Baltimore 25.00. Wedding coll. at G. Sander's in Buffalo 10.15. (p. -65.15.) Gem. in Dan- bury for Ebendick 5.52, for the treasury 7.00. (p. 77.67.)

For the Jewish mission: N. N. by?. Walker 2.50. By Kassirer Bartling 32.25. By Kaff. Schmalzriedt 29.72. From Frey's Sunday School in Brooklyn 30.00. By?. H. Hanser from Mrs. H. Hammel 1.00. Congregation in Hartem, part of the Jubilee Coll., 5.00. Moritz Nieländer in Pittsburgh 1.75, I. S. List that. .25. Dreieinigk.Congregation in St. Louis 36.00. G. S. in Wolcottsburg 1.00. By Kassirer Schmalzriedt 25.05. Mrs. Ritz in Schenectady 1.00. From the missionary box of the congregation in Aork 5.00. E. Felber 2.50. By Kassirer Bartling 22.78. By Kinderblatt 40.00. By?. Stürken of Mrs. I. 5.00. (S. -238.80.)

For the Progymnasium in New Uork: Jubilee coll. of St. Andrew's congreg. in Buffalo 20.00. Port Richmond congreg. 5.70.



[23] Cong. at College Point 10.00. Jubilee Coll. of Martini Cong. at Baltimore 30.00. (p. -65.70.)

For inner mission: N. N. by?. Walker 2.50. Miss El. Schwoy in Paterson 2.00. E. Felder 5.00. By the children's paper 30.00. By Stürken by I. S. S. 2.00. (S. -41.50.)

For English Mission: Through Fr. Stürken from the piggy bank of I. Stuckert's children 2.00.

For the college building in St. Louis: Jubilee co. of the congregation at Aork 50.00. Desgl. of St. Andrew's congregation at Buffalo 17.00. Desgl. of the congregation at Eden 12.00. Desgl. of the congregation at Hartem 50.00. G. S. at Wolcottsburg 1.00. Port Richmond congregation, 6th Sdg., 31.75. Jmm. congregation at Baltimore, 7th S., 33.00. Jubilee co. of the same. Cong. 117.18. St. Matthew's Cong. in New York, 500.00. (S. -811.93.)

For college maintenance: congreg. at Port Richmond 29.45. Jubilee coll. of Martini congreg. at Baltimore 25.71. congreg. at New Uork 13.75. St. John's congreg. at Williamsburg 14.75. (S. -83.66.)

For Negro Mission: Sunday School of P. Frey's congregation in Williamsburg 15.00. E. Felder 2.10. From dems. for Christmas presents 1.43. Through the Children's Gazette 30.00. (p. -48.93.)

For Erie Mission: Wellsville Cong. 10.00. From Schenectady Cong. mlssion box 4.00.

For emigrant mission in Baltimore: By Kasfirer Schmalzriedt 2.75.

For inner mission in the West: Wm. Gram in Tona- wanda 2.00. From the missionary box of the Schenectady congregation 6.00.

For sick pastors: Through Fr. Schulze 1.00.

For Heathen Mission: Through the Children's Leaf 15.00.

For the orphanage near St. Louis: C. C. F. T. by k. Hochstetter 2.00.

For traveling preachers". C. Große in New Uork 1.00. W. Schäfer in New Aork 2.00.

For the congregation in Utica: Mrs. Rosine Körber in Paterson .50. congregation in North East 6.00. By Kassirer Bartling 8.00.

For the Dresden, Saxony congregation: College Point congregation 6.50. Martinsville congregation 7.40. From the missionary box of the Schenectady congregation 3.00. Jubilee coll. of the Wol- cottsville congregation 5.50. (p. -22.40.)

Correction.

Page 7 of the "Lutheran" are credited to the congregation of P. Ahner in Pittsburgh -430.62 as surplus of the Jubilee-Collecte for the college building, but should read: surplus of the Jubilee-Collecte at the joint service of the congregations belonging to the Synodal Conference in Pittsburgh.

New Aork, January 8, 1884. I. Birkner, Cassirer.

Entered the caste of the Western District:

For the synod treasury: from 1'. Nützel's congregation in West Ely - 5.00. P. Obermeyer's congregation in Little Rock 19.00. k. Griebel's congreg. in California, Mo. 5.80. Fr. Falle's congreg. in Glasgow 2.70. Fr. Ackenbach's congreg. in South St. Louis 13.10. Fr. Wangerin's congreg. in St. Louis 19.00. Fr. Senne's congreg. in Alma 18.00. Fr. Köstering's congreg. in Altenburg 18.80. k. Stöckhardt's parish in St. Louis 13.65. Fr. Brandt's parish in North St. Louis 27.50. Fr. Umbach's parish in Prairie City 4.50. (p. -147.05.)

For college building: Gem. at Atchison, Kans. 3rd Sdg., 69.50. Bro. Link at St. Louis 10.00. Herzberger at Lutherville 25.00. Bro. Lentsch's Gem. at Craig 5.00. Bro. Proft's Gem. at Lohmann 7.10, by himself 2.90. Achenbach's Gem. at South St. Louis 60.00. Bro. Hanser's Gem. at St. Louis, 15th Sdg, 208.00. P. Dornseif's Gem. in Denver, Col. 10.00. P. Polack's Gem. in Uniontown 10.55. I'. A. W. Frese's Gem. in Lyons 7.00. P. Link's Gem. in St. Louis, 8th Z., 100.00. k. Stöckhardt's Gem. in St. Louis 32.89. Joh. Lohmeyer by k. Spehr in Appleton .25. (S. -548.19.)

For inner mission in the West: Fr. Janzow's congregation in St. Louis 40.00. Fr. Michels' congregation in New Haven 4.00. Fr. Link's congregation in St. Louis 5.00. Fr. Hüschen's branch congregation in Red Oak 1.00. k. Pennekamp's congreg. in New Wells 3.00. Fr. Wangerin's congreg. in St. Louis 7.11. Fr. Zschoche's congreg. in Frohna 11.95. Fr. Polack's congreg. in Uniontown 6.85. N. R. by Fr. Polack 1.00. Mrs. Knolle in St. Louis 5.00. Fr. Herzberger's congreg. in Lutherville 11.50. By Fr. Hanser of Christ. Streckert 20.00, by Miss Hulda Streckert 5.00 and by Leop. Gast 5.00. By Mr. Roschke of M. S. in St. Louis 10.00. P. Köstering's parish in Altenburg 13.00. P. Stöckbardt's parish in St. Louis 34.66. k. Brandt's Gem. in North St. Louis 10.00. Mrs. Alwine Witte in Sylvan Grove by Fr. Kaiser 1.00. Fr. Mencke's Filial Gem. in Richland 5.05. N. W. S. in Staunton, Ill., 2.00. By Fr. Gross from the EmanuelsGem. missionary box at Fort Wayne, Jnd, 40.00. Fr. Senne's congreg. at Alma, 20.00. By Fr. Janzow from Aug. Rotheheld, 5.00. At Mr. Jdc's wedding at Terre Haute, Jnd., ges. 6.00. (p. -273.12.)

For the mission to the Jews: Fr. Weber's Peace Parish near Perryville 5.00. Mr. Lindörfer's pupils in Cape Girardeau 3.35. Fr. Pennekamp's parish in Topeka 6.30. By k. Polack in Uniontown by N. N. 5.00, by August Mueller 1.00. N. N. by P. Hirschen in Drake 1.00. Stöckhardt's congregation in St. Louis 17.33. P. Spehr's congregation in Appleton 3.00. (S. -41.98.)

For Heathen Mission:?. Lehmann's congregation to Sandy Creek 1.85.

For the Negro Mission: By Fr. Achenbach from Geschwister Wasmann 1.00. By Fr. Stöckhardt's congregation in St. Louis 17.33. By Fr. Umbach in Prairie City from B. .50.

For the Gem. in Dresden: St. Petrigem. in Humboldt 6.00. 1'. Lehmann's Gem. at Pevely 4.28. I'. Hüschen's Gem. at Drake 12.60. (p. -22.88.)

For the deaf and dumb: P. Köstering's Gem. in Altenburg 8.90.

For the widow's fund: P. Weber's peace congregation at Perryville 5.00. P. Lehmann's congregation at Sandy Creek 4.20. By k. Michels of Mrs. H. 1.00. Nacklaß of the deceased child E. K. 1.00 and of Mrs. 1?. Wickels 4.00. by P. Huschen at Drake 4.00. by P. Pennekamp's Gem. at New Wells 9.00. by k. Germann of sr. Gem. at Fort Smith 12.75. C. Reutzel 5.00.

Der Lutheraner.

?. Lentsch's Gem. in Craig 7.35, by himself 3.00. P. Proft in Lohmann Baptismal coll. at Bro. Drewes 1.04. P. Ebert's congreg. in Hartland 6.00. 4.00. P. Polack's Gem. in Uniontown 5.85. By?. E. A. W. Frese of sr. I. Kilian in Theresa 5.00. Jmm. congreg. in Milwaukee 15.63. Bro. Nagel Gem. in Hanover 8.10. Coll. on Breckenkamp's infant baptism 4.00. P. 1.00. Mrs. Kehl 1.00. Heti and Walther Köhn.60. (S. 875.51.) Sievers' congregation in Cape Girardeau 15.20. P. Fackler in Canton For the Negro mission: Through?. Küchle of N. N. 2.50. ?. 4.00. By?. Mencke from Mr. Fr. Fischer 5.00. (P. 8102.45.) Wambsganß' Gem. in Hancock 5.00. Fr. Joh. Kilian .75. Mother Wickle

For poor students in St. Louis:?. Walthers Gem. in u. bei Brunswick .25. Herm. Eggert in Milwaukee 1.00. A. Koehler in Watertown 5.00. (S. 5.00. Frauenverein in P. Germanns Gem. in Fort Smith 10.00. Durch?. 814.50.)

Achenbach in Süd St. Louis v. Frau Beikert 5.00, v. Frau Strübing 2.00. For professorial housing in Milwaukee:?. Rohrlack's Gem- in Jungfrauenverein in?. Left congregation in St. Louis 10.00. (p. 832.00.) Reedsburg 9.00. By?. Ledebur von Brohm .60, Chr. Blunbacb .60, Karl For the Kansas City congregation:?. Nützel's congregation in West Kickhäffer 1.00, L. Maul.50, Mrs. Skwartz.25, Mrs. Gutwasser 1.00, Karl Ely 4.00. P. Polack's congregation in Uniontown 11.25. Gutwasser 5.00. I". Otto 1.00. P. Georgiis Gem. in Cedarburg 6.75.

For the Macon City commune:?. Walther's comm. in & near Brunswick (Summa P2S.60.)

5.50. On the budget of the Milwaukee Progymnasium: W. Fink 1.00. I.

For the orphanage near St. Louis: By?. Nütze! in West Ely 6.00. Thank Felder 1.00. (p. 82.00.)

offering from Mrs. St. by Bro. Zschoche 2.00. Coll. at children's service For the building and debt redemption fund of the Progymnasium in on Christmas Eve by I'. Michels 5.00. I'. Hüschen's congregation in Milwaukee:?. A. G. Doehtler 3.00. Fr. Holst's congregation 17.00. Fr. Drake 7.60. Fr. Falke's congregation in Glasgow 2.00. Fr. Köstering's Dickses St. Paul's congregation in Washington 5.00. Fr. Heyner's congregation in Altenburg 11.30. By?. Umbach in Prairie City by Mr. B. congregation in Eau Galla 6.25. Fr. Barth 5.00, whose congregation? 8.00, whose branch parish 2.30. Fr. Wilbermuth's parish in Edger- ton 15.00. Fr. Schlerf's parish in Janesvttle 6.16. Fr. Schumann 5.00. (p. 871.70.)

St. Louis, Jan. 22, 1884. H. H. Meyer, Cassirer.

Incoming Wisconsin District Coffee:

For the congregation in Dresden, Saxony: From?. Keller's Wayside congregation 4.25. Wayside congregation 11.25. Father Fink's congregation in Racine 813.38. P. Rohrlack 5.00. P. Damms St. Paul's congregation 3.33. Bilgo's congregation 2.00. Simmick's congregation 1.00. Father Pröhl's Augusta congregation 6.00. (S. 8129.51.)

For the orphanage near St. Louis: Mrs. Wilh. Dam- köhler 1.00. C. Schmidt 1.00. Mrs. Kehl 1.00. Heti and Walther Köhn .50. P. Damms For seminary building in St. Louis: Plymouth congregation 45.50. congreg. in Bloomfield 6.31. (P. 89.81.) Milwaukee Triune congregation 24.00. (p. 869.50.)

For the orphanage in Boston:?. Nützel's parish in Oshkosh 16.36. Milwaukee, Jan. 19, 1884. c. Eissfeldt, Cassirer.

By?. Arnold from God's box 3.35. (p. 819.71.) Received for the orphanage at Addison, Ill. from Oct. 8 to Dec. 31, 1883: From congregations 2c. in Illinois: from?. Wehrs' congregation at Oak Glen 87.15. From Chicago: by?. Wunder from Wittwe Kriede- mann 2.00, N. N. 1.00, Chr. Doremühle 5.00, H. Lemmerich 1.00, L. Hacker 2.00; by?. Wagner from Mrs. H. Perlick 10.00, Emma Walk 2.00, Klara Walk 2.00, Minna Walk 1.00, A. Beduhn 5.00; by?. Bartling from H. Schiplock 2.00, W. Repkow 1.00, W. Weber 1.00, K. Grünewald 1.00, Emil Reinhardt 1.00, Mrs. Kath. Kröck2.00, G. Battnig .50, L. Lips 1.00, Joh. Bornhöft 1.00, Mrs. M. Schuknecht 1.00; by K. Hölter by Schmidt 5.00, N. N. 1.00, by the Women's Club 20.00, W. Kallenback 1.00, Mrs. M. Keller 2.00, Mrs. Ehler 5.00, Mrs. S. Merkel 1.00, Mrs. Ober" 2.00, Herm. Samuel 2.00, Johanna Dornbrow 6.00, Wm. Bohn 5.00, Kar. Eckart 5.00, Wittwe Jäkel 5.00, Aug. Tappenbeck 5.00, Joach. Roffow 2.00, Elise Kreft 2.00, Mrs. N. N. 1.50, Anna Teßmann 1.00, Kar. Schröder 1.00, Auguste Lübecke 1.00, Soph. Weiland 1.00, Mrs. Heinlein 1.00, Mrs. Breitbart 1.00, Aug. Breitbart 1.00, E. Teßmann 1.00, Wittwe Reckling .50; durck k- Reinke by Mrs. Zipperer 1.00, Dankopfer by Bertha Bohl 2.00; by?. Succop by Widow Brandenburg 2.00; by P. Lochner for orphan reports sold 4.65, by Mrs. Köbsel 1.00, Bertha Köhsel 1.00; durck Engelbrecht by Karl Witt 1.00; by I. N. Raitthel 10.00. by P. Früchtenicht by Fr. Theiß in North Plato 3.00. by?. Schieferdecker in New Gehle nbeck, Theil of harvest festival coll. 6.50.

For the Negro Church in New Orleans: By I'. Küchle of N. N. 2.50. From Ch. Bliebernicht in Elmburst 5.00. By?. North from Mrs. Greinert at Hinckley 1.50, from Rockelle 3.25, from Lindenwood 3.85. From P. Koch's Gem. in Wheaton 5.40. From?. Great Gem. in Addison: squat coll. at Aug. Brakmann 7.00; from Karl Classen 2.00; by L. Balgemann from Aug. Graue 1.00, E. Balgemann .50, Wittwe Ahrens 1.50, Er". Graue 1.00, L. Balgemann 1.60, Wittwe Meyer 1.00, W. Hanebut .50, L. Heinemann 1.00, F. Rohmeyer 1.00, F. Graue 2.00, W. Mar- wede.50, Wittwe Mönch .50, W. Asche 1.00 ; by W. Rabe from I. Brakmann, A. Heinberg, I Hacker, W. Marquardt, H. Marquardt, F. Meyer, H. Fiene, W. Neddermeyer, W. Ahrens, W. Bunge, A. Fiene, H. Matthews, H. Bergmann, H. Geils, W. Fiene, Ed. Fiene, F. Stünkel, L. Blecke jun, F. Buchholz, D. Fiene each 1.00, L. Backhaus, F. Golz, F. Niemeyer, H. Nie- meyer, F. Kruse, F. Rave, H. Kröger, Ch. Bunge, H. Meier, C. Kornstedt, I. Bandemer, H. Höfener each .60, FATHER Narhje .30, L. Thieße and I. Geils each .26, D. Rosenwinkel, L. Fiene, D. Plasse and F. L. Krage each 2.00, Ed. Rotermond & A. Weber each 2.60; by H. Höfener 1.00; by W. Grote by H. Benninger, F. Tonne, Jr, Wittwe Preußner, F. Fuhr, C. Martin, F. Eick- koff, Wittwe Heuer, F. Banking, C. Trätow, F. Gehrke, W. Thiemann, H. Heuer, L. Hahne, H. Rittmüller each 1.00; by F. Voll- worth, F. Rittmüller, H. Heidom, W. Struckmeyer, W. Heuer and W. Grote 2.00 each, H. Oldenburg, H. Timm, H. C. Buchholz, F. Precht, H. Kücken, D. Krägel, E. Rosen and F. Kücken .50 each, H. Oehlerking 5.00, Fr. Tonne Sr. .75, H. Trätow, I. Glanz & F. Liepitz .25 each. By?. Lenk in Millstadt by Wm. Buddin .50, N. N. .50, Mrs. Kleinschmidt 1.00, part of the Miss. coll. of Joh. & Jacobi Gemm. in Quincy 5.00. By F. Pahnke of dtr Gem. in Batavia 4.00. By John V. Fette in Glencoe 1.50.

By IL. Great Gem. in Härlein: half of the Reformattionsfest coll. 11.15, the Christmas coll. 16.35. By?. Rabe's Gem, near Rorkville 10.00. Half of the Harvest Festival Coll. by?. Brunn's Gem. in Strasburg 8.15. By?. Beck in Jacksonville by H. L. 5.00. Harvest Festival Coll. by P. Graf's comm. in Palatine 8.50. By?. Schküßler, high time coll. by E. Mueller in Spencer, S. 6.00. By?. Erdmann's comm. in Shiloh Hill 6.42. By?. Nuoffer in Eagle Lake by Herm. Kahle 5.00. By?. Loeber's Gem. in Niles 20.00. By?. John Des Plaines by Lisette Wasmund .50. By?. Sapper in Bloomington, (P. Coll. by F. Rosenbaum on Chas. Clinton's wedding, 10/4. Coll. by?. Meyers Gem. in Lincoln on Thanksgiving Day 10/10. Desgl. by?. Frederking's Gem. at Dwight 11/30. By?. Krebs in Aurora by N. N. 1/50. By?. Roeder in Arling- ! ton Heights by Mrs. Johanne Hinz 1/00. By?. P. Mennicke in Rock Island by I. Lindenberger, W. Kurth, I C. Sckneider a. C. Mangelsdorf 2.00 each, F. Kirsck sen. 1.50, I. > Schillinger, H. Tödt, E. Selle, I. Sauermann, F. Brunswig, F. W. Schröder, G. Ries, P. Hay, M. 1.00. P. Wichmanns Gem. 13.35. P. Döhler 1.60. Jmm. Gem. in Schneider, Fr. Scherer, Milwaukee 4.77. P. Markworths Gem. on Fremont Road .63, in Fremont .64.

For the orphanage in Addison: Mrs. Wilh. Dam- köbler 1.00. From teacher A. Ehmman's school box 2.00. Emma Affeldt 2.50. Maria and Lydia S. each .25. Teacher H. A. Lauser's pupils 3.75. P. Wambsganß' congregation in Lake Linden 12.00. Plymouth congregation 8.34. P. Hudtloff's St. Paul's congregation 1.20, Joh.-Jmm. congreg. in Milwaukee 2.74. Gust. Heinicke 1.00. Heti and Walther Köhn .60. (p. 837.11.) For poor students in Springfield: E. B. in A. 10.00. k. Wambsganß' Gem. in Hancock 12.00. P. Arnold's Gem. 10.00. (S. 832.00.) For the Negro Church in New Orleans: By I'. Küchle of N. N. 2.50. For emigr. -Mission in New ljork:?. Wesemann's Gem. 14.84. P. Rösch and others 2.85. (p. 817.69.)

For poor and sick pastors:?. Nützel's parish in Oshkosh 11.70. For poor students in Milwaukee: Wittwe Baierlein 1.00. Hockzeitscoll. at H. Müller 4.80. Stephans-Gem. in Milwaukee 21.30. Coll. on the silver wedding of F. E. 6.03. Mrs. Theo. Weise 2.00. Mrs. Kehl 2.00. W. Eberhard 1.00. H. Tisza 1.00. N. N. 3.00. (S. 842.13.)

For internal mssion of the Wisconsin District: Paul. Eskau in Milwaukee 1.00. Mrs. Eskau 1.00. Fr. Gruber's congregation in Golden Lake 14.40. Fr. Wambsganß' congregation in Hancock 10.00. Hockzeitscoll. at Karl Hanke's in Maple Creek 2.50. Fr. Friedrich's congregation 10.00. Wayside congregation 3.00. Fr. Rösch and congregation 4.60. ?. Pröhl's Gem. in Augusts 7.45. P. Wichmanns Gem. in Freistadt 10.77. Mrs. Kehl 2.00. Gust. Heinicke 2.00. (p. 868.62.)

For the deaf-mutes: Teacher Wißbeck's pupils 5.50. Teacher G. Steuber's pupils 5.00. I". Hudtloff's Martins-Gem. 2.30. Hockzeitscoll. at Jul. Schröder's in Bear Creek 3.01. I?. Döhler 2.00. Fr. Lüttke in Milwaukee 1.05. Traugott Flöter in Racine 2.00. (S. 820.86.)

For the widow's fund: From the?:.. G. Präger, A. Rohrlack, E. G. C. Markworth, D. Kothe, G. A. Feustel, C. Strafen 4.00 each, A. G. Döhler, F. Steyer, H. Rathjen, C. M. Otto 2.00 each, W. C. Schilling 10.00, A. G. Döhler 2.50, Fr. Schneider 5.00, W. I. Friedrich 5.00, A. E. Winter 1.00. Of the teachers: I. C. F. W. Bock, K. Ch. Fröhlich, P. Rüge, G. Skolz, G. Bärnin, C. Bartelt, F. Rix, Chr. Weigle, L. Wißbckk 4.00 each. triune! congreg. in Milwaukee 28.00, St. Stephen's congreg. 5.00. children's service coll. in Stevens Point 4.49. P. Ko- tbes congreg. in Herman 17.00. P. Rathjens Gem. 4.70. P. Georgiis Gem. in Cedarburg 7.00, in Fredonia 2.50. P. Wesemanns Gem. in Grafton 9.17. Hockzeitscoll. at E. Klotz 4.16. (S. 8173.52.)

For the synodical treasury: Trinity Church, Milwaukee 45.00. Milwaukee congreg. 45.00. Fr. Erck's congreg. at Wausau 4.75. Fr. Wambsganß' congreg. at Adell 19.43. congreg. at Plymouth 14.00. St. Stephen's congreg. at Milwaukee 38.00, Zion's congreg. 13.51. Fr. Präger's congreg. at Granville 6.11. Fr. Grothe's Gem. 8.05. P. Walker's Gem. in Maple Creek 1.66, in Union 1.60, in New London 2.45, in Mos- quito Hill .88, in Bear Creek, 2.24, in Manama 1.32. P. Friedrich's Gem. 10.00. P. Nützel's Gem. in Oshkosh 12.00. I'. Leßmann's congregation at Berlin 7.62. St. Paul's congregation at Sheboygan Falls 5.00. Triune congregation at Wilson 5.00. Fr. Damms' congregation at Bloomfield 9.62. Fr. Fuhrmann's congregation at Clintonville 6.50. Jmmanuel's congregation at Milwaukee 24.69. Fr. Markworth's congregation at Schroeder's Corner 2.00, at Rat River 1.43, at Cale- donia 3.19. Fr. Ledebur's Joh. Gem. 1.88, Trinity Gem. 3.79. Fr. Kothes Gem. in Herman 10.50. Fr. Eberts Gem. in Shawano 1.39, in Hartland 6.70. Fr. Feustels Gem. 5.15. ?. Keller's congreg. at Racine 45.05. Cross's congreg. at Milwaukee 13.50. P. Schumann's congreg. at Waterford 8.00. (S. 8342.01.)

For a piano in the Progymnasium at Milwaukee: By Prof. Hamann 1.50. Wedding collecte at N. N. 4.00. Gem. in Bloomfield 19.50. (P. 825.00.)

For Th. Hinz in Addison: Virgins Association of St. Stephen's Parish in Milwaukee 3.00.

For Jewish mission: Mrs. Page in Milwaukee 1.00. P. Wambsganß' Gem. in Avell 8.80. By?. Löbervon N. N. 1.00. ?. Friedrich 1.20. Mrs. Bartz 3.80. P. Barth .50. Pauls Gem. in Lavalie 7.15. C. Schmidt 1.00. P. Wichmanns Gem. 13.35. P. Döhler 1.60. Jmm. Gem. in Schneider, Fr. Scherer, Milwaukee 4.77. P. Markworths Gem. on Fremont Road .63, in Fremont .64.

Mrs. Meyer, Mrs. Wunsch, Mrs. Salzmänn, Ar. Schäfer, Br. Krug, Br. N. Lage 1.00 each, Br. Löfgreen, Br. Streckler, Br. Thoms, Br. R. Otro and Br. Kurz .50 each, Br. Ladung .25, M. Voß 1.00. By P. L. v. Schenck for orphans sold in Rockford & Pecatonica 2.30. By Fr. Sieving in Ottawa from the orphan box in the church 7.00. By 1?. Schröder's parish in Kankakee 12.05. (p. S466.27.)

From congregations 2c. outside Illinois: By Kassirer Eißfeldt in Milwaukee 14.02 u. 29.39. By Kassirer Sckmalzriedt in Detroit 4.75 u. 20.71. By Kassirer Tiarks in Monticello 9.00. By Kassirer Birkner in New Uork 5.00. By Kassirer E. F. W. Meier in St. Louis 81.10. By k. Bode in Seward, Nebr. thank-offering of Mrs. Marg. Hering, 2.50. By Louis Bode in Courtland, Minn. 5.00. By k. Küchle in Milwaukee: by Mrs. Rodmann, Hoffmann, Dobber- phul, Doge and F. Butzlaff 1.00 each, Mrs. Krönig 2.00. (S. P178.47.)

From children: In the children's sheet quittirt 251.74.

In board money: By P. Bartling in Chicago from Mrs. Wille for her nicks 16.00 & 5.00. From Mrs. B. Hanley in Chicago 5.00. By P. Offenbeck in Lemont, Ill, for Wich- manns 37.75. (P. 63.75.)

Addison, Ill, Dec. 31, 1883. h. bartling, cassirer.

For the Deaf and Dumb - Institution at NorriS, Mich. received: by I'. B. Sievers, Cape Girardeau, Mo. wedding coll. at Mr. C. Stein's H9.00. By N. N., thanksgiving offering, 5.00. By H. Hagemeyer, Pemberville, O>, 5.00. By E. Klaus the. 2.00. By P. P. Weseloh, Klmmswick, Mo, By F. Lind- wedel 1.00. By dens-, ges. at the dedication of Mr. Muggele's house, 3.55. By Teacher Etter, Frankenmuth, Mich. child's Aufcoll. at his house, 3.50. By P. Partenfelder, Bay City, Mich. thank offering by Mrs. Recklin das. 2.00 (specifically for school purposes). By P. Heid, South Bend, Jnd. from Mrs. Schmidt and Mrs. Dielmann, each, 1.00. By Mr. L. Griebel, Fort Wayne, Jnd. from St. Paul's parish, das. cost money for Wittrock, 60.00. By P. Rohrlack, Reedsburg, Wis. from his. Gem. das., cost money for L. Müller, twice each, 15.00. By iL. Köstering, Altenburg, Mo. from Mrs. Wittwe Nothdurft at Jackson 100.00. By P. Aulich, Ellisville, Wis. from sr. Gem. das. for Nimmer 9.01 (clothing allowance). By Mr. E. Anger, Watertown, Wis. from St. John's comm. that, board money for Laatsch, 20.00. By Mr. H. Zempel, Willow Creek, Minn, Hockzeitcoll. at Joh. Sckwarz (for Marschienne clothing money) 10.00. By Mrs. P. Sckwankovsky, Morris, Mich-, sent by women in the parish, 4.75. By former pupil Schmidt & his brother, Chicago, especially for Christmas, 3.00. Further: durck A. Sheeler in Detroit coll.: 9 loaves, 2)H dozen rolls, 1 pound sugar, 1 box nuts, 2 barrels popcorn. From teacher Huser in Detroit 2 separate skirts, pants & vest. From superintendent Vogt in the comm. at Rose- viüe coll. 22 Bush. Oats, 15 Bush. Potatoes, 3 Bush. Grain, 10 heads of cabbage. From painter Wehle in Milwaukee 1 copy each of the Luther and Resurrection picture. From Mrs. Keil in Detroit 2 separate skirts. From E. Kundering in Detroit 1 peck of nuts. From A. Wendt, 1 pair of new shoes. From H. Reif das. Modeling cartons and drawing templates. From Mrs. Beck in Chicago 32 handkerchiefs, 12 Neckties. From H. Berner this. Dozen. Picture books. From F. Waltz in Detroit, one Christmas tree. From John Lotz in Buffalo, N. A-, (a former student) a new skirt made by himself for a poor student for Christmas. From the Women's Club in Detroit 1 wardrobe, 2 mattresses, 12 straw pillows. 53Ud. carpet, 1 piece of toweling, 2 frames and to defray the cost of Christmas presents coll. 56.00 together with various other articles.

Many thanks to all dear donors!

Norris, Mich. 31 Dec. 1883.

H. Uhlig.

Addison's Benefit Fund.
(Since August 15, 1883.)

For poor students in general: from Mr. I. H. Hill- mer in Oak Park K5.00; P. Matuschka's parish in New Welle, Mos-, 10.00; from Mr. P. Dulitz 3.00 (used for Feußner) ; by Mr. Kassirer H. Bartling 4.00; 17.85; 3.82; 8.00. Collecte from Mr. P. Succops Gem. (by Mr. Prof. Häntzschel) 20.00. (71.67.)

For individual pupils: for Krömer, Klein, Merckensckla- ger, Kröhnke and Hörber by Mr. W. Hauff in New York 75.00; for the same by Mr. P. Sieker 95.00; for Merken- schlager from Mr. P. I. P. Beyer 25.00; for Hörber by Mr. ?. Brandt (St. Louis) 5.65; by the same for H. Große 20.00; for Seidel from Mr. P. Graf's parish 5.00; by Mr. k. St. Haffold in Huntington: 4.15; 2.00; 10.00; 9.50; 7.07 (used for -B- even where it was not expressly designated). (258.37.)

For the wash fund: By Mr. Kassirer H. Bartling 1.00; 36.40 (Coll. in several Chicago parishes); tz.50; from Addison by Mr. Weber 10.00; L. Rathje 2.00; H. Buchholz 1.00; Mr. Lühr 5.00; F. Rittmüller2.00. (63.90.) Together 393.94.

In expressing my heartfelt thanks to the dear donors for these abundant gifts, I dare at the same time to point out a double fact. We have a number of pupils who, completely without means and not particularly supported by any community or private person, are dependent on what is received "for poor pupils in general". These are in part alarmingly in arrears for their boarding fees. - For an even larger number, washermen could no longer be found; for them, the Wasckkasse is to cover the necessary expenses. - So then, may the Lord awaken hearts that will gladly take care of this need!

Addison, January 19, 1884.

E. A. W. Krauss.

Received with hearty thanks through Bro. Otto in Town Scott, Wis. from some members of his congregation 5 sacks of potatoes, 5 p. of flour. From John Milbrath in Mequon, Wis. 1 sack of flour. From Roesch, in Granville, Wis. 2 p. potatoes. Aug. Siglow, 1 p. do.

Milwaukee, Wis. - H. H. Sch röter, Administrator.

Annual report of the treasurer of the German Lutheran Orphanage Association in New Orleans for the year 1883.

Cash on hand January 1, 1883K4063	65
Intake:	
Collectirte NoteK	350.00
From Zion Branch	146.75
From St. Pauls-Zwngverein	564.30
From St. John's branch	260.50
Collections	347.40
Miscellaneous contributions	88.90
From school	34.00
From the box in the orphanage	26.05
Fare	22.45
Figs	1.10
Owed to the Treasurer	1215.61
	----- K7120.71
Issue:	
For real property\$4163.....	15
For Bucker	18.05
For school	5.00
For dresses	57.95
For new construction and repairs	1666.25
Travel expenses	84.15
Salary	280.00
For movables	453.41
For food	268.10
For printed matter	8.00
For wages	60.00
For insurance	17.75
For fare	22.45
For firewood	16.45
	----- P7120.71
New Orleans, Jan. 1, 1884.	
I. Thormählen. Treasurer.	

To the seminar - Household in Springfield:

From Mr. Sell 11 pounds of butter. Mrs. Breßmer 7 bottles of Tomatoes. H. Winsky Bush. Onions. John Piepen- brink in Crete, Ill, 1 cheese, 49 lbs. Justine Weitbaus of Illinois 1 pail of apple butter, P. Mertner's parish in New Berlin, Ill, 2 loads of potatoes, apples, onions, white turnips, cabbage, beans, red turnips, 1 pair of boots. P. Ber- gens Gem. in Prairie Town, Ill, 5 sacks of potatoes, k. Blankens Gem. in Buckley, Ill, 81 p. Potatoes. F. A. Beisser of Champaign, Ill, 1 barrel of sauerkraut. From k. Knief's Gem. in Golden, Ill. v. R. Baumann 1 p. potatoes, N. Behrens 1 p. do., H. Behrens 1 p. do. and 5 gall. Mo- laffes, D. Gertyes 1 busbel of potatoes, K. Buess 1 p. do." H. Bess 5 gall. Molaffes, I. Buss 1 p. turnips, E. Buss 1 p. potatoes, H. Flesner, sen., 2 p. flour, I. Flesner 2 p. do., W. Flesner 3 gall. Butter, H. I. Flesner 1 bush. Potatoes, G. Carstens 2 bshl. do., A. Eggers 1 p. do., G. Fleßner 1 p. do., I. Heineke 1 p. flour, A. Heineke 1 p. do., E. Lerboff 1 p. potatoes, I. Meints, sen, 1 p. flour, Bro. Meints 1 p. do., 1 p. potatoes, G. Post 1 p. do., I. Schönemann 1 p. do., I. Gotsch 1 bu. do., H. Fleßner, Jr. 1 p. flour, H. Franzcn 1 p. do., I. Aden 1 p. do." L. Bruns 1 p. potatoes, L. L "r- hoff 1 bag of flour.

Many thanks to the dear donors! Gustav Pfau.

For the ev. - luth. hospital in St. Louis

with heartfelt thanks: From Mr. Pohn 75 Bush. Coal. From Fritz Schwartz 2 barrels of flour. From N. N. as a heartfelt thanksgiving to God for the recovery of her health \$25.00. From Mr. L. Gast 5.00. From the Drcieinigk. congregation in St. Louis, church collection at the festive commemorative sermon of the 25th anniversary of the Lutheran hospital 100.00. Desgl. a church collection in Kreuzdistr. 26.75. Desgl. a collection in Jmm.Distr. 71.75. Desgl. a Coll. in Neu-Bremen 52.25. Desgl. a Coll. in Zionsdistr. 57.55. By P. Wille from Mr. H. Dedecke sen. 1.00. By P. Link from Mrs. Wittwe Göner 5.00. By P. Wangerin from Mrs. Wittwe Lürmann 2.00. By 1?. Schwankovskv, Coll. sr. Gem., 5.00. by Mrs. Sommer 2.00. by Juliane Glos 100. by general Synodal Assessor Meier 47.17. regular contributions from Jmm. - Distr. 8.05, from the congregation in Neu-Bremen 1.75, from Zionsdistr. 4.05, from Kreuzdistr. 3.75, from Dreieinigkeits- distr. 8.00. From Mr. F. Beck 2 grandfather clocks, from Mr. H. F. Müller a fine clock to the reception room. From Mrs. Schramm 1 sack of flour, 1 p. of potatoes, 1 barrel of apples, 1 packet of sugar, 1 packet of coffee, 1 packet of porridge. From Mr. R. Sauerwein a cartload of firewood. From the Women's Association in the community of Mr. P. Janzow, a dozen quilts.

A friendly greeting to all givers! May the new-born Christ Child be a rich reward for them in heavenly goods.

F> W. Schuricht, Treasurer.

For poor students from Minnesota

I received in 1883 K380.09 namely: By Kassirer T. H. Menk 93.59, by himself 2.00; by P. Rolf: Abendm. Coll. 20.57, from Frauenverein 20.00, Jungfrauenverein 11.50, single women 8.00, Jünglingsverein 7.35, N. N. 5.00, Frau Kuhlmann 1.00; from Courtland: from P. Horst 2.00, Lehrer Trupke 1.00, Rengstorfs Hochzeit 5.00, Kahles Hochzeit 9.00, Synodalcollecte 31.75; by Fr. Krumstieg: from the Women's Association 25.28, Vinkemeier's wedding 7.55 and otherwise 1.25; from Minneapo- lis: from individuals 12.50, Confirmationscoll. 12.40, Müller's baptism of children 2.70 and otherwise 2.25; by Fr. Streckfuß 15.00; by k. Hertrich: by himself 4.00, H. and I. Harr 1.00, Kirch- weibcoll. in Helvetia 9.00; by Fr. Schaaf: from his congregation 5.00, Fr. Dubberstein's wedding 8.00; by Fr. Lange 11.70; by Fr. Friedrich 10.00; by Fr. Fackler 8.00; by I". Kretz- sckmar, Confevenzcoll, 8.00; by I'. Rådeke, Confevenzcoll., 8.00; durck Fr. Ahncr 4.00; by Fr. Fr. Pfothenhauer 3.00; by k. Berntbal, P. Hertwig u. H. N. each 1.00; by P. v. Brandt .70. (See Matth. 6, 20 u. Luc. 12, 33!)

With sincere thanksFr. Sievers.



The following offerings of love have been received here in answer to the recent petition for my dear congregation: From R. in St. Louis, Mo., -5.00. From a compassionate man in St. Paul, Minn. 1.00. From a fellow believer in Boston, Mass. 2.00. By Cassirer C. Schmalzriedt in Detroit, Mich. the lte Sendg. 4.00, 2nd Sdg. 15.24. By Johann Redich, Lanesville, Ind. of, 1.00. P. Beyer, Brooklyn, E. D., 5.00. I. C. Rupprecht, St. Louis, 1.00. Mrs. R. A. Bischoff, St. Louis, Mo. of, 1.00. By P. Heyne, Lake Creek, Mo. of sr. Cong. 9.00. By k. Biltz, Concordia, Mo., 1.00. Unnamed in Vincennes, Ind., 5.00. BySaupert, Evansville, Ind. from his congreg. 14.50. By U. Busse in New Dort from s. Woman's Club 25.00.

Many thanks to all the kind givers in the name of the parish! May the dear baby Jesus, who has made us all so rich in these days, be a retributor in time and eternity.

Utica, N. P., Jan. 5, 1884, C. A. Germann, U.

9 Uumiltou 8tr.

Taken for the Baltimore Emigrant Mission:

By H. Kruse, Middleton, Wis. -1.00. P. F. W. Frank's congregation at Leslie, O., 3.00. P. W. Hanewinkel's congregation at Barkon, Va. 1.12. Adolph Reineke 1.00. U. Dreyer's congregation at Richmond, Va." 7.60. E. F. Gramer & C. W. Thomas in St. Paul .50. P. I. G. Goesswein's Gem. in Altamont, Ill, 5.10. Cath. Berger by P. Walker .50. Mrs. Weber and family by?. Pfotenhauer in Odessa 4.05. Of Messrs. Maske, Steng & Jager by P. F. Leyhe 5.07. Wilhelm Wolläger in Milwaukee 4.05. I. C. Rupprecht in St. Louis 5.00.

W. Slotted spoon.

205 14.Kremont 8tr., Baltimore, IAcl.

With heartfelt thanks, undersigned certifies to have received through Mr. k. H. Meyer at Lincoln, Ill, having received the following gifts for his support: From the Woman's Club -13.00, Mr. Kuhleke -1.50, Mrs. Richter .50, Mrs. Berger .50, Mrs. Loh-rens -2.00.

Los Angeles, Cal. 2 Nov. 1883, M. L. Wyneken.

For the English Lutheran Mission in the West:

By Mr. U. C. L. Janzow in St. Louis from the Virgins' Association of his parish for Student I. T. Moser -10.00.

St. Louis, Jan. 12, 1884. C. F. Lange, Cassirer.

509 Kranlrlm L.V", 8t. Louis, Llo.

For poor students received with heartfelt thanks from Mr. F. W. Schuricht in St. Louis, Mo., -10.00. By Mr. P. Ebendick in College Point from his parish (specifically for rubles) 10.15. From the valuable sewing vermin in the Cross District here 12 bust shirts, 17 undershirts, 15 undershirt dresses, 6 pairs of stockings. Parish (spec. for rubles) 10.15. From the werth sewing vercin in the Cross District here 12 bust shirts, 17 undershirts, 15 undershirt dresses, 6 pairs of stockings, 12 pieces of

Collected for the Wittenberg Academy in the two congregations of Mr. P. Hiebei at Sheboygan Falls and in Wilson -11.35: likewise collected at Mr. L. Bogen's wedding by Mr. U. Hieber himself -6.15. Many thanks!

H. Feuchter.

New printed matter.

The American Lutheran Organist. 5les Heft.

Price: 40 Cts.

Second Synodal Report of the Nebraska District of the German Lutheran Synod of Missouri, Ohio and Other States. 1883.

This last of the previous year's synodal reports, the eleventh, which has just left the press, is also highly recommended to readers who like to occupy themselves with doctrine and want to grow in the knowledge of it. It contains negotiations on the doctrine of justification according to 8 theses. It contains 80 pages and can be obtained from the Concordia Publishing House against payment of 15 cents. G.

In about 14 days will be ready to send:

Passion Sermons

From

G. Stöckhardt,

Interpretation of the passion story.

First half.

Christ's suffering in Gethsemane, before the High Council of the Jews, and before Pontius Pilate

More details in the next issue.

Changed addresses:

Rev. 3. lunckentdal, 411 8aAina>v 8tr, LausiuZ, iAiell.

8. 6. lloek, 423 Kansas ^ve., ^tekisou, Laus.

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L. Steukrauss, ZZZ (not 383) Larabev 8tr., LlüëaKO, Ill.

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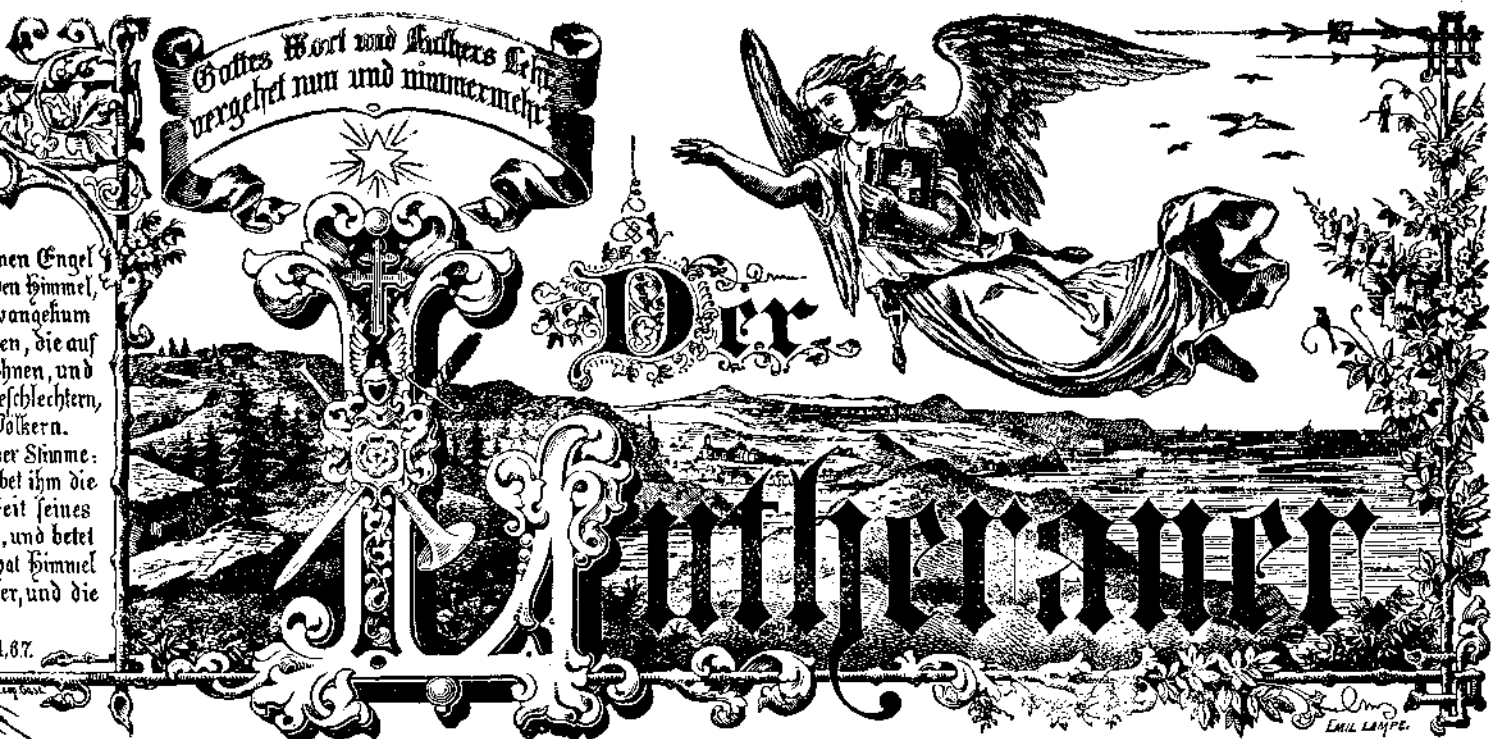
Herausgegeben von der Deutschen Evangelische
Zeitweilig redigirt von dem Lehrer

40th Year, St. Louis, Mo. 15 Feb. 1884, No. 4.

(Submitted.)

Our emigrant mission in 1883.

The care for the physical and spiritual well-being of immigrants, as practiced by our Emigrant Mission, is neither a superfluous nor self-chosen work, nor is it at our discretion whether we want to do it or not. Rather, it is commanded by God and has God's promise. Care for immigrants is commanded in the fifth commandment. This commandment not only requires us not to harm or harm our neighbor in his body, but also to help and support him in all his physical needs. And that by our neighbor is also to be understood the emigrant, is shown by the Lord Christ in the well-known parable of the Good Samaritan, in which he answers the question of a Pharisee, "Who then is my neighbor?" by representing to him as such a wanderer who has met with accident on his journey. Moreover, the Old Testament in particular is full of sayings in which God earnestly commands us to protect the stranger and to care for him faithfully. I believe that we Lutherans here in particular should take the work of the emigrant mission very seriously. Most of us have been immigrants to this country ourselves in the past, and therefore know from experience how necessary an emigrant needs a conscientious advisor and a faithful friend when he sets out from the old fatherland, when he stays in the German port cities, and when he enters this new fatherland. In addition to this, the stream of immigration mainly brings our tribal and religious comrades into our country, who therefore have a double claim on our advice and assistance. Our Lutheran Church in this country is really a church of emigrants. The material for building it up is supplied to us mainly by immigration. Through it our churches and schools are filled. As a result, we are allowed to train and send out evangelists and Christian teachers in our institutions, and thus carry on the glorious work of inner mission. The emigrant mission now wants to be a forerunner and helper of the inner mission. But this will be done in



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Februar 1884.

No. 4.

The fact is that, in our circles, if I am not very much mistaken, it has not yet been recognized clearly enough in general. Here and there there is still a great lack of interest in the work among the immigrants. In some of our communities, people do not even know that this work is taking place, or they do not yet have the right idea about it. This also explains the weak financial support for this mission, and the fact that people still work relatively little hand in hand with me for the benefit and welfare of the immigrants who move into our circles. Immigrants come to our congregations in whole droves, but they pass me by because they have not heard of our mission, and are therefore often received by secret or open opponents of our Synodal Conference or even by hawkmongers and sectarians, and are spiritually counseled by them in a false way. This should not be. Every child among us should know that we have our own emigrant mission, and all the members of our many congregations should do their utmost to see to it that emigrants, before they set out in the old fatherland, know to whom they should address themselves in all their affairs over there and over here, and which road they should take.

Although immigration is again on the decline, the rush of foreigners during the past year was still very strong. According to the statistical reports from Washington, a total of 560,196 immigrants came to our country through the various ports last year, a decrease of 152,448 from the year 1882. Of these, 180,000 were Germans, 48,000 Scandinavians, 63,000 Irishmen, the remainder coming from other countries. German immigration, therefore, is still the greatest. In the harbour of New York alone 414,919 cabin and steerage passengers landed last year, and specifically in Castle Sheaves 388,267, and of these 176,691 were Germans. Of these, 6230 (more than 1000 more than in the previous year) were received, advised and transported by me and my assistants. These were distributed, as to their destination, among the following States: New York 988, Wisconsin 963, Illinois 898, Michigan 686, Ohio 429, Pennsylvania 422, Minnesota 400, Iowa 253, Nebraska 191, Indiana 171, Missouri

151, Texas 74. The rest moved to various other States; but all, with the exception of a few, settled in our Lutheran congregations. That besides these, a great many other immigrants sought counsel and assistance from me, and found as much as they could, may only be mentioned in passing.

Among the large number of immigrants, about 30,000 tracts, about 20,000 numbers of the "Lutherisches Kinderblatt" (given to our mission free of charge by Praeses Beyer), more than 3,000 Lutheran calendars, as well as several lots of the "Lutherisches (Canada) Volksblatt", along with a number of small prayer books and other Christian writings were distributed free of charge. May the faithful God bless this scattered heavenly seed of His powerful Word in many hearts to eternal life!

Letters and postcards were received 3600; 2952 were written and mailed.

107 persons could be shown to have work. Unfortunately, the hopes I expressed in last year's report of being able to found a Lutheran colony in Fairchance, Pa. from poor immigrants who do not have a specific destination were not entirely fulfilled. At first I sent a number of families there, well over 100 souls, and at first they all found employment and a meager livelihood; but then, quite unexpectedly, the iron industry, which is the main industry in that region, declined, and as a result fresh workers were no longer accepted, and even many of the old workers lost their jobs and had to leave the place to earn their daily bread elsewhere. At the present time there are but a few families left in the place, and they are ministered to from time to time by Pastor Ahner, of Pittsburg, with Word and Sacrament.

A total of H60,400 passed through my hands, which sum was partly used for the transportation of immigrants by sea and land, and partly in cash shipments to Germany. Our treasurer, Mr. I. Birkner, will report on the profit achieved through this, as well as on the state of our missionary treasury, which, incidentally, is in debt to the tune of about a thousand dollars. -

Advances to the poor were made to the amount of H5500. Of He tried to harm me and my work there by pointing out the Grace this sum, and of former, \$4504.70 is outstanding. This is Election Controversy and calmly pronouncing the big word: The certainly a sad occurrence. It is true that many have not been Missourians, respectively the Synodal Conference, had become able to pay because of misfortunes into which they have fallen; Calvinistic, and therefore no more emigrants should actually be but many also belong to the wicked, of whom the Scripture says: assigned to me from Hamburg. Of course, the Herr Doctor was they borrow, but do not pay. Such people will be in such as simply allowed to expire in Hamburg. Well, if all the unjust position that we will no longer be able to make advances at all. hostilities experienced up to now only make the friendly

\$480.00 was used for the relief of the poor by giving 700 relationship between the people of Hamburg and our mission all persons hot meals, others night's lodging or food or a penny to the stronger, then I will gladly bear and forget what lies behind. take with them on their journey. The number of poor in and I can only report good news about our outpost in Bremen. Mr. around Castle Garden is greater than the reader may think. O.W. Vopel (his address is No. 9 Wiesenstraße) has been working how many tears are wept in my parlour for hunger! Well, there I there among the emigrants for over a year now, and he is doing help, as far as means go, remembering the word: "Break bread so with zeal and with God's evident blessing. In recent years for the hungry, and those who are in misery, lead them into the Bremen has become the most important port for German house. If thou seest any naked, clothe him, and be not destitute emigrants. Most German emigrants come to New Dort via of thy flesh." Unfortunately, I receive little or no gifts for the poor Bremen, and the line from there to Baltimore is gaining more and from our circles. Is there no one among the readers who has a more momentum, and rightly so. In this important port city we mite to spare from time to time for the hungry and homeless have not had a representative to advise and help our emigrants among the immigrants and would like to send it to me? since the mission under Mr. B. Zieger was founded there eleven The friendly relationship between the Hamburg Mission and our years ago. Although the Unirten have taken the emigrant Mission has, praise be to God, also continued in the past year mission into their own hands for some years now, no immigrants to the blessing of many wanderers. As is well known, the Mission were assigned to me by them; rather, they associated in Hamburg under the present leadership was founded when themselves exclusively with the General Council Mission here. was in Germany 11 years ago in the interest of our Mission, and This forced my committee to take the protection of our interests since that time we have worked hand in hand for the benefit of over there into its own hands, and that is the reason why we the emigrants. All emigrants assigned to me for transportation have placed Mr. Vopel, who was well recommended to us by via Hamburg have so far been faithfully and conscientiously Pastor Brunn in Steeden, among others, in Bremen, in order to advised and served by the employees of the Mission there and, take all possible care exclusively of the emigrants moving into along with others who did not yet know about our Mission, have our Synodal Conference. It is true that the Unirte are bitterly been assigned to me for further advice and assistance. In this angry about our actions in Bremen and have tried to make Mr. way, much good has been done to thousands, both physically Vopel's effectiveness quite difficult, e.g. by public warnings; but and spiritually, on the other side and on the other side. This nevertheless the work begun in God's name has had its blessed peaceful and blessed hand-in-hand work, however, seems to progress and, if God continues to help as before, will grow from have been and still is a thorn in the side of certain people. year to year and become an ever greater blessing for the Already eleven years ago, when I was still in Hamburg, the most emigrants and our church. Our Synodal Conference, for which shameful slander against my person was blasted out from New Mr. Vopel works in Bremen, is the most numerous Lutheran York, in order to possibly cut off my passport there. The body in this country. The main stream of Lutheran immigration intentions of the secret slanderer, however, were not achieved. pours into its territory. It is in its midst that most of the When I later returned to my post in New York, the leaders of the ecclesiastical care of the immigrants takes place. It provides the Hamburg mission were again disturbed by all kinds of evil largest number of itinerant preachers, who seek out the rumors about me, so that my entire valuable committee was scattered members of our church in the east, west, south and forced to take a stand for me, and so the old trust placed in me north of our great country, bring them Word and Sacrament and was restored over there. Recently, a man whom I used to gather them into Lutheran congregations. It also shows the support honestly (but whom I can no longer support because of greatest zeal in the establishment of high and low schools, and my conscience) has seen fit to bring me under suspicion in annually sends out a large band of evangelists. And should we Germany, especially in Hamburg, in order to paralyze my not be moved when the Unirten in Bremen simply try to ignore connection with the emigrant mission there, by spreading the us or let our emigrants come to our congregations in a rumor that I house the immigrants in taverns. That this is a roundabout way at best? No, we could not, we were not allowed malicious slander can be testified to by all those who have been to watch this calmly any longer, but to take the protection of our given lodgings by me. And among them were not only ordinary interests in Bremen into our own hands from here, even if our emigrants, but also pastors and teachers. As far as I know, they opponents may cry foul about it. all went away satisfied. Finally, a Doctor of Philosophy, who is It would now be desirable that those who sooner or later not exactly well known here, said during his recent visit to emigrate via Bremen to New York or Baltimore and move into Hamburg our circles,

would be made aware of Mr. Vopel's address and profession in good time, so that they can contact him from the outset and confidently place all their travel affairs in his hands. Emigrants who wish to pay for their own journey over there and travel via Bremen should buy their ship tickets through Mr. Vopel. The profit thus made will then go to the good cause, and the emigrants will know that they are in trustworthy hands. I hope that all readers will keep this important point in mind and act accordingly if the need arises. If this were to happen, our Bremen outpost would soon be self-sustaining. To a large extent, this is already happening.

My faithful and zealous assistant of many years, Mr. Skov, who was also employed by the Norwegian Lutheran Synod for the Scandinavians at Castle Garden, has unfortunately left me and turned to another profession. A chronic head ailment no longer permitted him to remain in the work connected with much trouble, excitement, annoyance, and vexation. He has only done honor to our mission and church by conscientious performance of duty, and has earned the gratitude of all immigrants who have come in contact with him.

There would still be many things to report, but space calls for a conclusion. May the faithful God continue to grant me and all those who stand together with me, over there and over there, in one and the same field of work, holy courage, good counsel and right works, and may He give us His prosperity in our work.

S. Keyl.

(Submitted.)

Pastor Tressel and his "Letters from Baltimore" sammt "Herold and Journal."

A certain Rev. E. L. S. Tressel, member of the Ohio Synod, who at a time when Ohio was feigning friendship for the Missouri Synod, gathered an English congregation out of our people and with us rn funds here in Baltimore, and who is now anxious that the Missouri members seduced by him and Ohio should return to their old pastures, has been in the habit of writing letters to the *Standard*, and, after the proceedings of the leaders of his synod, of taking every opportunity to suspect Missouri, thus widening the rift and gulf to the utmost, and making his people contemptuous of their old congregations and pastors. After this has been attempted long enough by wanton misrepresentation of our doctrine of election by grace, they now want to make people believe from our practice that we have become Calvinistic and Reformed.

This is what the above-mentioned Pastor Tressel has recently done in his "Letters from Baltimore", which mostly contain suspicions and slander of persons and have therefore already brought him many a bitter rebuke and exposure from various sides. In describing the Luther anniversary in this city, which is found in the "*Standard*" of December 15, 1883, he tries to make the readers believe that the Missourians here have decidedly deviated from their previous state of confession. Tressel writes in the number referred to, as follows: "What we have heard from our" (Ohio) "congregations in regard to the Jubilee".

[27] would essentially be a repetition of what has already been communicated and what comes from all our churches. The Missourians here did what we would call an innovation on their part. English congregations of the General Synod were formally invited to participate in an English service that they had arranged. Of course, Missouri would already reject the suspicion that this had the appearance of unionism. If it does not resemble it, it is at least a new and cheap way of indicating a jubilant service. We think it almost certain that the invitation was regarded by the invited congregations as a fraternal one."

When the undersigned read this, he thought he should immediately expose the suspicion it contained. Before he did so, however, he first brought it before his conference and asked for their opinion. All members of the conference were outraged by this new proof of unloving and low-mindedness, but advised against issuing a public reprimand, because Tressel's deceitful and slanderous manner had already been publicly reprimanded often enough and because such disputes in our journals always make an embarrassing impression on many. So I let it go, and all the better because experience teaches that one can seldom wash other people's dirty linen without sullyng oneself in the eyes of the people.

In the meantime, however, it has now become apparent once again how such suspicious, if not controlled, can often turn into the grossest lies. The "Herold und Zeitschrift" of January 12, 1884, brings Tressel's note in the following form: "In Baltimore, according to a correspondence in the Standard, the Missourians invited English congregations of the General Synod to an English Luther celebration which they had organized. - Reformed people helped so-called Lutherans celebrate Luther's feast, and now these Lutherans are celebrating Zwingli's jubilee with the Reformed."

This account of the matter is so completely taken out of the air, so completely without any apparent reason, that I do not think it worth the trouble to say a word about it, but simply call it a crude, tasteless lie and brand it. Defiance be offered to him who thinks otherwise. Just compare this note with the words quoted above from the "Standard," to which it refers and refers as its reason, and you will be able to grasp it with your hands. I do not know who the wretched liar is, and therefore do not wish to dwell on him; he will not escape his judgement, any more than the gentlemen of the "Herald and Magazine" who made themselves partakers of his sin by trumpeting something to the world which, according to their knowledge of Missourians, they could not possibly believe to be true. They have obviously given a helping hand to the spirit of lies, and if they recognize this and still have a shred of love for truth and justice left, then I expect and demand of them that they publicly retract the above notice and remove the dirt they have thrown on us.

But as far as the suspicion of Tressel is concerned, it has certainly not yet been put into the light and eliminated, and because it has encouraged and caused that lie, I must now confront it.

Der Lutheraner.

about necessary to justify publicly, and therefore first tell the of the same finally also hold an English service, in order to actual facts of the case. publicly justify and identify ourselves before enemy and friend as

We in Baltimore, namely the Evangelical Lutheran faithful and right Lutherans, and also to remind them of the congregation of St. Paul (for it is only we of whom Treffe! should mother church they have abandoned and of the lost treasures of talk about, although here again, according to his usual way of truth?!

suspecting, he puts the matter, in spite of better knowledge, as Yes, I ask Pastor Tressel: whether he himself has not already if it had also been the two other local Missourian congregations), invited people who are not of his faith to attend his services, even so we had decided, after we had already celebrated three people of my congregation, which he nevertheless proclaims to services and one main service with our two sister congregations be a false believer? and whether he wants this to be understood here on Luther's anniversary, to hold an English service on in such a way that they are to remain what they are, and that he Tuesday evening in our church, which had been decorated with hereby declares them to be dear brothers after all? He will say: much effort and diligence, in order to bear witness to our English No! Well, then, in view of the above facts, what justifies him in neighbours and to let them hear the full Lutheran truth. To bringing other people under such ugly suspicion, namely, my St. preach the (English) sermon in this service, we then invited Mr. Paul's congregation, that they have changed their confession?

Past. F. Kügele, a man who is educated at our institution in St. Pastor Tressel's procedure is all the more unjust because he Louis and at present serves an English congregation in Coiners knows the local circumstances and people well enough. He Store, Va, with whom he has broken away from the embraces of knows, for example, how far I am from entering into closer the Ohio Synod, under the severest struggles; a man who, fellowship with English pastors, especially those of false faith, without fear of man, has publicly testified against Ohio's false since I have had enough sad experiences with him in this regard, doctrine of election, partly before their assembled Synod, partly and have had to fight continuously because of his interventions in writings; a "Confessor" who stood up for the truth, when it was in my congregation and school. For the Lutheran doctrine of a question not only of some dishonor, but of his whole existence vocation would catch with him as little as with a Methodist in his congregation; a man, therefore, of whom we knew that the preacher. He constantly hunted for my young people. Not once, specifically Lutheran: "It is written," but would stress and but probably a dozen times, I had to rub in his words: "Let no one emphasize it; as he did, in that he corroborated Luther's conduct among you suffer, but ... he who reaches into a strange office." in Marburg toward the Swiss Reformed as the only correct one It looks strange indeed when a man like Pastor Tressel presents himself as a guardian of Lutheran doctrine and practice, who has from God's Word, and thrust it into the conscience of all who so little of either, and at the same time has his poor Sunday want to be Lutherans as the right Lutheran practice. school students sing and sing shallow and Methodist songs from a songbook published by the General Synod.

Of course we finally invited the people to this service. This Pastor Tressel also knows, although he has hardly heard was done partly by verbal notification, partly by a German and Pastor Kügele's sermon, that he is not one of those who make English newspaper, in which we had it printed, partly by written an unclear sound and thus deny where they are supposed to notes (because in such a large city newspaper notices are often confess, that he will therefore without doubt have given a overlooked); also to some pastors who belong to the General righteous Lutheran testimony before such an assembly, in which Synod and who live in our part of town, the message was sent all kinds of people were present (whether many of the General that they too, like all others, were invited with their people. Synod, I do not know). This he could find out from anyone who

How anyone could think that we had left our standpoint and sought ecclesiastical fellowship with those invited to such a heard the sermon; but he already knows it without this, for he general invitation, which was publicly announced as such in the knows the man very well; he has sat with him, as with me, for newspaper and was issued to everyone, is indeed absolutely over seven years in a conference, and Pastor Kügele has often incomprehensible. No one understood it that way. This was left enough given him samples of his confessional fidelity, which may to Pastor Tressel alone. not have pleased him, but from which he could nevertheless

But I would ask Pastor Tressel: whether he has never heard that know that the same man confesses the doctrine unashamedly in the Missouri Synod, as in the Ohio Synod, on special before friend and foe.

English service is held and invited? And who is it? Surely the And yet, in the face of all this, Pastor Tressel does not dare English! But they are seldom Lutherans. Suppose, however, to write such a suspicion out into the world with an impudent pen! He may therefore attribute it to himself if I, at the same time also they are so-called Lutherans: does this give them the idea that in view of his many other suspicions and slanders, which he has so often already circulated about us with impunity, both verbally one intends a union with them? Certainly not! How then should and in writing (see, for example, "Standard" January 6, 1883), the people of the General Synod, against whose un-Lutheran have on this occasion duly rebuked him. There are enough acts position we have testified so loudly and clearly here from the and letters to shed further light on his doings here. But this is beginning, get the idea that we have left our position because enough for this time. God grant that he may mend his ways and we invite them to come with others to our church, in which, after leave other people in peace.

16 years of existence, we have been

Baltimore.

Hugo Hanser.

(Submitted.)

What are the chief marks of a healthy and vigorous congregational life in the Lutheran Church here?

(Continued.)

The other characteristic of a strong and healthy church life is that many come to the table of the Lord. So it is said of the church at Jerusalem that it was constant, that it persevered in the breaking of bread. Of course there was also in it one Ananias and his wife Sapphira, and probably not they alone, who, as hypocrites, enjoyed the sacrament for judgment. But this is written for our consolation; for it is impossible that there should not be hypocrites and false Christians in every visible, orthodox local church, who, being inwardly unbelievers, partake of the sacrament to their hurt, and are guilty of the body and blood of the Lord.

A congregation may have had the pure Word and Sacrament for decades and, in addition, faithful pastoral care of the individual members; it may have grown considerably in the number of members from within and without in the course of the years, and at the same time have become averagely well-to-do and prosperous. Nevertheless, the evil will not be absent that the number of nominal and mouthless Christians will also increase, and usually in the same measure as their prosperity increases and the worldly nature quietly and gradually penetrates into them.

But this is of great danger to every such church, especially in these times, since the children of this world, it seems, are now more than ever seized by the lust of the eyes and of the flesh, and are swept away into the sea of eternal destruction by the deep and rushing current of an impetuous desire for gain, or of an insatiable, finer or grosser lust for pleasure.

Nevertheless, the abundant communion in such a church is and always will be a pleasing sign of their spiritual prosperity; because apart from the mixed in pseudo-Christians, who through their unbelief have no fellowship of faith and spirit with the true Christians, but only an outward association, there are also real and living members of the spiritual body of Christ, based on Is. 55,11. But between these there is a difference of degree. For in every such congregation there is a greater or lesser number of such members who are richer in knowledge and inner experience, stronger in faith, and who, in the midst of their earthly calling, at the same time keep their heavenly calling firmly in view, pursue sanctification with great earnestness, and are always mindful of their eternal salvation, who thus wander through the temporal goods so that they do not lose the eternal ones. These, then, show themselves to be more mature Christians, in that they exercise their faith and show it to be alive for the glory of God in serving, self-denying, brotherly, and universal love with counsel, comfort, and action, and at the same time in persevering patience under perhaps protracted and painful crosses and afflictions. Such members of Christ, who are so powerfully imbued with his spirit by their head, and are animated and moved by it, are, of course, always only a small group, even in larger, orthodox congregations.

By far the greater part consists, on the average, of Christians who are weaker in knowledge and faith.

...and change. And, indeed, in comparison with these, some hypocrites appear much more noble. They may have a much better outward knowledge of the law and the gospel than some hard-headed but true Christians. More than the latter, they speak God's word and are angry with the unchurched, and perhaps give more, under the same circumstances, for the preservation of church and school than the still weak Christians.

Nevertheless, in the sight of God there is a great difference between these and them; for the hypocrites inwardly hate with all their hearts God and his punishing law, when, according to his spiritual understanding, it is thoroughly interpreted in its demanding, threatening, and cursing, killing, and condemning against sinners, and applied to their hearts and lives. And therefore they also hate the preaching of the gospel, which puts to shame their self-righteousness and holiness of works; for "if righteousness come of the works of the law, Christ died in vain." Nevertheless, of law and gospel, as I have said, they may have a better outward understanding than many a hard-learned true Christian.

Weak Christians, however, have no inward ill will toward the preaching of the law and the gospel. They like to learn to know Moses and Christ better and better from God's word, and they like to become poorer and poorer sinners in their eyes than they are in themselves.

It was to these in particular that our dear Lord Christ instituted the reverend sacrament of his body and blood, as if he said to each one of them on receiving it: "As surely as you now receive and enjoy, eat and drink my body in the blessed bread and my blood in the blessed wine, so surely also have I given my body for you and shed my blood for the forgiveness of your sins.

What wonder, then, if these weaker Christians come diligently to the Sacrament together with the stronger ones; for these hardly think of themselves as strong Christians. On the contrary, each of them, by thoroughly examining himself according to the divine law, considers himself the most excellent sinner, as the converted St. Paul says of himself. Likewise, each one takes to heart the Lord's word to St. Paul: "My power is mighty in the weak."

The next inward difference between these and their still weaker brethren consists precisely in this, that they, the stronger, have a deeper and more thorough knowledge of sin and of themselves, and repentance toward God from the divine law, and so much the more, through true faith in Christ from the gospel, do they always take hold anew of the grace of the forgiveness of sins. And from this all the more does the grateful love of God, who first loved them in Christ, spring up in their hearts, and for Christ's sake also the richer love of their neighbor, whether brotherly or universal, which never and nowhere, in one way or another, "seeks its own."

Moreover, God is usually pleased to afflict His stronger spiritual children with heavier crosses and afflictions, and not to prevent the devil from shooting the fiery darts of spiritual temptations into their hearts, with which He spares His weaker children. So they too have good reason to diligently seek the consolation of the Sacrament. (To be continued.)

The miracles of the Roman church.

(Conclusion.)

In the 13th century - as a Papist chronicle relates - a nun asked a monk who was on his way to Jerusalem to bring her an image of the Virgin Mary. The monk forgot it and on his way back was reminded of it by a heavenly voice and compelled to return. As he departed with the image, a lion met him, humiliated itself before him and licked his feet. Assassins came and wanted to attack him, but a heavenly voice frightened them. The monk, believing that these miracles came from the image, resolved to keep the image to himself and not to deliver it to the nun, and went on board the ship. But a violent storm arose, which could only be quieted by lifting the image. The ship, however, returned to the place from which it had started. This induced the monk to deliver the image to the nun. In her cell the image immediately began to exude a healing oil with which the sick were cured. Yes, it even got breasts of flesh, from which the miraculous oil dripped, Matth. Paris to the year 1204).

In Loretto, Italy, there is a house which looks very much like other houses in the area, but of which the papists claim that it is the house in which Mary lived in Nazareth, and that the angels carried it through the air on their shoulders from Nazareth to Dalmatia in 1291, and later to Loretto.

In a grotto near Lourdes in France, in 1858, as the papists say, the Virgin Mary appeared to a country girl and through her asked the priests to build her a church here. After the disappearance of the apparition, at the foot of the grotto was found a hitherto supposedly non-existent spring, the waters of which are said to produce miraculous cures.

Not long ago, the papists were very proud of the miraculous healings in Marpingen as a result of apparitions of Mary. How many went on pilgrimage there on crutches and, healed, were able to leave their crutches behind! A woman on crutches also wanted to board the train at Trier station to seek healing in Marpingen, as the newspapers reported at the time. The train had been delayed. The conductor asked her to get on as quickly as possible. The "poor paralytic" took her crutches under her arm, ran along the entire platform and jumped into the carriage with a deft leap!

In the legends of St. Francis it is said, among other things. it is said that a wooden crucifix spoke to him; a sheep, kneeling before the altar, adored the sacrament at his admonition; the birds listened to his sermon with great wonder; a ship was moved by his sermon so that it sailed of its own accord; after his death he tended the oxen for a shepherd in his absence; in a picture in which the painter depicted him without the wounds, the wounds on his hands and feet came of their own accord after his death.

When the supposed bones of the so-called holy three kings were brought to Germany after the conquest of Milan, those charged with them lost the camel that carried them. After much praying and fasting, however, it came flying through the air again, and placed itself with the rest of the multitude. (*Chron. Sax.*)

In Naples, the papists have taken two pills filled with the blood of the

[29] St. Januarius. In a report (from 1877) on a celebration of the feast of this saint it says: "After the two vials had been brought close to the head, the well-known miracle of the liquidation of the blood took place, this time only after seventy minutes. ... The relics of the saint were then solemnly carried to the main altar of the cathedral church and a pontifical office was held by the Cardinal Archbishop. On the following day the blood of the saint was found dried up again in the chapel of protection, to which it had been brought back, but immediately dissolved again when it was shown to the assembled people."

The "Lutheraner" reported in the previous volume, No. 7, p. 54, about a great monk fraud, which the dear reader should read up on.

A bishop of Metz in the 12th century wished to carry off from a church at Trier a supposed nail from the cross of Christ, and hid it in his bufen. The nail, however, according to the story of the papists, began to let so much blood flow that it penetrated through the clothes and the thing thus became apparent, (^ctu Irovir.)

The holy skirt is also said to have worked many miracles in Trier. This is said to be the "unused skirt" of Christ, for which the warrior servants were praying under his cross. Of course, many miracles also happened at the famous exhibition of this skirt in 1844. The crutches of the healed were hung jubilantly beside the skirt. Investigations have shown that, besides this one, the Papists possess 20 unsewn skirts of poor JEsu, who had not where to lay his head! Miracles are also claimed for the finding of the skirt. To mention only a few, Herod is said to have given the skirt to a Jew, who, however, sank it into the waves of the sea; after many years the skirt was found on the beach by a pilgrim, who, however, threw it back into the sea, because he considered himself unworthy to possess it; The skirt was then devoured by a whale; but after years a fisherman caught the whale and sold the skirt to King Orendel of Trier for the thirty gold pieces for which Judas had betrayed the Lord, and Mary sent these gold pieces to the king.

Miraculous things are reported of the "Santo Bambino" in Rome, a wooden doll which is supposed to represent the Child Jesus. Lucas is said to have carved it from the wood of a tree from the Oelberg, and also to have given the face the friendly expression with which it looks at the crowd asking for miracles and offering rich gifts. Formerly Bambino was driven to the sick in his own carriage, now he is carried by the Franciscans. His touch, it is thought, works either to cure or to hasten death. Wonderful is the way in which Bambino came to Rome. It is unknown when, where, and how he fell into the sea and was carried about by the waves until he reached the mouth of the Tiber, was deposited there, and brought to the church of *Ara Coeli*. It is said that an attempt was once made to plant an imitation, but that the "real" one rose up and chased the intruder away.

We could now tell the reader what the papists say about a crucifix that answered Thomas Aquinas' question as to whether his book on the Mass was correct, about blood that flowed from hosts, about a statue that had fallen from heaven, and about the fact that the pope's book on the Mass was a crucifix.

Der Lutheraner.

There are also stories of a cross that performed great miracles, of an image of the Virgin Mary that gave blood when struck by a soldier, of images of saints that laughed and spoke, of stones that spoke, of a wax candle a cubit long that burned at the tomb of the Jesuit Xavier for twenty days and nights in honor of that saint; of a rooster roasted and cut to pieces, which came to life again and crowed; of a fox, which had to give up the chickens it had eaten alive; of a donkey, which disturbed St. Franciscus in his sermon, and on being addressed: Dear Brother Donkey, be quiet! he calmly lay down at his feet; of eight sheep which a saint gave to eight hungry wolves to eat, but afterwards brought them back to life from the stomach of the animals; but let it be enough. The reader will have convinced himself sufficiently how lying signs the miracles of the church of Antichrist are.

Only this should be mentioned, that in the legends of the saints also miracles are mentioned which are so impious that we cannot possibly defile the "Lutheran" with them, e.g. how Mary aided the nuns in their fornication.

Let us thank God that through Luther he has rescued us from the horrible night of the Pabst and exposed the terrible deception of the Antichrist.

G.

To the ecclesiastical chronicle.

I. America.

"The Lutheran Messenger." Our dear Missouri Synod has, in the course of years, spread so widely over the United States of North America, that a single church paper has long since ceased to meet the needs of the same. The different areas of our District Synods have, in addition to the general ones, also special duties, according to the particular circumstances under which they exist, to all of which a single organ of our Synod cannot, nor could not, possibly give the necessary consideration. Thus, in addition to the "Lutheran", more and more church magazines have been published within our Synod, which pursue the same goal as the "Lutheran", but at the same time seek to serve the special needs of certain circles. The beginning was made by the "Lutherische Volksblatt" published in Canada, which has already begun its 14th year with this year. It was followed later by a similar, though smaller, one in New Orleans for the Southern District, which has undergone various changes and at present appears under the name "Evangelical Lutheran Sheets". Last year the two papers mentioned were joined by the "Lutheran Gazette" published in Boston, which has set itself the task of serving especially the Lutherans in the so-called New England States. Already seven years ago the "Witness to the Truth" appeared in New York City. This was at first an independent paper, published in the name of the members of the so-called "Protest Party" within the New York Ministry, but later became and still is the organ of the Missouri Local Conference in New York. The more isolated, however, the Lutherans in the states on the Pacific Ocean stand before others, and the more peculiar is the situation in which they find themselves in the farthest West beyond the rocky mountains, the more urgent was the need for a paper to be founded among them, which would provide a means for their own unification.

and for the advancement of their particular ecclesiastical interests as well. Such a paper is now before us. Under the title "The Lutheran Messenger" it began its course at the beginning of this year, and San Francisco in California is the place from which it emanates. We can only cry out from the bottom of our hearts to this and every one of the aforesaid church papers what is written in Gen. 24:60: "Thou art our sister, increase in many thousands of thousands, and let thy seed possess the gates of his enemies."

W. [Walther]

Crush. The leader of a small sect (*Faith Believes*) in New York died not long ago. His followers waited 14 days before burying him, "believing" that he would return to life and continue to be their leader. - In January a new prophetess died in Philadelphia, Miramida, who called herself "Daughter of God" and "Sister of Christ" and kept followers until her death, among them also rich people who gave her precious clothes, golden watches, golden rings. On the last feast of the Ascension she was crowned with a golden crown by her followers. Her food was served to her on golden bowls.

A congregation belonging to the General Synod, whose pastor had gone over to the Presbyterians, was without a preacher for three years, and during that time had trial sermons preached by about 50 preachers, until one was found who pleased the majority.

II. foreign countries.

Some ridicule, which is not to be laughed at: The reprimand which the Hamburg church council gave Dr. Hanne for denying the Holy Trinity, about which we have already reported earlier, says that he had almost exceeded the limits of doctrinal freedom. - Court preacher Stöcker in Berlin recently gave a speech in front of Luther's statue on the market square and concluded with the following words: "That a Protestant prince from the House of Hohenzollern should ride in front of our people, that an imperial chancellor should ride beside him, that is our hope. If we hold out in loyalty, the word will be fulfilled: "The Reich must remain with us," whereupon the festive assembly sang: "Germany, Germany above all." - When a toast was offered to Stöcker at the festive table, he was exalted as the "Luther of our days." - The General Superintendent Baur called the recently deceased Union man Consistorialrath Dr. Wichern "Luther's image". - Consistorialrath Frick from Leipzig recently said at the celebration of the genuinely united Gustav-Adolph Verein: "If Luther were alive today, he would certainly be a member of our Gustav-Adolph Verein." I wonder what these gentlemen know about Luther? (Luth. Kirchenbote für Australien.)

"Coals are there, I guess, but the fire's still missing."

M. Gottlieb Seeger, pastor of Rietenau in Württemberg, who died in 1743, was an extremely zealous preacher, whose church was therefore frequently visited by souls from out of town who were eager for salvation. Once, when the wife of a town clerk, who lived nearby, had heard Seeger, she came home deeply moved, told her husband and explained to him: "Oh, dear husband, if things don't change with us, we will both be lost after this sermon." Then the town clerk says, "Yes, I want to see him who wanted to deny me my blessedness." She replies, "If thou wouldst hear the parson also, thou wouldst certainly learn to think very differently of thyself." "Well," says the town clerk, "that may happen; let us ask the man to dinner some day." Ge-

says, done! Seeger is invited, after the children and the servants have been sharply impressed to keep themselves, when the priest would come, fine and modest in words and gestures. The priest arrives, and everything goes according to plan. After the table had been lifted, the town clerk now addresses the question to his guest: "Mr. Pastor, now you have seen how things are going in my house; now tell me how I am about it; should I not also go to heaven in such a way?" The parson answers, "My dear Mr. Town Clerk! Coals are well there, but the fire, the fire, my lord, you still lack." Affected, the poor work-righteous man hears this answer; but the parson hastily commends himself, and leaves his host to his own thoughts. - Whether the work-righteous town clerk had gone to Rietenau to preach, had thereby received more enlightenment, and had become a poor sinner and at the same time a righteous man in Christ, is not reported in the story. Well, dear reader, let us at least take the words of our dear Seeger to heart and think: "What good are all outward works, no matter how praiseworthy, if they do not come from faith? They are then only coals without fire!"

W. [Walther]

Be not deceived, for God is not mocked.

In Chatham, England, two soldiers were betting which of them could curse the most. When one of them had uttered many terrible curses, he paused a little while and then said he knew one more and that should be his last. Immediately he lost his speech and died after three hours. His body was publicly exhibited for warning by order of the officers.

G.

Inaugurations.

On the 2nd Sunday after Epiphany was?. C. Cousin was introduced into the congregation at Atchison, Kansas, by.

C. Hafner.

Address :? "v. 0. Cousin,
Oor. 10t.1i <L Oonrmereiul 8tts., /ttedison, Runs.

By order of the Honorable District Presidency, Rev. I. Krüger was installed in his two new congregations; namely, at Petersburg, Monroe Co., Mich., on the 2nd Sunday after Epiphany by?. Trautmann; and at Lake Ridge, Lenawee Co., Mich. on the 3rd Sunday after Epiphany by I. Fackler.

Address: Rev. ck. krueAer,
?6t,6i8burM, Llonroe 60th, oil test.

Mr.?. F. W. Muller was introduced to his new congregation at Lanesville, Harrison Co. on the 3rd Sunday after Epiphany, Jnd. F. M. Pohlmann.

? C. F. I. Johanning was introduced by me to his new congregation at Pleasant Grove, Cooper Co-, Mo. on the 3rd Sunday after Epiphany. Aug. Rehwalddt.

Address: Rev. 6.1?. ck. ^ostanninZ,
6ooou's Llills, Oooper 6o., ölo.

By order of the Reverend Mr. Praeses Crämer, Mr. ? A. C. Dörrfler was installed at Council Bluffs, Iowa, on the 4th Sunday after Epiphany. C. A. Bretscher.

Address: Rev. 0. llörMer,
627 7tli ^v", Oooneil LluM, lorva.

On the 4th Sunday after Epiphany Mr.? E. Heinemann was introduced to his congregation in Geneseo, Ill, by the undersigned on behalf of the honorable Mr. Praeses Wunder.

I. Delete.

Address: Rev. D. Heinemann, 6ene8eo, Henr^ 6o., Ill.

On behalf of the Presidency Middle District, Mr. ? W. I. Kaiser, formerly of Wartburg, Ontario, introduced to the Lutheran Church at Julietta, Jnd. by the undersigned. The Lord be his sun and shield to him and his congregation!

C. G. Hiller.

Address: liev. IV. 3. lui8er, julietta, llurlon 6o., lud.

Church consecration.

On the 1st Sunday of Advent the new church of St. Paul's congregation atWineHill, Ill, was dedicated. The festival sermons were preached by Prof. Lange,?. Müller and?. Nachtigall. The church is a brick building (42X70, with spire and altar niche 91 feet long). C. F- Love.

Indication.

As the present visitator of Kansas, Rev. Zschoche, is hindered from making any necessary journeys from his present residence, his successor at Atchison, Rev. C. Vetter, has been requested to assume the functions of this office until the next session of Synod.

F. I. Biltz, President.

Proceeds to the Treasury of the Illinois District:

For the synod treasury: From?. Nachtigall's congregation in Wartburg G2.00. From?. Döberlein's congregation in Homewood 10.25 and 8.38. Christmas Collects: from? Nuoffer's congregation in Eagle Lake 14.25,?. Brauer's compound in Beecher 14.38,? Behrens' compound in Egypt, 2.37... Mayer's painting in Bremen, 4.75... Wolbrecht's parish at Okawville 11.70. Father Norden's parish at Hinckley 6.04. Father Bartling's parish at Chicago 28.40. Communion collections from?. Schurickt's parish at St Paul 20.00. Coll. of?. Frese's congreg. at Champaign 4.81. P. Grupe's congreg. at Rodenberg 3.58. P. Ottmann's congreg. at Col- linsville 7.05. Contribution of Teacher I. Richter at Chicago 2.00. (P. P139.96.)

On the new building in St. Louis: By I'. Grüber, Bethlehem congregation, 34.75 and 5.75. P. Goesswein, Alta- mont congregation, 2nd line, 63.50. I. Johnson, Katthain congregation, Hoyleton, 1.50. Ernst Kaiser, Schuricht's congregation, St. Paul, 54.00. P. Wolbrecht, Okawville congregation, 6th line..., 29.00. P. Lochner's congregation at Springfield, 3rd t., 37.50. From Chicago: by?. Succop of Teacher Johnson, 2nd t., 20.00, Peter Studtmann 5.00; by?. Reinke of Julius Koshnick 8.00, Chr. Wackasin 5.00, Aug. Maltnowsky 5.00, Louis Eheim 2.50, Ed. Maina 3.00. (P. \$274.50.)

For inner mission in Minnesota and Dakota: By I'. Große in Hartem by F. L. Weiß 1.00. By?. Lochner in Chicago: Epiph.-Coll. of the Dreieinigk.-Gem. 14.88, by Teacher I. Richter 2.00, Teacher W. Helmkamp 2.00. (S. K19.88.)

For traveling preachers in the Northwest: By?. Burfeind in Rich by Mrs. N. N. 5.00. By?. Schieferdecker in Neu- Gehlenbeck by N. N. 20.00. (S. \$25.00.)

For traveling preachers in the West: By C. Mangelsdorf in Rock Island 2.00. Teacher Malte in St. Paul 1.00. By?. Lochner in Springfield by Leonh. Vogel 1.00. (S. K4.00.)

For inner mission: ?. >Ltrietier's parish in Proviso 13.00. ?. Katthain's church in Hoyleton 10.00. Fr. Bruegmann's church at Goodrich 8.74. By?. Große in Hartem by H. Hilmer 1.00. By?. Früchtenicht in Elgin by Mrs. H. Volstorf 2.00. By?. Succop in Chicago by E. Krüger 5.00, H. Danker .25. Epiph. coll. by?. Kühn's church in Belleville 11.41. By?. Hölter in Chicago by L. H. 2.00. By?. Wunder das. by H. Döhla .35. By?. Engelbrecht das., wedding coll. by Joachim Grim, 10.00. By?. Krebs in Aurora by Wm. Ftckenscher 5.00. Epiph. coll. by?. Eirichs Gem. in New Minden 17.78. By?. Wagner in Chicago by Mrs. K. Zuttcrmeister 20.00, W. Walk 5.00, Mrs. Häring 1.00, H. Potratz 1.00. Further from Chicago: by?. Streck- fuß by Mrs. Ferd. Wehrmeister 1.00, Albert Pittelkow 1.00, Albert Brunow 2.00, Louis Wehrmeister 1.00; by?. Wunder from N. N. 5.50, F. Washausen 2.00, Karl Mickow 10.00, Mrs. N. N. 2.00; by?. Reinke from Hans Heinr. Einspahr 1.00; by?. Succop from Joh. Marwede 5.00, Fr. Wakendorf 1.50; by?. Engelbrecht from W. Scherbach 1.00, L. 1.00, Lizzie Keck 1.00 and from the piggy bank of Hermann, Theodor, Otto, Sarah & Martha Engelbrecht 5.00. By?. Great Gem. in Addison: from M. H. 2.00, F. Gehrke 1.00, H. C. Buchholz .50, L. Rathje .50, H. Heidorn 1.00, L. Balgemann 3.00, Widow Heuer 5.00. Vincenz Burgdorf in Uork Centre 1.00. P. Böt- ticher's Gem. in Mount Pulaski 5.00. By?. Weisbrodt in Mount Olive, s. at mission hour, 7.25. I". Ottmann's congregation in Collinsville 5.70. By?. Lenk in Millstadt from Mrs. Bangert 1.00. By?. Detzer of the congregation in Glencoe 8.35. By?. Bergen in Prairie Town from N. 1.00, R. 1.00. (p. \$196.83.)

For Negro Mission: By?. Grüber in Bethlehem by Wittwe Burrow .50. By?. Döderlein in Homewood by H. Benzemann 2.00. By?. Ponitz in Sigel by Robert Müller.75. P. Wanaerins Gem. in Sumner 5.49. (S.K8.74.)

For Gentile Mission: By?. Succop in Chicago by E. Krüger 5.00, H. Danker.50. By?. Reinke in Chicago by Wm. Doss 1.00. (p. H6.50.)

For Jewish mission: By teacher Albers in Eagle Lake, Hauscoll. am Ephianasfeste bei N. N., 2.35. By?. Baum- gart in Darmstadt von H. Noack 1.00. By?. Grüber in Bethlehem von W. Völcker 1.00. By?. Döderlein in Homewood von Wm. Gehle 1.00, H. Benzemann 1.00. By?. Große in Hartem by H. Hilmer 1.00, Albert Schneider .50. ?. v. Sckencks Gem. in Algonquin 10.00. By?. Brauer in Beecher, Hochzeitscoll. bei W. Rump, 7.90. By?. Engelbrecht in Chicago vom Jungst.-Schuricht's congregation in St. Paul, 10.20. By Wolbcecht near Okawville from Mrs. M. C. Fricke, 1.00. Father Wangerin's congregation in Sumner, 5.00. Father Müller's congregation in Ehester, 8.75. By Reinke in Chicago from Gust. Klotz 4.00. By?. Wunder in Chicago by Karl Mickow 5.00. By?. Schieferdecker in New Gehlenbeck by N. N. 10.00. (p. H79.70.)

For emigr. mission in Baltimore: H. Matthews in Addison 1.30.

For Emigr. mission: through?. Hölter in Chicago from H. 8. 1.00 and C. S. (placed in the collection bag) 1.00. (S.

For Emigr. -Mission to New Dork: From 8th Great Gem. in Addison by H. Kücker .50, L. Heinemann 1.00, D. Dammeyer 2.00, H. Rosenwinkel 1.00, F. L. Krage 1.00, H. F. Fiene .75, H. Gehrke 1.00, F. Mesenbrink 2.00, D. Rosenwinkel 1.00, L. Rathje 1.00, H. Heidorn 1.00, Marie Hornbostel .50, L. Fiene 1.00. (S. -13.75.)

For the seminary organ in St. Louis: 8. Heinemann's Gem. in Okawville 3.65.

For poor students in St. Louis: By 8th Wolbrecht at Okawville from Mrs. M. C. Fricke for C. Dietz 1.00. By 8th Mueller at Ehester for E. Base from the Gem. 8.30 & Christmas gift from the Women's Association 5.00. (S. -14.30.)

For the wash fund at Springfield: By 8th Ponitz, s. at Ernst Schroeder's wedding at New Schaumburgh, 2.50. By 8th Wolbrecht at Okawville 2.00. (S. -4.50.)

For poor students in Springfield: 8. Döderlein's parish in Homewood 10.09. 8. Brüggmann's parish at Goodrich 8.74. By 8. Succop in Chicago from W. Schumacher 2.00, Karl Gädt u. Gottl. Bartnig each 1.00. By 8. Hölter there for E. Starck of the lungfr.Verein 8.00, Mrs. Fieberitz 1.00. 8th Otlmanns Gem. in Collinsville 7.05. By 8th Engelbrecht in Chicago from Auguste Zöllner 1.00. 8th Gruber's Gem. in Bethlehem for Aug. Mundt 15.00. By 8th Bergen in Prairie Town for Harry Schmidt from N. N. 2.00, H. Meyer .50, W. N. .50. 8th Zahn's Gem. in Nvkomis for B. Mohr 5.00. By 8th Mayer in Bremen from the Women's Club 5.00 for Wittbracht. By 8th Wunder in Chicago for D. Kosche from the women in sr. Gem. 10.00. 8th Roeders Gem. in Arlington Heights for H. Wehking 20.00. (S.-97.88.)

To the household in Springfield: by 8th Frederking at Dwight, wedding collect: by Chr. Simantel 3.50 & Ludwig Fillmann 5.00. (p. -8.50.)

For poor students in Fort Wayne: 8. large congregation in Addison for W. Bäder 10.00 and part of the wedding bill at L. Leeseberg's wedding for the same 10.00. For G. Müller by 8. Müller in Ehester: 12.00 and Christmas gifts from Mrs. A. Stallmann 5.00 and from the Women's Association 5.00. Gifts from Mrs. A. Stallmann 5.00, N. N. 5.00, Miss Stallmann 2.00 and from the Women's Association 5.00. 8. Hölter's Gem. in Chicago for E. Tappenbeck 7.00. For Ad. Bartling from L. Fiene, Sr. in Addison 1.00. (S. -57.00.)

To the household in Addison: by Kassirer Menk in St. Paul, Minn, 2.00.

For the wash fund in Addison: From Addison: 8th Great Gem. 4.00, H. B. 2.00, L. Fiene Sr. 3.00. By 8th Engelbrecht in Chicago from Mrs. Neppin t.00, Mrs. Louise Witt 1.00. Mrs. Joh. Heufeld .25, L. Scharbach .25, Mrs. Siefert .25. (S. -11.75.)

For poor students in Addison: By Kassirer Birkner in New Dort 8.00. By Kassirer Menk in St. Paul, Minn. 5.00. Widow Heuer in Addison 5.00. Part of the Eoll. at Louis Leeseberg's wedding that. 5.29. By 8th Grüber in Bethlehem from Ferb. Wolf for W. Wolf 1.00. By the Gem. in Addison for A. Roßmann 10.00. By Kassirer Birkner in New Uork for Max Frieser 5.00. From Chicago: by 8. Hölter for H. Schröder from C. S. (put in the Klmgelbeutel) 1.00 and by the Gem. 8.00; by 8. Wunder from the women in sr. Gem. for Th. Deffner 10.00; by 8th Wagner for R. Erdmann from the Jungfrauen-Verein 10.00 and from members of the Gem. 15.00, for E. Rischow from the lungfr.-Verein 10.00 and from members of the Gem. 13.00; by 8th Streckfuß for Gust. Brewer from Karl Scheunemann 2.00, Mrs. Ferd. Wehrmeister 1.00, Albert Brunow 1.00, L. Wehrmeister 1.00. (S. -111.29.)

For poor students in Milwaukee: By 8th Lochner in Chicago for Hinz and Jaab 59.30. By 8th Succop das. from the Jünglings-Verein of A. Harloff 14.00. By 8th Wagner there from members of sr. Gem. for A. Grambauer 25.00. (p. -98.30.)

For the Progymnasium in Milwaukee: By H. C. Zuttermeister from 8. Wagner's Gem. in Chicago 6.00. 8. Sie-ving's Gem. in Ottawa 17.75. By 8. Bartling in Chicago from Aug. Baumann 1.00. (NR. The 3.00 included in my last receipt is not from Mrs., but from W. Poths.) By 8th Wangerins Gem. in Sumner 5.00. By 8th Wunder in Chicago from Mrs. N. N. for the building fund 5.00. (S. -34.75.)

For 8. Brunn at Steeden: F. Gehrke at Addison 1.00.

For 8. Wyneken: Dir. E. A. W. Krauß iu Addison 2.00.

For the widow's fund: contributions: Prof. K. Brauer in Addison 5.00, 8th A. Käselitz in Lucas Township 5.00, teacher G. A. Just in Prairie Town 2.00, 8th F. M. Große in Hartem 4.00, 8th Gößwein in Altamont 1.50. By 8th Muller in Ehester from H. Bode 5.00. By 8th Frese in Champaign, Coll. sr. Gem. 4.56 & by s. school children 4.63. By 8. Hölter in Chicago by M. Keller 1.00. (p. -32.69.)

For the deaf and dumb: By I. Johnson of 8th Katt- hains Gem. in Hoyleton 8.50. By 8th Meyer in Huey, s. at Mr. Goessling's baptism of children, 3.00. (S. -11.50.)

For the Orphanage near St. Louis: By 8th Ponitz at Sigel from Robert Mueller 1.00. By 8th Behrens, Cbrist- evening Collect from the Gem. in Egypt 4.07 and Sand Prairie 6.25. By 8th Kollmorgen near Nashville from N. N. 1.00. (S. -12.32.)

For the comm. in Davenport, Iowa: 8th Great Comm. in Addison 10.00.

For the Lutheran Free Church in Saxony: Durch8. Wolbrecht near Okawville 6.00.

For the Gem. in Macon City, Mo.: 8th Wagner's Gem. in Chicago 16.89.

For the Gem. in Dresden, Saxony: Coll. of 8th Göß- weins Gem. in Altamont 8.00, Mrs. 8th Gößwein 2.00, C. Duck- witz.25. 8th Hölter's Gem. in Chicago 42.60. Coll. of 8th Grosses Gem. in Addison 29.77, H. M. das. 2.00, Marie Hornbostel 1.00. By 8th Roeder in Arlington Heights by sr. Gem. 20.00, D. Lührs 1.00. By 8th Brewer in Bcecker, Coll. sr. Gem. 10.68, Wed. coll. at P. Pauls 4.31 & by A. Mön- nicb .50. by 8th Bergen in Prairie Town 3.00. (Summa -125.11.)

For the Lutheran Hospital in St. Louis: Mrs. 8th Goesswein in Altamont 1.50.

Correction.

In my last receipt, it should be under the heading: "For inner Mission to the West" does not read "by H. Peterson 1.00 through 8.

[31] Lochner in Springfield," but by P. Lochner in Chicago; in the heading "For the comm. in Rochester, Minn." it should read: by P. Willner in Quincy of Mrs. Richard 1.00; in the heading "For poor students in Springfield" of F. Messner nods .50, but.40. Addison, Ill, Feb. 2, 1884; H. Bartling, Cassirer.

Income to the treasury of the Michigan - District:

For the synodical treasury: from ik. K. L. Moll's Detroit congregation \$15.89. Gr. Haven congregation 5.48. Frankenmuth congregation 31.00. Sandy Creek congregation 6.00. Wyandotte congregation 6.11. Common at Reed City 3.77. Common at Bay City 21.17. Common at Montague 6.00. Common at Monitor 5.51. Common at Manistee 10.00. Common at Saginaw City 12.60. Common at Amelith 8.00. Common at Frankentrost 9.00. By? I. H. Witte 2.94. Reformation Day Coll. at Gr. Rapids 14.67. Christmas Day Coll. at Gr. Rapids 14.52. Coll. at Town Etheater 4.42. (Summa K177.07.)

For seminary building: congreg. at Frankenmuth K18.35. congreg. at Roseville 9.62. congreg. at Sandy Creek 5.20. By I'. Markworth by Aug. Sylvester 1.00. Extra gift from the congregation at Manistee 24.25. Congregation at Sebawaing: A. Haag 3.00, Joh. Schmidt 1.00, Gust. Neumann 1.00, Heinr. Dehnell 2.00, Chr. Fiiegcl 2.00. By IL. List of N. N. 1.00. By? H. Bauer at Hadley 4.11. Sem. at Fraser, 7th Sdg., 5.00. (S. P77.43.)

For the Building Fund: From the congregations of Sturgis, Sherman and Centreville 6.00.

For internal mission: 1. For Michigan : Benona congregation \$2.26;? I. Schmidt, proceeds of sold. Sermons, 2.00; Gem. in Kilmanagh 8 00;? Molls Congreg. in Detroit 6.68; Congreg. in Montague 3.35; P. Lemke, proceeds of sold. Sermons, 4.00; by Bro. Zlomke 6.00; by I'. Farmer in Hadley 4.11; by ? H. Witte 2.10; by L'. H. Koch by Adele Behnke 1.00; Gem. in Town Etheater 12.17; by K. L. Moll by Karl Putzig 1.50. (S. H53.17.) 2nd General Fund: Gem. in Frankentrost 6.25; by I? Düver 2.00. (S. H8.25.) 3. For Traverse City: Gem. in Gr. Haven H7.37.

For the widow's fund:?. Gose \$2.00. teacher Bernthal 2.00. Fr. Böling 4.00. comm. in Moltke 6.00. comm. in Rogers City 5.00. comm. in Richville 8.20. G. Bernthal 3.00. comm. in Monitor 3.75th Comm. in Manistee 10.00. P. Lemke 4.00. Comm. in Sebawaing 18.12. Comm. in Amelith 3.08. Comm. in Roseville 8.51. M. Förster 1.00. Mrs. A. Weiß 1.00. I'. Düver 2.00. comm. in Belknap 4.35. comm. in Frankenmuth 30.22. (p. \$116.23.)

For the Gem. in Dresden: Gem. in Clay Bank \$1.20. Gem. in Monitor 3.50. Gem. in Amelith 7.23. (S. HU.93.)

For the deaf and dumb: By?. I. Schmidt, Christmas gift from K. D., P10.00. By?. Fackler from A. Frank 2.50. By Blendon 4.81. Christmas tree coll. by Bay City 12.08. By Manistee 10.00. By Monitor 5.10. By I?, farmer in Hadley 1.55. (p. \$46.04.)

For the Negro Mission: By?. C. Franke from P. B. H5.00. From the school children of the congregation at Adrian 9.26. Congregation at Montague 3.00. Congregation at Saginaw City 7.75. By P. K. L. Moll from Caroline Haack 3 00. By?. Bohn from Mrs. M. for the church at New Orleans 1.00. (P. \$29.01.)

For the Emigrant Mission: By P. Sievers, Sr. high time coll. at I. Sturm, \$3.00. Kmdtaufcoll. at G. M. Appold 4.72. comm. at Rickville 4.90. comm. at Manistee 5.61. comm. at Sebawaing for New York 5.18. comm. at Frankenmuth for New York 17.65, for Baltimore 8.83. (S. K49.89.)

For the orphanage at Addison: By P. I. Schmidt, Christmas gift from K. D., \$10.00. By?. Fackler from A. Frank 2.50. Gem. at Reed City 1.35. By?. E. G. Frank from etl. children at Big Rapids 1.55. P. Torney's pupils 8.70. Gem. at Manistee 7.00. (S. \$31.10.)

For sick pastors and teachers: Cong. in Frankenlust \$15.00. Mr. Joseph Kaps in Utica \$5.00. (S. \$20.00.)

For poor students and pupils: 1. St. Louis: through P. I. Schmidt, Christmas gift from K. D., \$10.00; 2. Springfield: Gem. in Waldenburg for G. H. Thiemann 5.50; 3. Fort Wayne: through P. K. L. Moll of the Virgins' Association sr. Gem. for L. Wißmiller 5.00, Women's Association in Montague for Drögemüller 5.50, by Beyrer on Krüger's Hochz. ges. for H. & F. Hahn 2.28; 4. Addison: by P. I. Schmidt, Christmas gift from K. D., 10.00, Women's Association in Adrian for F. Prange 14.00; 5. Michigan: by P. Hahn on Morgen's Hochz. ges. 3.00, by I'. Bruß on Jakob Esch's Hochz. ges. 6.00. (S. H50.78.)

For the household: 1. St. Louis: comm. in Adrian H9.50, comm. in Frankenlust 9.00; 2. Springfield: comm. in Frankenlust 9.00; 3. Fort Wayne: comm. in Frankenlust 9.00; 4. Addison: comm. in Frankenlust 9.00. (S. \$45.50.)

For the Jewish Mission: P. Sievers Sr. \$1.00. By k. Sievers of Mrs. Voß .50, on S. Arnold's Hochz. ges. 5.00. Gem. in Frankenmuth 17.55. By P. Markworth of N. N. .50. Gem. in Lake Ridge 4.50. Gem. in Skerman 2.44. Gem. in Sebawaing 4.00. Wittwe Auch 1.00. Gem. in Monitor 1.56. By I*. K. L. Moll of Karl Putzig .50. (p. \$37.05.)

For the Heathen Mission: By I'. I. Schmidt, Christmas gift from K. D. \$10.00. Gem. in Frankenmuth \$21.00. (S. \$31.00.)

For the Progymnasium in Milwaukee: Gem. in Tawas City H5.00.

For the Hospital at St. Louis: By?. Sievers from I. M. Forester tzl.OO. Gem. to Sandy Creek 7.50. (S. H8.50.)

For Lei Boston Orphanage: By teacher Burhop of s. pupils \$2.00. Detroit, Jan. 3, 1884. Chr. Schmalzriedt, Cassirer.

Incoming to the Middle District caste:

For the building fund: from?. Ernst's parish at Euclid \$15.00. N. N. at Cleveland .50. P. Weseloh's parish there 17.00. I'. Dröges Gem. in Fryburgh 28 80th P. Stocks Gem. near Fort Wayne 85.00. I*. Niethammer's gem. at La Porte 127.75. I'. Kretzmann's Gem. at Farmers Retreat 30.00. k. Weseloh's Gem. at Cleveland 12.38. P. Katt's Gem. at Terre Haute 18.00. P. Michael's Gem. at Fort Wayne, 6th T., 62.75.

Der Lutheraner.

Ernst's parish in Euclid 20.00. P. Scköneberg's parish in La Fayette, 2nd tr., 325.00. P. Pohlmann's parish in Louisville 18.80. P. Srek's parish in Taylor Creek 9.00. P. Werfelmann's parish in Neu - Dettelsau 28.00. H. Starke's parish in North Dover 10.00. P. Daib's parish in Friedheim, 4th tr., 106.00. 18. Trautmann's Gem. in Columbus 33.81 and 4.50. P. Heintz's Gem. in Crown Point 5.00. 1>. Dröge's Gem. at Fryburgh 13.35. P. Lange's Gem. at Valparaíso 31.50. P. Dulitz's Gem. at Napoleon 18.00. P. Schlesielmann's Gem. at Bremen 41.25, R. N. das. 2.00. P. Schmidt's Gem. at Seymour 20.00. k. Hasiold's Gem. in Huntington 15.17. P. Sckeips' Gem. in Hobart 44.55, its branch in Lake Station 6.10. P. Sieving's Gem. in Fairfield 75 00 and 25.25. 1?. Henkel's in Aurora 5.00, its gem. 27.68, 1'. Diemer's gem. in Pomeroy 15.96. k. Seuels, P. Schmidt's & P. Hitler's gem. 105.37. 1^, Huges Gem, in Vineennes 39.00. Fr. Brakhage's Gem. 26.66. Fr. Rosenwinkel's parish in Bielefeld, 3rd payment, 30.00. k. Lothmann's parish in Akron 24.40. P. Sklesselmann's parish in Woodland 4.50, in Bremen 8.00. 1'. Jox's Gem. in Delphi 10.00, in Hadlev 5.50, in Royal Centre 2.00. k. Niethammer's parish in La Porte 107.00. P. Detzer's parish in Frankenthal 3.90. P. Bethke's parish in Reynolds 11.30, in Goodland 15.60. 1>. Sieving's parish in Fair sield subsequently 3.00. P. Hunziker's parish in Edger- ton 7.35, in Mark Tibp. 26.00. M. & C. Wolff's congregation in New Dettelsau 4.00. P. Kühn's congregation in Dudleytown 7.29. P. Zscho- cke's congregation in Marion Tshp. 63.00. P. Mohr's congregation in Jngle- field 21.00. H. Sckepmann's in Holland 5.00. I. Sattler's in La Fayette 3.00. P. Seemeyer's congregation in Willshire 20.00. k. Berg's Gem. in Adams Co. 7.00. P. Jüngel's Gem. at White Creek 1.00. Teacher Maletzky in Aurora 1.00. (p. \$1859 97.)

To pay off the L>y nodal debt: Two-thirds of the Ju- bilumcoll. of the Cleveland congregations 267.36.

For the congregation in South Bend: Fr. Michael's congregation at Fort Wayne 10.35, 1>. Daib's comm. at Friedheim 8 p.m. k. Querl's Gem. at Toledo 10.35. Trinity's Gem. at Fort Wayne 15.11. Hasiold's Gem. at Huntington 6.45. Fr. Zschocke's Gem. at Marion Tshp. 13.50. (S. H75.76.)

For P. M. W.: P. Trautmann's Gem. in Columbus 13.00. Mrs. M. Badsckuck and Mr. L. Lang in Navarre 3.00. Mr. Kiefer in Bucyrus 2.50. (S. \$18.50.)

For the Negro Church in New Orleans: G. C. Scheiderer's Children in Neu-Dettelsau 4.00,

For the congregation in Planitz: From IL. Gross' Gem. in Fort Wayne afterward 11.00. P. Schlesselmann in Bremen 2.00. By P. Franke in Leslie 5.75. N. N. .50. P. M. .50. (S. \$19.75.)

For Mrs P. Crämer: Mr Kiefer in Bucyrus 2.50.

For the Rochester congregation: P. Siegers congregation in Adams Co. 10.00. 1>. Daib's congreg. in Friedheim 25.00. P. Werfelmann's congreg. in Neu-Dettelsau 33.87. Mrs. Chr. Sckneider in Liverpool .50. Etl. Glieder in Aurora 2.75. Geye Sr. in Fort Wayne 1.00. 1'. Sieving's congregation in Fairfield 10.00. Mrs. H. Thomas in Columbus .50. I. Tbreß in Pomeroy 1.00. Teacher Maletzky in Aurora .25. (S. K84.81.)

For the community in Utica: Hockzeitcoll. at 8. Döllinger in Neu-Dettelsau 7.27.

For Mrs.?. Steinbach: Fr. Sieving's comm. in Fairfield 20.00.

For the Gem. in Dresden: Mrs. M. by lk. Michael 5.00. P. Scköneberg's Gem. at La Fayette 72.00, M. Wayner at Aurora 1.00. P. Horst at Hilliard 1.00. P. Werfelmann's Gem. at Neu-Dettelsau 37.00, Hockzeitcollecte at k. Rausch that. 3.60. U. Henkel's Gem. in Aurora 19.50. P. Michael's Gem. at Fort Wayne 10.50. (S. \$149.60.)

For the emigrant mission in New York:?. Werfelmanns Gem. in Neu-Dettelsau 8.00. F. Heß in Cleveland 1.00. k. Niemann's church 50.00. (S. H59.00.)

For the E m i g r . - M i s s i o n in Baltimore: P. Werfelmann's Gem. in Neu-Dettelsau 7.25. Wedding Collecte at C. Homeyer's in Friedheim 5.00. (L>. \$12.25.)

For Springfield household: k Häfner's Gem. in Darmstadt 17.55. P. Weseloh's Gem. in Cleveland 19.12. k. Niemann's Gem. that. 40.09. (S. H76.76.)

For the household in Addison: P. Niemanns Gem. in Cleveland 40.10.

For English mission: part of k. Bachmann's mission festival coll. in Evansville 10.00. I. Thress in Pomeroy .50. (p. \$10.50.)

For poor students in Fort Wayne: 1) for Dunkel: k. Niemanns Gem. in Cleveland 40.00; 2) for Mertz and Schäfer: squat coll. at W. Prange by U. Stock 22.00; 3) for E. Jüngel: H. L. Meyer to White Creek 1.00, squat coll. at 8. Lepper by?. Stock 11.27; 4) for Brüggemann: women's club in?. Niemann's comm. in Cleveland 10.00; 5) for Mertz: ?. Sieving's congregation in Fairfield 10.00 ; 6) for A. Zagel: 8th Gerke in?. Frankes Gem. 5.00; 7) for Schäfer: squat coll. at G. Lepper durck?. Stock 6.10: 8) for Zagel brothers: squat coll. at G. Rodcwald 11.33; 9) for Glaser: wedding coll. at G. Lepper 8.35, at G. Blenke in Marion Tshp. 10.12, : by 8. Schladraff 5.00; 10) in general: Hockzeits-Collecte at Scklensker in Jnglefield 8.45. P. Huges Gem. in Vincennes 4.00, P. Detzers Gem. in Frankenthal 2.83. (p. \$155.50.)

For inner mission: Mrs. F. Scheerer in Fort Wayne 2.00. From the mission box of Mr. Griese in Cleveland 1.00. Fr. Hasiold's church in Huntington 4.99. Mrs. Christ! Schneider in Liverpool .50. half of the missionary feast coll. in Bremen 33.40. tbeil of the missionary feast coll. by Bro. Backmann in Evansville 40.00. Bro. Lothmann's congreg. in Akron 11.00. Bro. Niethammer's congreg. in La Porte 23.10, H. Jakob das. 1.00. W. Nebber's congreg. in Seymour 1.00. Bro. Scheips' congreg. in Hobart 8.40, N. N. das. 1.00. 1'. Horst's Gem. at Hilliard 9.76, its branch 3.65. F. I. jun. at Vincennes 5.00. A third of Jubilee's Gem. at Cleveland 89.12. Mr. Kampermann at La Fayette 1.00. Fr. Werfelmanns, Gem. at Neu-Dettelsau 14.00. For the West: Fr. Jüngel's Gem. at White Creek 11.92, k. Kretzmann's Gem. at Farmers Retreat 17.15, N. N. by Fr.! Michael 5 00, P. Daib's Gem. at Friedheim 32.00, P. Heintz's Gem. at Crown Point 10.00, Mrs. M. Badsckuck & 8th Lang at Navarre 2.00,?. Kuebns Gem. at Dudleytown 4.61, k. Kaiser's Gem. at Liverpool 12.23. For Minnesota and Dakota:

I. Kahl at La Fayette 10.00. For Nebraska, Mrs. Katharina Kuhlmann at Farmers Retreat 1.50,?. Brackhage's Gem. 2.00. (p. \$358.33.)

For sick pastors & teachers: wedding coll. at R. Reinke's in Cleveland 10.00. I. Baals in Fort Wayne 1.00. I. Schnaible in La Fayette 3.00. (S. \$14.00.)

For mission to the Jews: 1'. Michael's Gem. at Fort Wayne 10.00. Mrs. Chr. Sckneider at Liverpool .50. Tbeil of the Mission Festival Coll. by Bro. Backmann at Evansville 10.00. Mr. Geye, Sr. at Fort Wayne 1.00. Miss I. Lang at Cincinnati 1.00. Women's Club at La Porte 10.00. Bro. Schmidt's Gem. at Indianapolis 11.12. 1'. Hitler's Gem. in Minden 9.00. N. by 1>. Dulitz 3.55. 1>. Sklesselmann's congregation at Bremen 3.93. Etl. Glieder at Aurora 5.75. I. Threß at Pomeroy .50. Mrs. M. Schumm at La Porte 2.00. P. Zichocke's congregation at Marion Tshp. 5.00. Mrs. Kern at Liverpool .50. P. Niemann's congregation at Cleveland 50.00. G. Thieme at Fort Wayne 3.00. (S. \$106.35.)

For negro mission: 1'. Michaels Gem. near Fort Wayne 10.00. Chnst. Scheiderer in Neu-Dettelsau 1.00. Part of the mission festival collection by Fr. Backmann in Evansville 25.00. Surplus from the children's bulletin byKretzmann 1.00. F. D. in Farmers Retreat 1.00, Mrs. Siekermann there .25. k. Schmidis Gem. in c-reymour 7.50. N. N. in Hilliard .50. N. N. by P. Stock.25. (S. \$46.50.)

For poor students in St. Louis: P. Huges's congreg. at Vincennes 4.00. P. Mohr's congreg. at Jnglefield 4.70. Hoch- zeiscollecten bet H. Bienz uud A. Dietrich by 1>. Seemeyer 7.25. P. Jünael's Gem. at White Creek 11.61. (p. \$27.56.)

For poor students in Springfield: Wittwe Klooz in Liverpool.50. Frauenverein in Bremen 12.20. Kindtaufe"!!, at G. Högendörfer in Neu-Dettelsau 2.50, Justus Scheiderer das. 5.00. 1?. Huges Gem. in Vincennes 4.00. P. Häfners Gem. in Jnglefield 20.65. For Müller: wedding coll. at Ch. Salomon in Fort Wayne 9.01, P. Zschoche in Marion Tshp. 12.50. (S. H66.36.)

For poor pupils in Addison: Fr. Huges's congregation in Vincennes 4.00. Lutber Foundation of St. Paul's School in Fort Wayne 12.37. For orphan pupils: Fr. Daib's congregation in Friedheim 6.50. For pupils from Michigan: Mr. Goessewein in La Fayette 5.00. Coll. at the wedding of I. Grewe and at the silver wedding of Mr. Walker in Cleveland. Mr. Walker's wedding in Cleveland: for A. Fathauer 8.00, for F. Hel- mann 7.50. (p. \$43.37.)

For the orphanage in Boston: Mr. Otte through?. Jüngel 5.00. Women's association in Peru 8.50.

For the synodical treasury: P. Michael's congregation at Fort Wayne 15.21. P. Franke's congregation at Leslie 4.65. From U. Sieving's congregation at Fairfield 2.00. P. Jüngel's congregation at White Creek 12.14. P. Lothmann's congregation at Akron 11.00. 1>. Niethammer's Gem. at La Porte 23.10. God's box at Farmers Retreat .25. U. Schmidt's Gem. at Indianapolis 45.27. k. Schoeneberg's Gem. in La Fayette 41.75. p. Daib's Gem. in Friedheim 18.00. U. Kolbe's Gem. in Jndependence 10.80. k. Haffold's congreg. in Huntington 2.00. From P. Sieving's congreg. in Fairfield .50. U. Henkel's congreg. in Aurora 18.60. k. Gross' Gem. at Fort Wayne 47.25. P. Diemer's Gem. at Pomeroy 6.85. Mertz's Gem. at Brownstown 9.55. k. Huges Gem. at Vincennes 10.00. from P. Sieving's Gem. at Fairfield 9.50. from P. Schmidt's Gem. at Elyria 25.50. from k. Sieving's Gem. at Fairfield 1.00. 1'. Zschockes Gem. in Marion Tshp. 18.50. 1^, Weseloh's comm. in Cleveland 18.00. k. Schoeneberg's Gem. in La Fayette 42.00. p. Berg's Gem. in Adams Co. 12.70. i'. Schumms Gem. in Kendallville 4.68. ?. Zucker's gem. in Rickland Tshp. 3.30, whose gem. in Florida 2.00. P. Sihler's gem. in Fort Wayne 58.23. P. Michael's gem. at Fort Wayne 17.47. P. Daib's gem. in Friedheim 24.25. (S. H516.05.)

For the deaf and dumb: Hockzeitcoll. at I. F. Dinkel in Pleasant Tshp. 10.50. Mrs. Chr. Schneider in Liverpool .50. Mrs. E. Nullmann in Farmers Retreat 2.00. Mrs. Wlecke in Cleveland 5.00. Mrs. Guckenberger in Columbus 2.00. women's club in Peru 8.00. children's Aufcoll. at W. Franke's in Bielefeld 4.50. from Hern Gotteskasten in La Porte 1.00. F. Heß in Cleveland 1.00. P. Dankworth's Gem. das. 21.00. - (Summa H55.50.)

For the orphanage at Addison: women's club at k. Michaels Gem. 10.00. Mr. Vonderaue at Fort Wayne 2.00. (S. \$12.00.)

For the orphanage near St. Louis: P. Brömers Gem. in Cincinnati 23 85.1?. Querl's church in Toledo 13.62. Bella Kellermeyer in Cincinnati 2.00. Wedding coll. at 8. Schmidt in Vincennes 3.15. Mr. Bischofs sen. in Fort Wayne 10.00, Lebrer Gerberding's class that. 1.83, 8ehrer Strieder's class that. 1.00, durck the same from the savings box of the deceased. H. Rodenbeck 1.00. (p. K56.45.)

For widow's fund: Fr. Michael's comm. at Fort Wayne 13.75. Franke's comm. at Fort Wayne 9.40. k. Kretzmann's congreg. at Farmers Retreat 8.20, N. N. that. 1.50. Mrs. R. Sammetinger at Fryburg 1.00. Wedding coll. at Mr. Garber durck Fr. Dulitz 3.00. Former Zeons congreg. at Ha- nover.45. Fr. Henkel's branch at Cold Springs 7.00. Fr. Ro- senwinkel at Bielefeld 2.00. Fr. Brakhage's congreg. 5.00. k. Sckmidt & congreg. in Elyria 17.00. 1>. Sklesselmann's congregation in Bremen 13.63. 1?. Ruppreckts Gem. in North Dover 11.00. 8th Fetten in Akron 2.00. Mrs. Klocksiem in 8a Porte 3.00. Chr. Herpolsheimer in Carlisle 1.00. P. Niethammer's Gem. in La Porte 18.14. P. Detzer's Gem. in Frankenthal 2.39. k. Mohr in Jnglefield, post, 4.00, wedding coll. at G. Heidt das. 6.35. F. Heß in Cleveland 1.00. P. Weseloh's Gem. there 23.25. Mr. Denbardt in La Fayette 1.50. M. Schnaible in La Fayette 2.00. P. Jüngel's Gem. at White Creek 8.53. k. Henkel's Gem. at Aurora 9.83. (p. \$178.92.)

Fort Wayne, Dec. 31, 1883, C. Grahl, cashier.

Entered the Coffee of the Nebraska District:

To the seminary building: By Hilgendorf, Collecte sr. Gemeinde am Lutherfest, \$35.22. By P. Bürger 19.00. By Schulte 5 80. By IL. Häßler for chandelier 10.00, by s. two congregations 31.00, W. Tatge 10.00, W. Mahloch 2.00, C. Riedel 1.00, P. Mahlock .50. By P. Oetting by sr. Gem. 11.45. By P. Bergt Jr. of sr. Congregation 8.25.

Through?. Hofius, Coll. sr. Gem. on Luther's Feast, 8.50. By ?. Adam from his congregation. Jmmanuels-Gem. 13.00, Zions-Gem. 1.55. By Mr. P. Vogler, Coll. of the congregation at Louisville at Lutherfest, 10.80. By?. H. Cämmerer of former congregation for debt redemption 5.00. By P. Grüber and congregation at Lutherfest 15.85. By?. Endres of sr. Joh.-Gem. 16.39. By P. Bergt jun. from G. Munderloh 3.00, Heinr. Högemeier 5.00, Kasp. Högemeier, Christ. Kroger, I. Meister 8.00 each, R. Schürmann, F. Lücking and Mrs. Busch 5.00 each. By?. Bullinger, Coll. sr. Trinit.-Gem. am Lutherfcst, 6.00. By?. König von sr. Congregational, 12.40. By...? Leuthäuser by Congregational... Congregation, 5:25. By ?. Bode, Coll. at Aug. Hellberg's wedding, 6.60. By Mr. A. Dählmgs, 2nd Coll. of Zion Congregation on Lincoln Creek, 65.00. By?. Häßler of Homs Barrels 10.00. (Summa -357.56.)

For the synodal treasury: By?. Meyer from sr. Beth-lehem congreation -5.00. By? Häßler from sr. Congregational Church of Caldwell 15.00. By? Hofius of Congregational Church. Congregation 18.50. By? Harms from sr. Zions-Gem. 8.00?. H. Cämmerer 2.00. Through?. Flach from sr. Zion's congregation, 5.35. By... Hilgendorf, coll. by... Congregation at the Harvest Festival, 29.00. By...? Adam from our congregation. Jmm. congregation, 9.30. (p. -92.15.)

For the orphanage at St. Louis: By?. Adam, Coll. at Mr. Skriever's wedding, 5.25, Coll. at children's service, 8.20. By?. Hofius of s. school children 5.00. (S.-18.45.)

For the widow's fund: By Adam, Coll. at the wedding of Mr. Lambrecht, 9.00. By Frincke from N. N. 2.50. By Endres from Aug. Sackschewsky, H. Reetz and Ferd. Käding each 5.00. By Biedermann from his wife's family 8.00. Gem. 8.00. By I?. Leuthäuser from sr. Gemeinde 5.00. P. Müller 3.00, from sr. Mrs. Brüggemann and Mrs. Kemper 1.00 each. By? Grüber, coll. at Ferd. Suhr's housewarming, 4.00. By? Oetting from Agnes and Clara 1.00, N. N. 3.00. By? Hilgendorf, part of a Christmas coll. by sr. Gem. 19.00. By?. Bergt Jr. from Mrs.?. Schürmann 1.00. (S.-78.05.)

For sick pastors and teachers: D urchined by?. Endres of W. Heiden and Aug. Junge each -2.00.

For poor students in St. Louis: By?. Frincke by N. N. -2.50. By?. Hilgendorf by Edwin Knechte! 2.50. (S. -5.00.)

For poor students in Springfield: By?. Biedermann of sr. Gem. - 6.87.

For poor students in Addison: By?. Bode, Coll. at the wedding of Arg. Lindner, -5.00.

For the Inner Mission: By?. Biedermann von sr. Mr. Finkenberg, 4.64, Mr. Finkenberg, 50. Mr. Hilgendorf, Coll. Lutherfest, 8.45. By?. Häßler, Coll. at the wedding of Nie. Gäbe, 4.08. By?. H. Cämmerer von sr. ...3.00. By...? By Endres of St. John's... Joh.-Gem. 16.18. By?. Meyer of sr. Bethlehem parish, 3.00. By? Adam, Coll. on A. Lambrecht's wedding, 9.45. By?. Frese of Mrs. Burlage and Chas. Pankonin 5.00 each. (p. -59.30.)

For Negro Mission: By?. Grüber, Thank Offering by Mrs. Kath. Mahner, 5.00.

For the mission to the Jews: Through?. Biedermann von sr. Gem. 2.54. P. H. Cämmerer 1.00, Karl Präuner and N. N. each 1.00. By?. Bergt jun. by Mrs.?. Schürmann 1.00. (Summa -6.54.)

For the congregation of Hübener in Dresden: By Weller of the Zion congregation 13.65. Zions-Gem. 13.65. By?. Schulte von sr. Zion's congregation 3.60. (p. -17.25.)

For the Omaha community, by Adam of Sr. Jmm. Jmm. congregation 55.75. By?. Endres of W. Heiden sen. 5.00. P. Huber 1. 45, whose congregation on West Blue 3.55. By k. Baum- höfener of his congregation 20.00. Gem. 20.00. Mr. E. Roschke 1.00. P. I. P. Müller 2.00. By?. Bergt jun. by sr. Community 36.00. (p. -124.75.)

For student Dubpernell in Fort Wayne: By ?. Häßler of sr. Gem. -7.20.

For the deaf and dumb: By?. Bode, wedding scoll. at Aeg. Lindner, 5.00.

Omaha, Feb. 1, 1884, F. C. Festner, Cassirer.

Entered the Western District coffers:

For the synodical treasury: By?. Grimm's congregation at Washington -5.50. By?. Mießler's congregation at Des Peres 10.16. By?. Cousin of N. N. at Atchison 5.00. By?. Hafner's congregation at Leavenworth 6.40. By?. Heyne's congregation at Lake Creek 9.00. (S. -36.06.)

For college construction:?. Wesche's Tri-Con. at Jefferson City, 4th inst. of: 15.00. P. Wesche's Zion's Comm. at Jefferson City, 4th inst. of: 16.00. House coll. at?. Spehr's comm. at Appleton, 4th inst. by: D. Laubenstein 2.00, G. Wierflg Sr. .50, R. Sutmueller.50. (S. - 34.00.)

For inner mission in the West: by?. Grimm in Washington from N. N. 2.00, from F. S. 1.00, Hrn- Karl Köl- ling, Jonesburgb, Mo., 40.00, Lizzie C. Kölling 10.00, Fred. Kölling 10.00, Wilb. Kölling 5.00. By?. Hanser of N. N. in St. Charles 1.00, N. N. in St. Louis 5.00.?. Sieving's Gem. in Kendallvttile, Jnd, 17.00, W. Waltke in St. Louis 25.00, Karl Steinkamp the. 5.00, Widow Steinkamp the. 5.00, H. Schäperkötter the. 20.00, Mr. and Mrs. Freund the. 2.00, N. N. in Detroit 10.00, N. N. from?. Seuels Gem. in Indianapolis, Jnd, 50.00 u. from N. N. in Crete, Ill, 1.00. By Mr. Schuricht from N. N. 1.00, from the Dreieinigk. district in St. Louis 83.46. By Mr. Lange from Geo. Göbel, Argen- tine, Kans. .50. by P. Mueller's congregation in Beaufort 5.00. by P. Wangerin's congregation in St. Louis 26.02. by ?. Griebel in California, Mo. by G. Houser 3.00, G. Meyer 1.00. by ?. Zschoche in Frohna 11.00. By ?. Sandoß in Augusta by Gliedern sr. ...6.00. By?. Günther in Mora by sr. 6.30, D. Harms 1.00, N. N. 5.00 and N. N. 1.70. By Mr. Lange from John Höhne in Metea, Jnd., .75. By?. Hüschen from sr. Gem. at Drake, 10.90, by sr. Branch comm. in Red Oak, 2.70, from himself, 1.40. By?. Cousin from his former comm. in Osage Bluff, 3.80. P. Bartels' comm. in St. Louis, 5.73. By?. Hanser from: Joh. Hebel of College Point 5.00, G. Brilharz, Hanceville, Ala., 1.00.?. C. j Lauterbach, Christmas coll-, 2.00, by s. 11 school children 1.20, I

by a Virgin in Zanesville, O., 1.00, P. Sieving's Gem. in Fairfielb Co. Jnd, 11.00,1'. F. King 1.00, by 1?. Schroeder in Philadelphia 51.15 (viz. of G. Pfeifer Sr. 5.00, H. Eckert.50, Joh. Heß 1.00, Chr. Fehrmann .50, C. Voigt 1.25, Wittwe Hellmuth .25, C. Elsenhans .40, C. Zoller .50, G. Winneberger sen. 2.00, G. W. jun. 1.00, Mrs. Wmneberger 1.00, Wittwe Schercr .50, G. Klein .50, Widow Bassing 1.00, H. Mueller 1.00, Chr. Voigtsberger .50, Chr. Ruhr 1.00, F. Lehmkuhl.50, Fr- Dinter 1.00, A. Wolffschmidt.50, C. Mull 1.00, Wittve Maunling 1.00, H. Mull 5.00, C. M. 1.00, Wittve Lange 1.00, M. Fritz 1.00, B. Möller .50, N. Duffert 1.00, C. Jllenberger 1.00, C. Beutler.50, Mrs. Field 1.25, E. & Chr. Kahl 1.00, Jgfr. Vertin 5.00, N. N. 1.00, A. Schindel 1.00, F. W. Meier.50, Alb. M. 1.00, P. Scheuermann 1.00, Wittwe Rahm 1.00, N. N. 1.00, N. N. 2.50, F. W. Graupner .50, W. Toussaint .50, A. Toussaint.50, W. Gabler .50, W. Kirchhof.25). From the general missionary treasury by Mr. Kassirer E. F. W. Meier 600.00. By 8. Hafner by Mr. Schott 1.00, N. N. 5.00. By8. Spehr by U. 1.00. k. Grimm's congregation in Washington 16.00. By Praeses Biltz of sr. Gem. in Concordia 25.15, by individuals 7.50, by the Virgins' Association in sr. Gem. 20.10, from the Young Men's Association 6.10. From a Norwegian fellow believer 2.00. (p. 41142.67.)

For the Jewish Mission: by 8th Grimm in Washington from N. N. 1.00. by Fr. Nething in Lincoln from Fritz Gerken 2.00. by Fr. A. D. Krämer in Humboldt, thank offering from Mrs. 8th Krämer, 5.00. by Fr. Tönjes' school children in Russell 2.00. (P. 410.00.)

For the Gem. in Dresden: 8th U. Jben in Farmtngton 1.00.

For 8. Brunn's Institution: From a norw. fellow believer 1.00.

For the Deaf and Dumb: Through 8th Nething in Lincoln by Fritz Gerken 1.00.

For the emigrant mission in New Aork: 8. Prost's Gem. in Lohmann 4.15.

For the widows' fund: By P. Grimm in Washington from N. N. 1.00. 8. G. I. Müller in Wellsville 4.00. By 8. Nething in Lincoln from Fritz Gerken 2.00. By 8. Bock from sr. Coll. at Voltmer's baptism of children 1.90. P. A. D. Krämer in Humboldt 4.00. St. Louis Teachers' Conference 9.25. By Praeses Biltz of the Women's Association in St. Louis. Gem. 8.00. (p. 432.20.)

For poor students in St. Louis: By 8th grocer in Humboldt from Joh. Bredenhöft of Jndependence 1.75, by himself 2.00.

For poor students in Springfield: P. Profts Gem. in Lohmann for C. Metz 5.85. Through Mr. Dockter, Coll. on Mr. Tepas birthday, for Otto Gemminger 4.83.

For poor students in Fort Wayne: Through Fr. Vetter, Thank Offering of the congregation in Atchison for the early recovery of a pastor, 14.15 (specifically for E. Scheibe).

For the Kansas City congregation: Fr. Griebel's congregation in California 9.50. Fr. Günther's congregation in Mora 6.00.

For the orphanage near St. Louis: By 8th Wesche of Mrs. Hoffman" 1.00, Mrs. Hager 1.00.

For sick pastors and teachers: By Praeses Biltz in Concordia by G. D. Bruns 1.00.

For Mrs. 8. H. Crämer: From a norw. fellow believer 1.00.

St. Louis, Feb. 7, 1884. H. H. Meyer, Cassirer.

For the preachers and teachers wittwen - and orphans monkey
(of the Illinois District)

have been received:

1. contributions:

From the pastors: C. F. Hartmann, H. Engelbrecht, G. G. W. Brügmann, W. v. Sbenck, I. C. H. Martin 45.00 each; P. Baumgart, Ch. Kühn, E. A. Brauer, C. Brauer, W. Uffenbeck 44.00 each; I. H. Rabe, H. F. Früchtenicht 42.00 each. From teacher Ph. Müller 44.00.

Two. Gifts:

Christmas collection from the parish of 8. Eißfeldt 417.85. From F. Meyer by 8. Hartmann 7.00. By 8. L. Lochner from G. Schwarz 1.00, from G. Lawall 1.00. By 8. Norden from its parish in Hinckley 2.73, its parish in Lindenwood 1.28. From the parish of 8. Brügmann 8.73. From the parish of k. Feiertag 7.65. From Mrs. H. Volstorff by I'. Früchtenicht 2.00. From K. Michow in Ckicago 5.00. Through Mr. Kassirer H. Bartling 87.99 were delivered. (Summa 4195.23.)

Chicago, Ill, Jan. 31, 1884. H. Wunder, Cassirer.

For the support of poor students from the Southeastern Conference District of Missouri, undersigned received since Aug. 23 last. Year ago the following gifts of love: From his. Gemeinde 45.00, W. Waltke 2.00; by Kassirer H. H. Meyer 5.50; by P. Jmm. Mayer from the worthy Virgins' Association in sr. Gem. 15.00; by P. G. Link of the worthy virgins' association sr. Gem. 25.00. For studying orphan boys: by P. I. P. Fackler from sr. Gem. 2.00; by I. Umbach from the Jmma- nuels-Gem. in St. Louis 50.00; by teacher E. Leubner 9.95; by L. Waltke 3.00.

Kind thanks to the dear benefactors and a hearty "Gott vergelts". The treasury is empty. For further gifts of love for poor students of the prophets we ask

St. Louis Station, Mo. 6 Feb. '84 C. C. E. Brandt.

Received for college students Hinz and Jaap: from the Women's Association of Trinity Parish in Chicago 420.00, from the Women's Association of the same parish in the Town Lake District 5.00, from the piggy bank of Willie and Minnie Märten 1.00, from individual donors 33.30, total 469.30.

God reward the kind givers.

Milwaukee, Feb. 2, 1884. G. W. Mueller.

For poor students received with hearty thanks from Messrs. Gatsche Bros. here 45.00. By Mr. P. Gräbner in St. Charles, Mo. from his parish the Collecte on 2nd Chrift day 9.85. By Mr. Joh. Dittmers in Tandy Creek, Jeff. Co, Mo, (specifically for boarding) 48.00.

C. F. W. Walther.



Castle Garden Missions - Cashier's Report for 1883.

Revenue:
Total revenue in 1883\$126721
L. Expenditure:
Deficit on January 1, 1883P465.....92
Total expenditure in 1883 1784.65
\$2250.57
Deficit on 1 January 1884K983..... .36
K2250.77

Commissions Account.

Revenue:
Balance per January 1, 1883\$128845
Total income in 1883 3991.86
K5280.31
L. Expenditure:
Advances to emigrants, support, salaries, printing costs, Hamburg and
Bremen agencies - - G3713.96
Balance on January 1, 1884\$156635
New Aork, January 21, 1884.
I. Birkner, Kasstrer.

For poor students received through U. E. Groß of the Women's Association of His Grace. Gemeinde \$20.00. By U. F. Nützet in West Ely P9.00. For Stud. H. Müller K11.00 through Mr. U. W. Weber of sr. Parish at Perryville. By Mr. U. Hügli for Stud. W. Dau \$27.00 (\$17.00 from sr. Gem., P10.00 from the Virginians' Association in ders.); by members of the Gem. of Mr. U. Noack \$21.75 and by the Gem. at Lansing, Ill, P5.00 for Stud. Dietz. Gunther.

With heartfelt thanks, undersigned received K10.00 from Chicago Teachers' Conference through Mr. F. Schachamcyer, teacher, for poor, sick teacher W. Hopf.

St. Louis Station, Mo. 6 Feb. '84 C. C. E. Brandt.

In kind received from Mr. U. Herzer's parish at Plymouth, Wis.: 34 sacks of flour, 1 p. meat, p. peas, 1 pot of lard. - Sincerely thanking Milwaukee, Feb. 2, 1884. H. H. Schroeter, superintendent.

For the seminary household of N. W. S., Staunton, Ill, K2.00 gratefully receivedF . Pieper.

The report of Mr. U. Sapper, as well as the receipts of Messrs. U. List, U. Zollmann, I. M. Estel, I. Harmenmg and A. Schuft had to be left behind due to lack of space.

New printed matter.

Passion Sermons. By G. Stöckhardt, pastor at the Lutheran Church of the Holy Cross, St. Louis, Mo. - St. Louis, Mo. Concordia Lutheran Publishers. 1884.

No doubt our readers received with joy the news given in the previous issue that these sermons would be "ready for dispatch in about 14 days". After all, there is a great lack of good printed sermons on the Passion from the present time. This lack has now been remedied by God's grace. The writer of this was so happy to hear for himself the ones just published by our Concordia publishing house. The impression he received upon hearing them was indelible; hence the desire immediately arose in him that the blessing of these sermons, by means of their printing, might soon become a common possession of all those who seek true edification on the rock of salvation, Christ crucified. These sermons contain an abundant treasure of spiritual thoughts in the best sense of the word. For they are rich in those thoughts of the Holy Spirit which are hidden in the divine history of the vicarious suffering of our Lord and Saviour Jesus Christ, which the dear author received from God before others the gift of finding and excluding. The noble saying in which he speaks is not even to be mentioned here, although this too is a highly praiseworthy addition, especially in our Germany-corrupting America. The basis is the Passion History compiled from all reports of the holy four evangelists. The volume now published contains the first half of the whole work and treats in eighteen sermons Christ's life in Gethsemane, before the High Council of the Jews and before Pontius Pilate. With God's help, the other half will follow this first in the course of this year. The thickness of this volume is 195 and VIII pages in large octavo. Printing, paper and binding is worthy of the delicious contents. A beautiful frontispiece, representing the thorn-crowned Saviour, adorns the whole. The price is: 85 cts. postage paid. W.

[Walther]

Changed addresses:

Rev. II. Lremer, kiero, kieree Co., 14edr.
Rev. 6. voerküer, Couneil Llukks, lorva.
liev. P. Heick, 413 IV. IVazme 8tr., 8ontli Lencl, Inck.
kev. 1st Hink, Croton, Lrovru Co, Ijak.
Rev. 3. xipple, lox 35, 'rdorville, Vorlr Co, 14elrr.
Rev. 3. KrueZer, l'etersdur^l", Llonroe Co., Llieli.
Cti. as. verA, 448)^ 14. claldorn 8tr. nerve Orleans, l-a.

Lntereck ab ttre l?o8l Olllee at 81st l-ouis, ülo., . 3.8 866ouä-els,88 matter.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Geh.

40th Year, St. Louis, Mo. March 1, 1884, No. 5.

Our emigrant mission to Baltimore in 1883.

Also in the past jubilee year, when the 400th anniversary of Luther's birth was gloriously celebrated everywhere and the faithful were again vividly reminded of the man through whose ministry God gave his word again loud and pure and broke the dark power of the Pabst, the work on the immigrants and emigrants here in this place had a quite blessed progress through God's help.

In 1883, 36,645 passengers arrived in the port of Baltimore on 76 steamers, of whom 621 were Americans, the rest being fresh immigrants. This is only 480 persons less than in 1882.

1185 immigrants were personally received and transported by the agent.

Letters and postcards with various orders arrived in total 724, 656 have been written and sent.

Cash advances were made in the amount of H653.95, of which \$32.54 is currently outstanding.

In cash H8565.47 has been deposited with the Immigration Agent, and all but \$225.78 has been paid to the passengers concerned.

To the very poor and impecunious \$45.75 was given from the relief fund. Some of the 181 adults with their 54 children, who remained here and in the surrounding area, could be provided with work and an honest living.

Through special trust and funds, which were given and made available to the agent from outside, it was possible for him to work in this year especially for the physical care of those who either had to stay behind because of poverty, or had to wait a long time for the travel money from their relatives, or who became ill soon after their arrival and thus fell into need, as was the case, for example, with a woman who came into the weeks immediately after her landing here. No less than 523 adults and 257 children



Vergeben von der Deutschen Evangelisch-Putherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigiert von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. März 1884.

No. 5.

In this way not only board and lodging for one day up to three and four weeks, but also the costs for doctor and medicine could be paid. It is obvious that the spiritual side of our mission has also been significantly promoted, for the more one can help the poor immigrant with bodily aid, the easier it is to find a way in with him to point him to the One from whom all good and perfect gifts come down, and from whom alone comes the right help in all bodily and spiritual needs.

God's word commands us that we should faithfully take care of those who are in need and embarrassment with counsel and action, and since the faithful God has given us such a beautiful opportunity to do his will by opening the doors to us in every way, we should rejoice in this and pursue and promote this work with joy and gladness.

Unfortunately, many are not only indifferent to it, but also look down on it with a certain disdain. However, the agent is often met with envy and malice by strangers, especially by the innkeepers, and if he were not under higher protection, he would often experience all kinds of fisticuffs. How our work here also arouses the envy of the Romans can be seen, among other things, from the following: Last summer and fall, a certain Father Cahensly from Limburg a. d. Lahn, the secretary of the Roman Catholic St. Raphael's Association, traveled through the United States in order to arouse a more lively interest among the German Catholics of America for their immigrant co-religionists. He visited the Catholic colonies in Arkansas and on his return journey also came to Baltimore. The "Katholische Volkszeitung" of October 27, 1883, writes about this as follows:

"Mr. Cahensly inspected the facilities there, which pleased him very much. He soon came to the conclusion that the immigrants are more protected against cheating here than in any other port, and that there is little or nothing to fear in this respect. What interested him first, however, was the question of what was actually being done in Baltimore to support the poor immigrants.

We asked in a German inn not far from the landing place where the immigrants were actually staying. For this purpose we asked in a German inn not far from the landing place where the immigrants were actually staying? The innkeeper said, with a certain amount of annoyance, that "the railroads transport" them almost all immediately to the west. We don't have any of that and it spoils all business in this area. Only the poorest, who can't get any further, stay here."

He then learns that the "Synodal Conference" has employed an agent in the person of W. Sallmann, hears of his extensive activity, and how the destitute immigrants are helped in many ways, even sometimes those who belong to the Catholic Church. The "Katholische Volkszeitung" then continues:

"There can be no doubt that the Protestant sect is making propaganda for the immigrants through such activity. The 'emigrant missionary' Sallmann is also at the same time agent *) of Lutheran colonies in Arkansas and other states, and can certainly accomplish much with the means placed at his disposal. When the poor Catholic immigrant arrives here and finds himself abandoned by all, and, as is unfortunately often the case, cannot find his way to the bounty administered by politicians, he is only too glad to accept the help offered him by the Protestant sect, and what the consequences will then be in regard to the later life of the arrival, filled with gratitude to his benefactors, God alone knows.

"Mr. Cahensly then made further inquiries about the immigrant situation here, and left our city with the conviction that better care for Catholic immigrants was also necessary in Baltimore. Better care for the immigrants requires above all more money than has so far been contributed for this purpose. No sums worth mentioning are to be expected from the St. Raphael Society in Germany, and let us see

*) This is of course not true.

therefore looked forward with some excitement to the prospect of founding a branch association in New York.

"May the efforts of noble-minded clergy and laity succeed in awakening in all the German Catholic congregations of the country such a lively interest in the poor immigrants that we shall no longer need to be ashamed of the Protestants, and shall be able to establish lodging-houses, erect mission stations, and employ reliable, capable, and disinterested men of trust in all the portages."

The Immigration Commission of the United States reports that immigration has decreased significantly in 1883. It is striking and noteworthy that there is no significant decrease in immigration to the port of Baltimore, for the number of immigrants last year differs only by 480 souls, as noted above, from those of 1882. If one inquires into the cause of this phenomenon, one will find that it lies simply in the fact that the advantages of landing in Baltimore are becoming more and more widely known and recognized; to which end our Synod and its organs have contributed not a little. The landing in Baltimore may confidently be called the most comfortable in all America for the immigrant. He who has seen it, how everything is arranged so that the arriving person can easily find his way without all trouble and fear, must testify to this according to the truth. The Rev. S. Keyl, our emigrant missionary in New York, who certainly has a judgment in this, and who, on the occasion of the meetings of the Eastern District Synod here last spring, personally inspected the arrangements of our harbor place, has spoken in the same spirit, and had nothing but to praise.

May the dear fellow believers therefore continue to place the transportation of their relatives and acquaintances confidently in the hands of their agent. It often happened that people arrived here who had neither money nor tickets for the onward journey, also no provisions, I had to advance them everything, and then I found out that they had relatives or acquaintances within the Synodal Conference who had sent or paid out money for them, but not to me, but to some foreign ticket agent. This saddens us and robs us of our joyful courage. If one would only entrust me with the money from the start, as one trusts me with the necessary assistance; everything would then go easier and smoother.

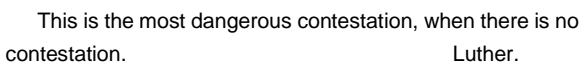
I would therefore like to take the liberty of asking the dear pastors once again to point out occasionally in congregational meetings that those who either travel to Germany themselves, or have acquaintances come from there, should take their tickets both for the ship and for the railway from their own agent, whom they themselves have employed as members of the Synod. In this way, they promote the benefit of our work here and also their own advantage. The rates for steerage to and from Bremen have been reduced to \$20.00 during this winter, so that one can now go to Germany for \$40.00 round trip. In the first cabin it costs H60.00, for across and over in the whole \$100.00. It is possible, however, that the prices will go up again somewhat in the summer.

May the Lord, who has graciously helped us so far, help us also in the future; may he be merciful in all things that we can and should do, willing and able to do them.

Wilhelm Sallmann. 177 Bratt 8tr, Baltimore, Ncl.

*

From the above report it can be seen that our missionary work among the immigrants here in Baltimore, with God's help, has not only made good progress in the past year, but that it has generally increased in expansion and importance from year to year. Obviously, immigration via Baltimore is also increasing proportionately, and more and more of our fellow believers seem to be taking the path to their relatives and friends here via this city, preferring it to that via New York. This is not to be wondered at, for not only is the distance from here 150 to 200 miles less for all those who wish to travel to the West and South, and therefore the journey is cheaper; but everything here is also much more comfortable and easier to arrange, so that the transfer from the ships to the railroad cars can take place with much less difficulty and anxiety. While in New York the immigrant is first loaded from the ocean steamer onto a smaller ship and brought to Castle Garden, where he first has to make his preparations for the onward journey, and while he then has to be transported again by water or by land for miles in the confusion of the giant city, in order to finally reach the railroad, with which he can travel inland; Here, on the other hand, the ocean steamers with all their passengers land directly at a depot of the Baltimore-Ohio Railroad, the passengers enter the depot itself from the ship's ladder, from which they then depart; and this depot is intended only for them, so no one has access to it except the employees of the company, our agent, and such persons as are provided with special tickets, to which, of course, "the Emigrant Runners" do not belong. While the immigrants move about freely in the large hall, which is always a great pleasure for them after they have spent so long in the relatively narrow ship's hold and on wobbly planks, and while they enjoy the food and drink on offer here, the price of which is precisely regulated and so cheap, The customs house officials have the luggage opened by its owners, take a look inside, and then it is immediately loaded onto the waiting train. The landing always takes place in broad daylight, so if a steamer comes in in the evening, everything must remain on board until morning, so that no confusion can take place. In 5 to 6 hours the unloading and loading into the railway wagons is usually done. Without all the anxiety and distress caused in other places by getting on and off different carriages, even the father of the house, who has a bunch of children around him, can watch the whole thing calmly, and when the time comes, board the train with a few steps, without even having to leave the sheltering house. Only after everyone is in order, usually towards evening, does the train with the immigrants hurry out of the depot towards the far West; in the meantime the immigrant has also had time to get out of his box, to which he once again has access.



[35] (Submitted.)

What are the chief marks of a healthy and vigorous congregational life in the Lutheran Church here?

(Continued.)

The third characteristic of a strong and healthy church life is that God's Word is also diligently practiced in the individual families, and the householder faithfully attends to his house-priestly office, as in the reading of the divine Word, so also in the study of the catechism. And the more he is a truly spiritual man and priest before God through right knowledge and true faith in Christ by virtue of the Holy Spirit, the more skilful he will also be, in connection with this spiritual sacrifice, to give his household members their due, according to their need, be it teaching or exhortation, punishment or consolation. All this St. Paul comprehends in a wider sense, under the words, Col. 3:16. "Let the word of Christ dwell among you richly in all wisdom." And of course connected with this, as in the Church, so also in individual homes, is the stopping "in supplication, prayer, intercession, and thanksgiving." In this stopping we are also told in Apost. 2, 42. the church in Jerusalem is held up to us as a model, not only in the public assembly to hear "the apostles' teaching", but certainly also in the homes of the individual Christian families.

Where in otherwise orthodox Lutheran congregations this household service takes place only sparsely and very sporadically, it would be a sad sign that the majority of the household fathers are not righteously converted Christians; for to such it would be almost impossible that while they daily feed their household members three times with earthly bread, etc., they should not feed them at least once a day with the spiritual bread of the divine Word in the soul. It could also be that these and those pastors do not take the necessary care, partly in public preaching, partly through pastoral care of the individual members, to set this wholesome divine service in motion in the homes, in the congregations.

The fourth mark of a healthy and vigorous congregational life is the abundant exercise of faith in brotherly and universal love, good works within and without the individual congregation.

As far as the latter is concerned, the next priority of the individual congregation is its own spiritual self-preservation and promotion. It must therefore first of all be close to its heart to keep the church and school in good condition and to promote them.

There are many things that go into this. First of all, it behooves her to take care that the pure doctrine of the divine word remains with her, without therefore harboring in her heart an unjust distrust of her pastor and the teacher or teachers.

Then it is incumbent upon them to take due care of the external self-support of their ministers in church and school. It is not necessary for them to have the same annual income as the richer and wealthier members of the congregation; indeed, if they are of the right kind, the pastors in smaller, younger, and poorer congregations, in which they are at the same time schoolteachers themselves, will gladly follow the poor life of Christ, be poor too with their church children with pleasure, be it in their own way or in their own way.

Der Lutheraner.

that three times a day they would have only potatoes and bread made of withered grain to eat.

Nevertheless, it behooves more well-off, older rural and urban congregations to keep their ministers of the word in the same way as their members in mediocre circumstances, so that they can wait for the nourishment of their profession without worry and can also be "models of the congregation" in their giving.

After this self-preservation in the care of church and school, it is the next duty of the orthodox congregation, moreover, if it belongs to a synodal union in which there are institutions and schools for the training of pastors and teachers, to contribute vigorously to the preservation and promotion of the same, especially to the salaries of the teachers concerned.

If these and those members of the congregations also build houses for their children and descendants and plant fruit trees for them, it must be much more their urgent concern and their noblest care that their children and children's children also keep the pure Word of God and the unadulterated Sacrament; for what is the use of even so much money and goods if they lose these treasures, without which true faith and righteous godliness are impossible? Then it could not be otherwise than that their descendants would not use their wealth for the glory of God and the service of their neighbor, but against both in the service of unbelief and selfishness, whether in greed of money or waste, in greed of gain or pleasure.

With this obligatory care for the preservation and promotion of the teaching and educational institutions of the synod, also in the higher preparatory schools, is then connected for every congregation the task of helping young, "God-fearing" and gifted journeymen, whose parents are poor, to be trained and educated in these institutions for future service in the church or school.

It is true that God would have it so that such boys and young men would find individual believing patrons, to whom the spiritual sacrifice "of benevolence and sharing" is a pleasure; but it is finer if the congregation, as such, shows its motherly heart by taking the care and provision for them into its own hands, especially when such young fellows come forth from its bosom.

It is no less incumbent upon every orthodox congregation, especially as a member of the synod, to cooperate vigorously in the printing of its small Lutheran catechism, an orthodox hymnal, such doctrinal and edifying books, periodicals, and tracts on its part through giving love, and to help carry out in free love salutary synodal resolutions to that end.

Next to those works of love for their own and their descendants' spiritual self-preservation and advancement, the orthodox or Lutheran congregations of this country have, in my opinion, no more important and urgent "labor of love" than that the pure Word of God be brought to their immigrant and immigrating fellow believers and people in their dispersion in the far West, Northwest, and Southwest.

Truly, in the great stream of immigration of the present time, the Lutheran Church, which has also been planted here and is now newly awakening, has a great debt of love to pay in two ways. It is certainly true that the Lutheran Church in this country, which in fact and truth bears its name, is a "guardian" and "preserver" of pure doctrine.

is: but, alas, she has not hitherto been so stirring and zealous for the propagation of this doctrine, first among her co-religionists and people, both near and far, as ought fairly to have been done.

Hence it has unfortunately come about that the Lutherans who immigrated earlier have either withered and degenerated spiritually and have become servants of the great God Mammon, dull and unreceptive to the divine truth for the salvation of souls, or have been and are still being devoured by the fluttering and swarming spirits, especially the Methodists. For the rulers of this emotional, morbidly proselytizing generation, who themselves care nothing for the pure doctrine of salvation in the Word of God, and indeed are ignorant of it, naturally do not care to send out babblers of their kind to the immigrants. Each of these fellows is soon a Baptist or Methodist preacher, supposedly trained and well prepared by the Holy Spirit, who knows how to give an abundant account of the time and manner of his alleged conversion and his struggles for repentance and inward revelations and illuminations, throwing Bible verses and hymns together like cabbage and turnips, and the number of converts he has made, and he has started Christian conversations, and at times or at other times he has made spiritual applications of earthly events, and he has gossiped about all kinds of things that have the appearance of godliness, and finally he has shown his impetuous love for converting his beloved countrymen, whether far away or near by; for even where these swarming spirits know well that Lutherans have a preacher of their church, and an orthodox one besides, yet, contrary to God's word of the calling of his servants, they creep into the houses, in order, by suspecting the pastor, first to "lead captive the womenfolk," and, where possible, to make them Methodists; for who else could be a truly converted Christian but-a Methodist? So, then, the noblest purpose of these raving sendlings afar off is to make the Lutherans and others of their countrymen Methodists.

Now it is true, of course, that they also preach of Christ as the Son of God and Mary, and of faith in him as necessary for the forgiveness of sins and eternal life. And in this their preaching differs essentially from that of the rationalists and similar unbelievers, who decidedly deny the deity of Christ and salvation through him. But because they do not have the knowledge of the pure evangelical doctrine of salvation, are not powerful in this doctrine, and are therefore incapable of teaching others the sound way of salvation, the dangerous harm cannot be avoided that in their sermons they corruptly confuse the individual doctrines. They are unable to comply with St. Paul's instruction to Timothy to "rightly divide the word of truth. In their sermons law and gospel, faith and works, justification and sanctification flow into each other in an unholy way. And therefore, in the best case, they are only able to produce a morbid emotional faith, not a faith that is rooted and clings to the word of grace and is equal to the cross and tribulation.

In view of this state of affairs it is of the utmost importance that the Lutheran Church of this country should send out its best young workers as traveling preachers to its fellow believers and people.

to bring them the pure Word of God in oral preaching and, by God's grace and blessing, to gradually establish healthy Lutheran congregations in the scattered settlements.

This is the most important "work of love" that the orthodox Lutheran synods have to do. None of the older, larger and better-off congregations of the synodal association should be lacking in prayer and intercession, as well as in the provision of love for the maintenance of their traveling preachers. Nor can they fail to feel a wholesome, refreshing effect when they hear that through the faithful ministry of their evangelists the Word of God is again and again displaying its converting power and calling healthy, fresh daughter and sister congregations into being far away.

It is also fine and sweet when many members of the individual congregations show themselves active and lively in all kinds of works of serving brotherly and general love. Even as citizens of the country, inhabitants of cities and towns, there are many opportunities to show their charitable love. Likewise, there is everywhere and at all times occasion for individuals, for these and those individuals within and outside the congregations, to fulfill their Christian calling in various "charities and contributions," to which God's Word so diligently exhorts; for even in the foreknowledge God sometimes lets his plagues and punitive judgments fall upon whole cities and regions, so that the helping and saving love from elsewhere may be shown actively and vividly, as by the individuals, so in such cases also by the whole congregations. This was done abundantly last year from here to the flooded people in Germany by Lutheran congregations.

(To be continued.)

To the ecclesiastical chronicle.

First America.

The papal high clergy in America has created an **evil dilemma** for itself. When the archbishop of Cincinnati, named Purcell, went bankrupt in his time with four million in debts, the poor people who had lent to him wanted to hold on to the church property, which was registered in the name of the archbishop as the owner of it, for their credit. Then their priests declared that this was not possible, because the church property was indeed registered in the name of the archbishop according to Catholic custom, but was nevertheless the property of the congregations concerned and not of the bishop; which opinion was also confirmed by the Ohio Supreme Court when it came to the lawsuit. Now, however, the Bohemian-Catholic St. Prokop parish in Cleveland recently got into a similar dispute with its archbishop there by the name of Gilmour. After the archbishop has removed the parish council elected by the parish and appointed a new council, which the parish does not want, the old council is now claiming their church as its own property in the name of the parish. What does the archbishop do? He declares that the church property is his and not the property of the congregation, because it is inscribed in his name! It is true that the congregation will hardly sue its bishop for fear of being banned from the church, but before the whole world the papal clergy now stands convicted of obvious fraud, for, if it suits them, they declare the church property to be the property of the congregations concerned and not of the bishops, but if it does not suit them, they declare it to be the property of the bishops.

she declares the church property to be the property of the bishops concerned and not of the congregations! A clean loving "mother of the faithful"! W. [Walther]

A member of a Presbyterian congregation in St. Joseph, Mo. who had been banned sued the pastor and officers of the congregation for notice of the sentence. The court awarded him \$5,000 in damages; but the state supreme court overturned the judgment.

II. foreign countries.

Livonia. As is well known, the Greek Catholic Church rules in the Russian Empire, and a law says that no one may leave this church and transfer to another church. Thus no Lutheran pastor may receive a member of the Greek church, nor may he baptize children of mixed marriages. But this is one of the laws which cannot be kept. In the fifties, many thousands of Lutheran Latvians were seduced by many tricks into joining the Greek state church. Soon, however, they grew tired of this, and again sought admission to the Lutheran Church. What were the Lutheran congregations to do? Unfortunately, they first followed the law, but with a good conscience they could not turn away those who were crying for help; they accepted them in spite of the law. For a long time no one cared; recently, however, attention was drawn in Petersburg to the numerous resignations to the Lutheran Church, and the Lutheran Consistory was instructed to intervene punitively. This, however, has refused. Since, however, disciplinary measures were taken in Petersburg, first against some preachers who baptized children from mixed marriages, the General Superintendent of Livonia sought and received an audience with the Emperor himself, and it is hoped that this will bear good fruit. (Breslau Church Journal.)

A new monument in London. The London sculptor Joseph Böhm, a native of Vienna, has now completed the bronze monument to the English martyr William Tyndale, who, as a follower of Luther, had to flee from England in 1523 and translated the 5 books of Moses and the New Testament with annotations into English for the first time at Luther's in Wittenberg, whereupon he went to Antwerp in Belgium and was imprisoned there at the instigation of his English opponents and, after a long imprisonment, burned by the papists in 1536. The monument representing Tyndale will soon be erected on the Thames Quay not far from Charing Croß Bridge.

How much once a poor boy put on the plate of a missionary collect.

Years ago a mission festival was celebrated in a small Scottish town. There was a missionary who had returned from the South Seas and told in a simple way how he had found the heathen there and what God's word had done for them. By and by he drew out of a bundle, which he had taken with him to the pulpit, all kinds of images, wrought of stone and wood, and called out their names, what each of these idols was called, and all the things that the heathen had imputed to them and believed of them, before the gospel came and induced them to give up these idols and worship the true God. Now there was a lad up in the gallery who heard all this, and his heart was deeply moved by the misery of the nations who do not know God, and he said to himself, "If I live and grow up, I will become a missionary. Help me, dear Savior, that I may go to the heathen and win them to thee." The feast came to an end, and the last speaker said, "To the



Thüren stehen Schüsseln, dare jeder dare legen, was er für die Mission opfern will." Our little fellow began to look in his pockets, but they were all empty. Now he felt tremendously ashamed and really distressed. How could he pass the bowl without putting something in it? Therefore it seemed best to him to wait until the men who were standing by the bowls had carried them into the sacristy to count the offering there. At this the church had become empty, and the little boy crept quietly down the stairs. But there was still one standing outside the church door with his bowl; he heard a soft step, saw the boy, and held out the bowl to him. The boy had not expected this. He turned red all over, but suddenly got hold of himself and said to the good man, "Hold it a little lower!" The man held the bowl lower. "A little lower still!" It happened. "Lower still." Said, done. "You'd better put it on the floor." And the man did so to the curiosity of the fellow... Then the latter stepped into the bowl and said, "I have no money, but I will give myself; in God's name I hope to become a missionary myself." This was the weightiest sacrifice made that day; for the lad kept his word. (Cross Leaf.)

Under the umbrella of the Most High.

During the war at the beginning of the century, when the town of P. was besieged and shelled, the numerous inhabitants of a large, three-story house had left an 86-year-old blind person, Kunigunda Diemer, in the flames.

She was lying in a room on the ground floor, and for a long time she had been confined to bed because of old age. As her house and all the houses around it were on fire, but in her blindness she saw no light and no flame, she mistook the crackling of the fire for a heavy downpour. But when the upper ceilings fell upon hers, she crept out of her chamber into the living-room, and hid herself under the stove. But here too she heard the same rumbling above the ceiling, and she decided to return to her bed. Here she commended herself to her Lord and Saviour alone, for not a single person was there and no one let themselves be heard. Her ceiling held out.

Early in the morning the day-labourer, with whom she lived in the parlour, came and saw the whole house standing there with the bare walls. He thought he would find Kunigunda in the chute, and approached his parlour door through two vaults, and found her whole. He opened it and found his parlor intact. He also opened the chamber door and found Kunigunda in prayer. She asked him what it had been this night with the heavy rain and the thundering. But the man hurriedly took Kunigunda away, and took his other belongings with him. No sooner was he out of the room than these two ceilings fell down with a terrible crash. (Evangelical Lutheran Messenger of Peace from Alsace.)

The Apostle John.

The histories say that in the time of John the Evangelist there was a heretic named Cerinthus, who first preached against the apostles' doctrine, and defiled our Lord Christ, saying that he was not God; and this blasphemy so prevailed, that the holy Evangelist John, after the other evangelists, had to write his gospel, and most of all, as is evident, to defend and maintain the divinity of Christ against this Cerinthus and his company. As then is seen,

[37] That St. John, especially before the other evangelists, began his gospel highly, and did not speak of many miraculous works of the Lord Christ, but of his sermons, wherein he magnified himself, that he was the true God, born of the Father for ever, having the same power, glory, wisdom, righteousness, and all other divine works. Now it came to pass at a certain time that St. John went with some of his disciples into a public bath. When he became aware that the heretic Cerinthus and his flock were also there, he did not tarry long and told his disciples to hurry away with him and not to remain among the blasphemers. The disciples followed him and soon departed with him. As soon as they were gone out of the bath, the parlor fell, and slew Cerinthus and his company, that not one of them came.

Luther, 9, 33.

God's protection.

Stephanus Agricola (Kastenbauer), confessor to the wife of Emperor Ferdinand I and later to Archbishop Matthias Lange of Salzburg, came to the knowledge of the truth by reading Luther's writings and vigorously attacked the abominations of the Roman Church. At the behest of the monks, he was imprisoned in Mühlstdorf for three years. They tried to kill him by trickery because they were afraid of the people. They wanted to bring him to an old tower on the wall of the city of Salzburg, where they had brought powder, which a bought daring man should set on fire. But before the attack was carried out, lightning set fire to the tower. The murderous plot became known and aroused such indignation among the people that the prisoner had to be released. He attended the religious discussion at Marburg in 1529 with Luther, Brentz 2c. and died as cathedral preacher at Naumburg.

G.

Luther.

"No one has ever preached Christ to me so deliciously as my dear Luther, no one has made him so great to me, therefore I cannot read my fill of him" - said Beata Sturm († 1730), a godly virgin in Würtemberg, when someone gave her some volumes of Luther's writings and she had read them.

G.

(Submitted.)

Brief report on the coffers and needs of our inner mission.

As a result of the request in the last but one "Lutheraner" concerning the support of our internal mission, the undersigned has received inquiries as to whether the need in the treasury is really so great, since the financial report of the general treasurer Meier in the same number of the "Lutheraner" shows a cash balance of K636.62. The inquiries suggest that one is not entirely clear about the various mission funds. The inquiries suggest that one is not quite clear about the various missionary coffers. And since it has never been reported in figures how much the current annual expenditures of the actual mission districts amount to, the undersigned believes that he would be doing the Synod a service if he gave a brief report on both. A brief statistic of all our synodal districts with their contributions to the inner mission on the basis of this year's eleven reports may not seem unwelcome and useless in this connection.

Each of our eleven synodal districts has its own treasury for inner mission, from which it first covers its own missionary needs. In the course of the year, it sends its surplus to the general

Kassirer into the so-called general missionary fund for the support of other districts. A committee of three pastors (Pastors Löber ssn., Wagner sr. and Link) is appointed by the general synod over the funds of this fund, who distribute them at the beginning of each January and July to the actual larger mission districts according to their needs. There are five districts, namely the Southern, Western, Nebraska, Wisconsin, Minnesota and Dakota Districts. According to the account of Mr. Meier, general treasurer, there were 'thus in the year 1883 to be distributed \$3186.62; the cash balance of which, \$686.62, was distributed in January of this year 1884. Consequently, there is nothing in this fund at the present time. If, for the sake of brevity, this \$3186.62 were equally distributed among the five districts named, each would have received \$637.16. Let us now compare herewith the certain annual disbursements of the several missionary districts, as the undersigned has received them from the treasurers of the same, at his inquiry, or as he has endeavored to gather from the synodal report in question. The Wisconsin District, according to the statement of Mr. Treasurer, maintains 5 missionaries at an annual salary of \$400.00 each, making \$2000.00, so that this District would still have to raise \$1362.84 in its midst for its mission. The Minnesota and Dakota District, according to its report, expended \$2023.56 for its mission last year, making \$1386.40 over its income from the general missionary treasury. In a communication just received from Mr. Treasurer Menk, the outlay from June, 1883, to February 1, 1884, is \$2623.21, and about \$2000.00 is still necessary for current expenses up to June of this year. The Nebraska District, according to the report of Mr. Treasurer, has paid \$1040.00 annual salaries to its missionaries. According to his report, its expenses this year are, lowly assessed, \$1500.00 (see p. 73). The Southern District, according to the report of Mr. Treasurer Frye, from Sept. 1882 to Dec. 1883, paid \$995.00. The Western District, which embraces Missouri, Kansas, Colorado, California, and North Texas, has a regular annual expense of \$4200.00, it has six missionaries to maintain, and to give regular support to individual pastors and churches in important towns. Besides the certain salary expenses mentioned, there are extra expenses in each missionary district for horse and buggy, repairs, and the like. For example, in the month of January of this year alone, the Western District had to spend \$719.35 on salaries and extras, which was only possible because, in response to our cry of distress, we received generous donations, for which we hereby express our sincerest thanks. According to? Synodal Report its income was \$2603.29.*)

From the figures given here it is surely clear to every reader not only that our urgent request for support was justified, but also that the income for the general mission, however abundant it may be, praise God, hardly meets the needs.

We now compile an overview of the contributions of the individual districts for the mission according to this year's eleven synodal reports.

District.	Municipalities Voting Di	annual
1st Wisconsin-1507384	\$1484	.39
2. iowa-621612	\$707	.90
3. average1076605	\$460	.43
4. Michigan-784259	\$714	.31
5. southern22828	\$435	.33
6. minnesota-u. dakota 912822	\$936	.45
7. western1215108	\$2603	.29
8. nebraska-651695	\$317	.60
9. Canada-27984	\$332	.72
10. eastern805075	\$825	.44
11. illinois-19711875	\$1722	.06

Some synodal reports give the account of not quite one year; e. g. the Middle one only from October 1, 1882, to June 30, 1883. His contribution to the general mission fund is listed as \$345.89, \$508.50 for his own mission; the general treasurer's report lists the District with a Contribution of \$666.43. The above statistics are given as accurately as the reports allowed, but similar minor differences may well occur otherwise.

May the faithful God and Saviour promote this work of our hands more and more for the sake of his name and kingdom. Amen.

C. J. Otto Hanser, Secretary of the Western Mlssionscommission.

*) This fund had a debt of \$1000.00 at the beginning of this year.

Obituary.

It has pleased the Lord above life and death to call away our teacher, August Karl Wilhelm Maletzky, by death. He was born at Parchim in Mecklenburg on January 21, 1840. He took over our school provisionally a little over 3 years ago, became a member of our synod last summer; whereupon the congregation issued him a regular call, which he also accepted. For two months he was no longer able to hold school. Consumption consumed his strength. He passed away, as we have reason to hope, gently and blessedly in the Lord on the 15th of this month in the evening at half past five. He thus brought his age to 44 years and 25 days. At the funeral service the undersigned spoke about Rom. 8, 28.

Aurora, Jnd, Feb. 19, 1884. h. Henkel.

Mr. Gustav Pfau,

House Administrator in our Seminary at Springfield, Ill, died there of cerebral apoplexy on the evening of January 30, aged 75 years, 9 months and 8 days.

The deceased was born on April 22, 1808 in Leipzig, where his father held the office of a chief collector. Since his father died early, the boy was initially educated in the house of his grandfather, a country priest, but came in his sixth year to Dresden, where his mother had married the court actuary Beyer. He enjoyed a good education and chose, in obedience to his father, the profession of painter, to which he soon showed excellent talent. An eye disease that was already apparent at that time (it never left him again) forced him to accept the invitation to accompany a young merchant's son on his health journeys, with whom he travelled through Belgium, Holland and France and finally settled in Paris. On all his journeys he quarreled with God, whom he did not know; for he had not yet seen the Bible. When he returned home and found himself in great temptation, he got hold of the Holy Scriptures, read them, and by the grace of God came to a knowledge of the truth. Although he soon received a position in the Royal Picture Gallery in Dresden and was held in high esteem by the high lords, he joined the despised followers of Pastor M. Stephan, and with them he also emigrated to America in 1839. He went through all the external and internal struggles of these emigrants, but also shared in the blessings which, by God's grace, came out of these struggles. - Afterwards, Mr. Pfau pursued his profession as a painter in New York and Boston and was active in both places in the founding of orthodox churches. Later, from 1851 on, he served the Synod for several years as a colporteur in a self-sacrificing and unselfish way and was a zealous missionary. After he had again settled in St. Louis, he entered into matrimony with Virgin Helena Kolb on May 1, 1856. In this marriage 2 sons and 2 daughters were born to him. - For some time he gave drawing lessons to the pupils of our grammar school, but soon - although a master in his art, the creator of an excellent picture of Luther and a splendid "Christ's head" - he had to take up other occupations because of his eyesight and now kept a grocery store for several years, where he fed himself and his family only meagerly. In 1874 he removed to Springfield to take the office of superintendent there. He himself was able to do little, especially in the last 6 years; but he gave his wife and, except for the last year, also his daughters completely to the service of the institution, although he himself was in great need of their care. He could no longer read, could no longer write, and became physically more and more frail; but his spirit remained exceptionally lively and active, and his intercourse with the old "Father Peacock" was entertaining and instructive. The dear man was not spared heavy trials almost up to the last day; but without trials and death throes he fell asleep on the above-mentioned day, gently and - as we can certainly hope - blessedly. After a funeral service was held in the seminary auditorium, during which Father Lochner preached on Ps. 71, 9-12, the body was taken to St. Louis and there, after Professor Schaller had preached in Trinity Church on 2 Tim. 4, 6-8, he was buried in the churchyard of the community. - May the memory also of this righteous man remain among us in blessing!

H. Wyneken.

Inaugurations.

On the Sunday of Septuagenes, the Rev. C. Engel was introduced by the undersigned, in the midst of his congregations, on behalf of the honorable President of the Dakota and Minnesota District.

H. Gläß.
Address: Uev. 0. LuZol,
l'erZus 8n1l8, Otter laii Oo., Linn.

On the Sunday of Septuagenes, Mr. 8th H. Bremer was introduced to the congregation at Pierce, Pierce Co, Nebr. by the undersigned on behalf of Mr. President I. Hilgendorf.

A. Leuthäuser.
Address : Uev. Il. Lremer, kieree, kieree Oo., Hedr.

According to commission, Mr. P. W. Flach, formerly of Designer, Woodson Co. called from St. Peter's parish, Ellsworth County, Kansas, was introduced by the undersigned on Sunday, Sexagesimä, having answered the call.

H. Krause.
Address: liev.'iV. 81nolr,
UoU^rooll, DllsrvortL Oo., Laus.

Church consecration.

On the4th Sunday after Epiphany the Lutheran Zion congregation at Colby, Clark Co, Wis, dedicated their new church to the service of the Triune God. Mr. 8th Markworth, of Read- field, preached. Undersigned said the dedicatory prayer and preached in the afternoon in English.
Bro. Otte.

The General Synod

of Missouri, Ohio, etc., will meet in St. Louis, Mo., on the 7th of May of this year, for their last meeting (resp. 4th Synod of Delegates).

Delegates elected on behalf of their constituency by certain congregations must, in order to be recognized by the Synod, be accompanied by a letter of credentials from their respective congregations. (See Sy- nodal Manual, 2nd ed., p. 29.)

All pastors of the Synod of Missouri 2c. have to send in their parochial reports from January 1883 until 1884 to the undersigned by letter or postcard before the meeting of the upcoming Synod. (See Synodal Handbook, 2nd ed., p. 106.)

The receipt of the presidential reports from the last session of the respective district synods until the meeting of this year's synod of delegates occasionally takes place during the sessions of the latter synod.

All who have reports to make to the next General Synod, or who intend to submit something to it, are requested to send the matter immediately to the General Presidium. Aug. Rohrlack, Secretary.

Call to our synodical congregations.

Chapter V, 8th § 4 of our Synodal Constitution, according to the last provision on the part of the Synodal congregations, read:

"The election of the teachers at the institutions of the general synod shall be made by an electoral college, which shall consist of the supervisory authority concerned, which shall have only One collective vote in the election, and one person to be elected by the general synod from each of the district synods of the synodal association. This Collegium constitutes 2c." (S. Synodal Handb., 2nd ed., p. 16.)

Since the increase in the number of district synods means that the number of persons forming the electoral college according to the above order is so large that the execution of the tasks assigned to the electoral college must become extremely cumbersome, the synod, at its last meeting in 1881, deemed it necessary - subject to the consent of the congregations, according to Cap. VII of the Constitution - to amend the above beginning of the said § 4 to the effect that it shall henceforth read:

"The election of the teachers at the institutions of the general synod shall be made by an electoral college, consisting of six persons to be elected by the general synod and the supervisory authority concerned, the latter, however, having only One Collective Vote in the election. This college constitutes 2c."

The declaration for or against this amendment of the Constitution is to be sent in writing by all congregations entitled to vote to the Honorable General Praeses either before the beginning of the Synodal Assembly in May of the following year, or at the beginning of the same in the same manner, which is hereby requested. The congregation that remains behind with the declaration is considered to be in agreement.

On behalf of the Synod
Addison, Feb. 22, 1884. C. A. T. Selle.

The dear) communities that covet one of our high school graduates this year to be a teacher,

I hereby take the liberty of pointing out that the determination of which school positions are to be filled before others is not made by the teachers' college here, but by the honorable district presidents of the second districts.

Therefore, all vocations, accompanying letters and any other necessary documents are not to be sent to the undersigned, but only to the respective honorable district presidents. They will undoubtedly decide among themselves at this year's Synod of Delegates where our 20 candidates of this year are most needed. I am therefore sending the applications I have received so far to the aforementioned officials.

If the pastors whose congregations desire a teacher would like to send me a short note about this on a postcard, this would be pleasant to me, because it would enable me to get an overview of the need for teachers in good time, but it is only necessary that the district presidents be informed in detail.

Addison, February 8, 1884. E. A. W. Krauss.

Call No. 2.

The request No. 1 in the "Lutheraner" of January 1st of this year concerning a Luther Memorial in book form has, as I may express here with joyful thanks, been complied with so far that an abundant amount of sermons, dispositions, festival descriptions, etc. has been sent in. The first requirement, namely the material for the memorial, is thus available, but now it is a matter of the construction and expansion of the same. Since, according to the available material, the book will be as thick as the "Memorial" of 1877, and the expenses will therefore be quite high, while one can count on only a small sales volume outside the circle of pastors, there is nothing left but to publish the work by way of subscription; and my request is therefore that all the dear brethren who approve of and want to promote the enterprise, subscribe to it, and send me their names and how many copies they want by postcard without delay. With those, however, who have already sent in a written contribution, I assume that they will take at least one copy, and therefore a special order is not necessary.

If one considers, by the way, that all the sermons and dispositions offered in the book to be published can be used in the best possible way in the future, both on the annual Reformation festival and on the anniversary of Luther's birth and death; if one further considers that just such sermons are particularly troublesome, because they lie outside the usual circle of thought and require a special historical study; and if one finally considers that up to now little handy material has been offered for this purpose (for the "Memorial" of 1877 does not deal first of all with Luther and his fight against the Papacy, but with the Concordia formula): so one may well hope that every pastor will gladly acquire such a rich magazine for such sermons as is offered to him here.

I say: such a rich magazine, for I have so far, besides many dispositions, gathered 35 complete sermons (the "Memorial" of '77 contains merely 28), among others sermons by Dr. Walther, the 88th Schieferdecker, H. Fick, Chr. H. Löber, Stöckhardt, Sieker, Hügli, Göhringer, C. I. Albrecht, Bühler, Kügele (the "latter" two English) 2c. I therefore believe that no one will regret signing on the book and thus making its appearance possible, and I also promise myself a great benefit from it for our congregations.

To manifold inquiries which I still received last days: Whether submissions after mid-February can still be considered? I reply that submissions are still welcome and will be considered, for as is clear from the above, printing cannot proceed until a sufficient number of signatures has been received. But I would like to ask you to hurry with such submissions, and would prefer it if quite detailed dispositions were sent in.

For the rest, I leave the matter to God and the dear brothers. If it pleases God, he will guide the hearts so that they will willingly help and the work will be accomplished; if it does not please him and the brothers' success remains absent, then I must keep my soul in patience, as I have often done, and console myself that I have done what I could. I hope, however, that the importance of the matter will still move many a heart, and to such an extent that it will also come to the corresponding deed. Therefore, I expect a good number of brave subscribers.

Hugo Hanser,
62 Fremont St., Baltimore, Md.

Correction.

The resignation of Mr. Schwemley in Ford County, Kansas, mentioned in the last Synodical Report of the Western District, is to be corrected to the effect that the same only resigned his office at Zion Church, near Spearville.

F. I. Biltz, President.

Proceeds to the treasury of the Wisconsin District:

For the Free Church in Saxony: By John Pritzlaff Hardware Co. - 10.00.

For? Hübener's congregation in Dresden: From the upper Immanuelsgem. in Town Hermann 14.71. P. Wichmanns Gem. 17.16. (Summa -31.87.)

For the orphanage in Boston: John Pritzlaff Hardware Co. 25.00. Ans the piggy bank of Frida, Hermann, Klara, Louis, Martha, and Edward Wolläger 10.00. (Summa -35.00.)

For poor students in Springfield: baptismal coll. at A. Reusch in Portage 4.55. wedding coll. at Grützmacher 5.00. John Pritzlaff Hardware Co. 10.00. (S. -19.55.)

For Unigr. - Mission in New Aork: John Pritzlaff Hardware Co. 5.00. For poor and sick pastors: Hochzeitscoll. bei Heinr. Hassel 7.45.

For? M. Wyneken: 1'. A. Rohrlack 2.00.

For poor students in St. Louis: John Pritzlaff Hardware Co. 10.00.

For poor students in Fort Wayne: Same 10.00.

For poor students in Addison: same 10.00. Ste- phans Comm. in Milwaukee 15.00. (S. -25.00.)

For the orphanage at Addison: John Pritzlaff Hardware Co. 10.00. Mrs. Gundlach 1.00. (S. -11.00.)

For Wisconsin - District inner mission: C. Niche .25. Albert Thich, Portage, .50. Bro. Koehn II, Sheboygan, 3.00. Jak. Jung Sr. 5.00. Wedding coll. at Herm. Heinecke 12.76. t?. A. E. Winter 1.00. Lucht Bros. 3.25. P. Steyers Gem. 4.00. John Pritzlaff Hardware Co. 25.00. C. Linden- schmidt 1.00. Wedding coll. at Herm. Wolfs 6.50. W. Krug, Needsburg, 1.00. Mrs. Marie Seidel, Milwaukee, 2.00. P. Präger 1.00. Wittwe Treichel 1.00. Martin Kirschenberg, Clintonville, 1.00. A. Barthel, Freistadt, 1.00. Ernst Fischer, Hancock, 5.00. Trinity Gem. in Marquette 8.80. (S. -83.06.)

For inner mission of Minnesota and Dakota District: Mrs. Strehm 2.00. Mrs. Zastrow 1.00. Herm. Meyer 2.00. Virgin N. N. 1.00. (S. -6.00.)

For the deaf and dumb: I*. Goehringer's Gem. in Sheboygan 30.30. John Pritzlaff Hardware Co. 10.00. Teacher A. Ehmann 2.00. (p. -42.30.)

For a piano in Milwaukee:?. I. F. Köstering 10.00.

For Negro Mission: Mr. Münchow, Portage, .25. E. F. Eggert I.OO. Br. Köhn II. 1.00. (p.-2.25.)

For the widow's fund: Gem. des I". Wambsganß in Adell 8.04. Gottl. Hilger 1.00. Mrs. Seider 1.00. N. N., Random Lake, 1.00. P. Aulich 4.00, whose Gem. 2.00. John Pritzlaff Hardware Co. 25.00. Coll. at dedication of parsonage in Needsburg 5.15. Teacher Bodemer I.IsO. P. G. Barth 4.00. (S. -52.19.)

On the budget of Concordia College at Milwaukee:?. Strasens Gem. in Watertown 14.00. A. Roeder, Lewiston, .50. (p. -14.50.)

For poor Wisconsin students: baptismal coll. at A. Barthel, Freistadt, 1.60.

To the seminary building in St. Louis: H. Gade 8.00. John Pritzlaff 200.00. Dr. F. John 100.00. W. Krug, Needsburg, 2.00. P. Nützels Gem. in Oshkosh 10.90. (S. -360.90.)

For teachers' salaries ü. maintenance of Concordia College in Milwaukee: John Pritzlaff Hardware Co. 25.00. W. Krug, Needsburg, 2.00. (S. -27.00.)

For Jewish mission: By?. G. Küchle from Mrs. N. N. 1.00, E. F. Eggert 1.00, F. Köhn II. 1.00, Mrs. Kaufmann 1.00, Teacher F. Bodemer 1.00, G. Ohland 1.00, C. Schubert 1.00, Virgins' Association of the Jmm.Hieber's congregation in Sheboygan Falls 4.60, in Wilson 5.25. Franz Käpsel 5.00. Heinr. Schmalzer, Racine, 1.00. P. Osterhus' congregation 2.00, its women's club 3.00. P. E. Aulich 1.00. Wedding coll. at Karl Müller 3.58. (p. -42.43.)

For building and paying off the debt of Concordia College in Milwaukee:?. A. E. Winter 2.00. Dr. F. John 50.00. I. C. Koch, Milwaukee, 50.00. Bro. Tenes, Hanover, 5.00. Forgotten in former receipt: Collecte on the silver wedding of Bro. Richter, Milwaukee, 6.00. (P. -113.00.)

For U. Brunn in Steeden: E. F. Eggert, Milwaukee, 1.00. U. F. Schneiders Gem. 7.00. (S. -8.00.)

Milwaukee, Feb. 26, 1884. C. Eissfeldt, Cassirer.

Entered the coffee of the Western District:

For inner mission in the West: By?. Roschke at Pierce City from N. N. -1.00. By Zschoche at Frohna 1.00. By?. Germann at Fort Smith from W. Harder 5.00, by A. Harder 5.00. By Teacher Kilz from H. Beumer 5.00, Mrs. Otto .25. By Mr. Barthel from I. Thürwächter, Palmyra, Mo, 4.75, Anna C. Gießmann in Baltimore, Md., .70, I. Neils in Spencer, Mo, 3.75, I. H. Myers, Ambia, Jnd., 10.00, B. Schneidewind, Hillsboro, Ill, 3.00. By Hiller from sr. Parish at Indianapolis, Jnd. by P. Proft of Wittwe B. Beck at Honey Creek 2.00, by himself 1.00. By ?. Eggert of Georg Engler at Strong 2.00. By ?. F. Walther of his parish in Brunswick 3.00. By P. Hanser of N. N. in St. Louis 10.00, by Wittwe N. N. das. 1.00, by Wittwe Jehling das. 10.00. By ?. Streckfuß 8.00. From Adam Goehringer in St. Louis 5.00, H. Meyer das. 2.00 and from H. Schepmann 2.30. Through teacher Schürmann of the Immanuel-Jünglings-Verein in St. Louis 20.97. (Summa -119.04.)

For mission to the Jews, Fr. Roschke's congregation at Pierce City 6.25. Fr. Graves' congregation at St. Charles, Epiphany Coll. 5.45. By Mr. Barthel of I. H. Myers at Ambia, Jnd,



[39] 5.00, by the children of Mr. C. H. Wolfram at Hart, Minn. .25. (p. \$16.95.)

For Indian Mission: From the children of Mr. C. H. Wolfram, Hart, Minn. 25.

For English Mission: By Mr. Barthel from Mr. I. H. Myers in Ambia, Jnd, 5.00.

For the congregation in Dresden: Through teacher Kilz from Mrs. Otto in St. Louis 1.00.

For the widow's fund: By?. Roschke of sr. Gem. at Pierce City, 8.00, by himself, 4.00. By?. Gräbner at St. Charles, New Year's Coll. sr. Gem., 6.85, by himself 4.00. By Gem. at Babtown, Osage Co. 5.00. By Mr. Barthel of A. Spindler, Schuylkill, Pa. 1.00. (S. \$28.85.)

For?. Wyneken: From a norm. Fellow believers 1.00.

NL. The \$32.89 receipted in the "Lutheran" of 1 Feb. from ?. Stöckhardt Gem. in St. Louis were not, as I was told, for the building fund, but for the synod fund. Also, the 5.85 for Sind. Metz was not from ?. Prost's church, but from himself.

St. Louis, Feb. 20, 1884. H. H. Meyer, Cassirer.

For the orphanage at Addison, Ill, in love gifts received since Oct. 18, 1883: From Chicago, Ill: from 8th Wagner's parish from W. Schramm 5 aprons n. 1 cap for girls, Mrs. H. Zuttermeister 3 tr. jackets, H. C. Zuttermeister 1 barrel of apples; from 8th Bartling's parish from A. Sleede 15 ad. Calico, 10 w. Kattunflannell, Mrs. Reinhardt 2 sheets, 2 shirts, 3 Pr. trousers, Mrs. Sophie Parnow 1 vest, 2 shirts, 3 Pr. stockings, W. Giese 10 Ad. Gingham, 13 Ad. Muslin, Aug. Buske 1 skirt, 1 Pr. shoes, 3 jackets, 1 Pr. trousers, Mrs. Kröck 4 Ud. calicoes, 3 cloaks for girls and 2 worn skirts, Mrs. Krubeck 4 Pr. trousers, W. Schmidt 2 boxes cakes; from 8th Succops Gem. by Prof. Th. Brohm 2 caps for girls; from 8th Succop's Gem. by Elise Engelbrechts by Elise Engelbrechts. Engelbrechts Gem. by Elise Mau 1 coat, Mrs. Wegner 1 quilt, 2 fur gloves and 2 pr. stockings; from 8. Wunders Gem. by Mrs. Schöll- kopf 1 piece of wool flannel, H. Schulz 137 boxes of candy & nuts for Christmas, Hergenrother 2 boxes of candy; from 8. Lochners Gem. by Wm. Hoffmann a bundle of separate dresses, Wm. Lenz 3 collars, 3 handkerchiefs, Karl Kunde 4 Id. wool. Stuff, Jul. Knoop 2 quilts, 5 ad. Kattun, 5 Ab. Kattunflan- nell, Nimmer 1 Pr. trousers, 1 petticoat, 1 dress, Schönbeck 10 Ad. Gingham, Christ. Koch 10 hd. calico, C. Radke 5 ad. Calico, A. Radke 6 Ad. Calico, from the Town Lake District from the Women's Club 2 doz. Handkerchiefs, 6 pr. stockings, 6 shirts, 1 box of candy, nuts & toys, Mrs. Wurst 1 pr. shoes, N. Frennert 2 remainders woll. Zeug u. 10 M. Kattun, Karl Fründt 12 M- Kattun, H. Fründt 4X Ad. Zeug, Mrs. Pfeile 10 dd. Muslin and separate dresses, Auguste Ärffe 1 shawl, Frau Delp 2 petticoats, 2 dresses, 1 cap, Frau Brauer 10 M. Muslin, Karl Kruse 4 M. Trouser stuff, Joach. Abraham 10 m. Trouser stuff, T. Turpbahn 1 jacket, Mrs. Wegert 11 sts. Kattun, 10 W. Muslin a. 8 Ad. Gingham, Mrs. Beadel 12 Ud. garments, 5 Ad. Gingham, 4 Pr. stockings & 1 card buttons, Anna Wegert 2 dresses, Heinr. Marting 1 bundle tr. dresses, Bro. Heidorn 1 remainder stuff, 1 nest Gingham, 1 Pr. trousers and jacket, Math. Wöhler 35 M. Calico, 2 doz. Spools of Twine, 2 Cards of Buttons, 1 Pr. tr. Shoes & 2 tr. Jackets, Herm. Zur Mallen 10 ad- calico, 2 dresses, 2 caps, Bro. Brinkmann 1 box of Groceries, Mrs. Köppen 1 box of toys and 1 piece of calico, F. Rennfranz 1 box of Candy, Mrs. Geisemann 1 box of toys, I. Schurz 13 lbs. of nuts and 6 small buckets, Mrs. Wm. Köhn 1 pr. cups & 1 toy stove, Th. Heymann 1 sausage; from 8. Hölters Gem. of Mrs. Staats and Dannehl 1 box of oranges, Mrs. Nehls 1 package of candy, 1 hat, 1 basket of toys, Mrs. Soph. Bützow 4 aprons, 4 petticoats, 2 handkerchiefs, Mrs. Stenger 2 boxes toys, Mrs. Johanne Eb- lers 3 old hymn books, Mrs. Benz 13 M- calico and 1 remnant bedding, Mrs. Pudewa 18 ad. clothing, Mrs. Döring 4 handkerchiefs and 1 nest of calico flannel, Mrs. Amanda Töde 2 pr. stockings and 1 package of nuts, Mrs. Aug. Lübke 3 dozen lead feathers and 6 mouth organs, Mrs. Keller 1 package of separate clothing, from an unknown person 6 aprons and 6 handkerchiefs, Mrs. Born 1 box of toys, 6 handkerchiefs, 6 pr. stockings and 2 collars. Stockings and 2 Collars, Sophie Zelms 2 Boxes of Toys, Mrs. 8th Hölter 8 Painting Boards, 3 Pr. Stockings and 5 Handkerchiefs, Mrs. Bro. Hamann 1 Box of Collars, 6 Handkerchiefs, 3 Girl's Collars, 1 Box of Candy, 2 Packages of Nuts, 1 Packet of Cakes, Mrs. Woltersdorf 3 Boxes of Toys, 12 Watches with Chains, 3 Dozen. Griffel, Mrs. Huxbold 6 pr. stockings, 1 remainder bedding, Mrs. Nehls 6 aprons, 6 collars, from a stranger 6 m- clothes, Mrs. Bützow 6 earrings, 1 box cake, 1 box nuts, Mrs. Al- bricht 1 box Christmas things, 6 bows, 6 aprons, Mr. Eckhard 1 box soap. From Addison, Ill: from Karl Klasen 3 sacks of potatoes, L. Stünkel 2 pots of milk, F. Gehrke 5 p. potatoes, 1 skirt, 6 girls' trousers, 2 bodices, Rotermund and Weber 14 caps, Bro. Kücker 2 girls' hats, 1 lv apron, 1 remainder calico, Wm. Akrens 4 p. potatoes, 3 p. oats. From 8. Gotsch's Gem. in Aork Centre, Ill.: by Bro. Goltermann 3 pots of ham, 1 box of cheese, 1 basket of cakes, <> Brl. Brod & 10 lbs. ground coffee from the church fair, from H. Volberding 2 p. potatoes, 1 quilt. From Mrs. Kimant at Palatine, Ill, 12 pr. stockings. From 8. Biltz's Gem. in Concordia, Mo. from the Women's Association 18 sheets, 12 kiffen- covers, <> underpants, 2 quilts. From 8th Landgrave's Gem. in Decatur, Ill, by the Women's Club 15 aprons, 12 trousers, 9 girls' bodkins, 19 Pr. stockings, 11 boys' trousers, 18 smocks, 4 dresses, 9 handkerchiefs. From Nicollet, Minn: from Aug. Bode 1 pr. stockings, 1 pc. Woolen yarn, from Louis Bode 1 pc. Woolen Yarn. From Mrs. Rosa Plötz at Oshkosh, Wis-, 12 pr. gloves. From K. H. (place unknown) IX meat. From 8. Mennicke's Gem. in NockJsland, Ill: from Mrs. Reimers, Mrs. Utke, Mrs. Thoms and Mrs. Herwig each a boy's suit, F. Schneider 1 worn boy's suit, Mrs. Mennicke 1 pair of trousers and 1 vest, Mrs. M. Schneider a worn skirt, 2 pairs of stockings, Mrs. G. Schöbe 1 quilt, 1 pair of stockings, 1 handkerchief, Mrs. G. Schneider 2 shirts, Mrs. Hänsgen 1 pack of worn dresses, Miss M. Siemon 3 shirts, Mrs. Lindenberger 1 piece of stuff and 2 pr. stockings, Mrs. Vetter 1 dress, 1 pair of trousers, 2 shirts,

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1 petticoat, Mrs. Pfoh 3 pr. shoes, Mrs. Lothringer 1 shirt and 1 piece of calico, Mrs. Krüger 1 boy's suit, Mrs. W. Lamder 4 shirts, Mrs. Engel 1 pr. stockings, 1 cap. From ?. Meyers Gem. in Lincoln, Ill, from Mrs. Buecke 2 pairs of shoes, from the Women's Club 4 Pr. stockings, 12 towels, 4 sheets. From?. Niethammers Gem. inLaPorte, Jnd, from Mrs. Behre 1 dress, 2 girls' pants, 1 petticoat, 8 towels. From? Kückle's congregation in Milwaukee, Wis., from the Women's Association 12 pillow cases, 6 aprons, 12 dresses, 2 bodices, 2 pr. girls' pants, 16 girls' shirts, 7 pr. stockings, Mrs. Strelow 1 boy's suit, 1 pr. gloves, Mrs. Schröder 4 pr. stockings, Mrs. Hilse and Miss V. Lart 1 cap and 1 shawl, Miss C. Krüger 1 girls' cap, Mrs. Behrens 1 girls' dress, 1 shawl, 2 aprons, Mrs. Thranow 1 dress, 2 collars, 1 shirt, Mrs. B. Schmidt 2 girls' dresses, 2 handkerchiefs, 4 girls' shirts, Mrs. Giese 2 Pr. pulse warmers, 2 Pr. gloves, 2 shawls, 2 Pr. trousers, 5 aprons. From Teacher Rünzel's pupils at Milwaukee, Wis. 6 pr. gloves, 4 pr. shoes, 5 bonnets, 7 shawls, 1 collar, 6 cloth pins, 75 skill books. From I. N. Raithel inChicago, Ill, 1 brl. Apples, 1 box oranges, 1 p. nuts. From Wm. Laube on Blue Island Ave. inChicago, Ill, 1 pr. stockings, 1 pr. gloves, 3 caps, 2 petticoats, 2 aprons. From Effingham, Ill, from C. Hartmann, 1 skirt, 10 pr. stockings, 1 pair of trousers, 2 scraps of calico, 5 shirts, 1 lb. woolen yarn, Mrs. Frankenstein and Mrs. Pett 5 ad. each. Kattun, I. Lunow 1 skirt, Mrs. Zinder 3 Ad. Calico. From?. Brauer's Gem. in Crete, Ill, from the Women's Association 10 shirts, 2 pr. stockings. From Wittwe S. Zahn in Cincinnati, O., 6 pr. stockings. From?. Rabe's Gem. near Aorkville, Ill, 6bed sheets, 4 shirts, 9 kiff covers, 2 quilts, 9 pr. stockings, 3 sock aprons. From F. Koehn, Jr. at Sheboygan, Wis. 100 lbs. of smoke fish. From?. Krebs' compound in Aurora, Ill, from Mr. Reichet, 1 package of separate clothing. From a stranger in Niverdale, Ill, a girl's cap. From? Hallerberg's congregation at Quincy, Ill, from the Missionary Sewing Society 41 girls' shirts, 6 pr. boys' trousers, 12 jackets, 13 dresses, 6 aprons, 13 pr. girls' trousers, 1 boys' shirt, 2 sheets, 8 pr. stockings.

On behalf of our 104 poor orphans, many thanks to all dear donors! Addison, Ill, Jan. 22, 1884, John Harmening.

For the Lutheran Orphanage near St. Louis, Mo., received since December 22: From I. C. Däumer 9 Pr. shoes. Unnamed 3 vests and 1 skirt. Likewise: 11 remnants of cloth, 12 Pr. gloves, 7 pieces of silk handkerchiefs, 10 neck ties, 1 dozen suspenders, 54 Pr. stockings, 6 neckerchiefs, 7 caps. From Famous 4 boys' suits, 22 picture booklets, 18 boys' hats. M. Löwenstein L Co. 6 fur caps. From Mr. Lindhorst 56 sacks of coffee, 1 packet of peas, 1 packet of candy, 1 packet of plums, 1 packet of rice, 1 packet of split peas, 1 packet of beans, 1 p. of flour. From Mr. Fienust'l Parthie sugar stuff. From C. F. Lange toys, worth \$10.00. Unnamed 8 remnants of cotton flannel. M. Göttler 15 boy's caps. Wittwe Koch 1 quilt. A. Eggers 1 parthie ornament on Christmas tree. L. Volkening 34 picture books, story books, 1 pack of pictures. F. Dette 50 picture books, 12 story books. Mrs. Hehmann 6 woolen blankets. From Mr. Waldecker 1 box of toys. From the children of teacher Kirsch in Worden, Ill, 6.50. From?. O. Hanser's congregation, Coll. at the children's service on St. John's Eve, 54.98. Evening, 54.98. From the children of Teacher Zitzlaff in Evansville, Jnd. 13.30. Christmas Eve Coll. in the congregation of Father Grimm in Washington, Mo. 7.25. Christmas Coll. in the congregation of Father Sandoß in Augusto, Mo. 6.00. Christmas Eve Coll. in? Left's congregation, 34.30; likewise in?. Janzow's parish 25.04; desgl. in?. Mayer's gem. 3.85. Out of?. Stöckhardt's parish by Schumann 2.00, from Jgfr. Juliane Kloß 3.00. For Christmas decoration from the women's club in?. Lochner's church in Springfield, Ill, 12.50. From the school children in?. H. Ph. Wille's congregation, 12.50. Evening, 5.45. From F. I. Rank in St. Paul, Minn., .75. John Meyer in Holland, Jnd, 2.00, R. Luber the. 2.00. By?. I. Nothing: By Mrs. H. Käuper .50, F. Eckhoff, I. Eckhoff, Marie Eckhoff each .25, W. Böhmer, P. Böhmer, Johanna Böhmer each 1.00, H. Höhns, Koth. Höhns each .25, El. Höhns .15, Sophie Maas .20, W. Lumpe .25, Kath. Kück .10, Auguste Müller .80, Ä. Gerken, Kar. Gerken, F. Rambow .25 each, I. Kreißler .00, I. Lin- strot .50, Marg. Goosen, D. Goosen, Maria Goosen, Helena Goo- sen .25 each, H. Eckhoff .50, total 10.00. By?. Sievers at Minneapolis, Minn. by sr. Gem. that. 6.45, from individual members 7.40, from etl. friends .75, from children in Minneapolis and Pine City 5.14, from 3 families at Roßlyn 1.35, from Bar- num 2.10. Mrs. Keßler in?. Rohlfing's comm. in Alma, Mo. 2.00. From Hrfl. P. Richters Skulkindern 2.15. From Geo. Chr. Albers 2.00. By G. F. in?. Mährs Gem. in Ellsworth, Kans., 15.00. F. Müller there 5.00. From the pupils of FrI. Bertram 3.85. From the Kreuz-Distr. by teacher Körner 4.00, from s. school children nachtr. .50. From the Jmm.-Distr. by Wilhardt 4.00. From?. Janzows Gem. durck Hörmann: from R. Schulenburgs children at Christmas 4.50, A. Üblich 2.00, Maria Kassing 1.00, Wilh. Bunselmeyer. 50, 3te Schul- klasse .80. From the Zions-Distr. by Göhmman 5.00. From the Dreieinigk.-Distr.: by Mrs. Sommer 1.00, by Senf 6.45. From the Jmm.-Distr. by Mrs. D. Bischofs 12 Kiffenüberzüge. From E. Dorsehlen in Balwin as a Christmas present 2.50. Christmas coll. of the congreg. of? Heyne in Lake Creek, Mo., 8.50. Christmas Eve coll. of the Cross congreg. in St. Genevieve, Mon, .75, from an unnamed friend of the poor orphans das. 5.00. From the poor fund of the comm. at Altamont, Ill., 3.70. From the Trinity Distr. by Mrs. Kellermann 5.00, N. N., 10. From the Jmm. District, Christmas coll. at the children's goth. service, 35.27. From?. Mayer's Gem. by Dopp 3.20, from a happy pilgrim 1.00. By teacher Hamm, ges. in the school of the 2nd Klaffe in Concordia, Mo., 3.10. Received by?. Brandt received: Half of the Coll. sr. Gem. on heil Christabend 8.85; by Birnbaum, Kopp, Schlüter u. Wessel in sr. Parochie coll. 31.00; by Jos. Hammer .50; by ?. Janzow by Mr. H. Meyer's children 4.50; by Ed. Engler, Arthur Engler & Emma Engler each .55; by ?. I. Matthias, Ckristfestcoll. sr. Gem. 13.30; by?. Jmm. Mayer by Mrs. Kay 1.00; by Mrs.?. S. by Mrs. A. 5.00. Further by:

W. Hohmann 8 pr. children's shoes, 1 pr. slippers, werth 7.75; H. Pleuger 18 pr. children's shoes, werth 3.00; Mrs. Elis. Gräf 1 Pr. stockings; G. H. Wischmeyer fabrics for 14 girls' dresses; Mrs. Hasenjäger 3 boys' waistscoats; Mrs. D. Hüttemann 2 boys' waists.

Sincerely thanking all dear friends in the name of the orphans St. Louis, Jan. 21, 1884. i. m. Estel, Cassirer.

eor. 36 <L cutter 8ts.

With heartfelt thanks, undersigned received the following kind gifts for poor college students: From?. Zschoche's parish: from H. Arentz 1 sack potatoes, 1 p. apples, 11 cabbage heads, F. Sinramm 1 p. potatoes, 1 p. oats, I. Gick 1 p. potatoes, H. Leidolf 12 cabbage heads, W. Braun 11 do., Asweg 10 do., L. Kanning 1 p. potatoes, A. Krückeberg 1 p. do., H. Lepper 1 bush, do., W. Biermann 1 p. do., Scharpenberg 1 bush. Wheat, H. Braun 1 S. potatoes, G. Schmidt 1 bag do. and 1 S. apples, F. Bende 1 S. potatoes, I. Steinau 1 S. oats, H. Müller 1 S. wheat, 8. Sckerer 1 S. apples, 1 S. potatoes, ^6 Bush. Turnips, Wittwe Lepper 1 S. Potatoes, 1 Bush. Wheat, L. Dutenhöfer 1 S. potatoes, l2 cabbages, H. Salfrank 1 S. wheat, D. Wiehr 1 S. do., 1 Bush. Apples, H. Brockmeier 1 p. potatoes, G. Dackow 1 p. do., C. Meier 1 p. do>, 1 p. apples, W. Osterhaus 1 bag of apples. From?. Stocks Gem.: From Chr. Wiese 14 Bush. Potatoes, 6)H Bush. Apples; by Hitzemann 4 bushels wheat, 3 bushels apples, 6 Bush. Potatoes, 1 Bush. Grain; by Chr. Niether 18 Bush. Potatoes, 2 S. corn, 3 S. apples, 53 cabbages, 1 bushel turnips, some beans and apple socknits; by H. Rodenbeck 8 Galt. Apple butter, 40 cabbage heads, 2 S. apples, 12 Bush. Potatoes, 5)^ Bush. Turnips, 4 bush. Oats, 5 Bush. Grain; by Chr. Niether: 4 Bush. Potatoes, 3 Bush. Apples, 30 cabbages, 8 bush. Oats, 12 bushels. Wheat, 1 bus. Grain and some beans. From the women's club of the same community 10 quilts and 1 pr. woolen socks. From?. Michaels Gem.: By W. Schäfer 9 S. potatoes, 1 S. oats, 1 S. grain, 2 Bush. Turnips, 50 lbs. flour, 24 cabbage heads; by I. Brück 60 cabbage heads, 1)^ Bush. Turnips, 5 S. potatoes, 3 S. apples, 2 sacks of flour; by V. Läpp 14 Bush. Potatoes, 3^ Bush. Apples, 35 cabbage heads, 1 Bush. Turnips; by Moritz Brück 10 bushels of potatoes, by himself 12 Bush. Turnips, and from several women of the same comm. 2 quilts. From?. Franke's Gem. 3 Bush. Potatoes. From?. Daibs Gem.: last year from the women's association 2 quilts, 6 pr. stockings, 6 bosom ends, 6 towels; in January of this year in two consignments from the same and from other charitable women of the same community 16 quilts, 34 pr. woolen socks, 14 undershirts, 12 underpants and 2 woolen bedclothes. socks, 14 undershirts, 12 underpants and 2 woolen sheets; from Chr. Prange 1 p. of apples, 1 sack of potatoes, 2 p. of oats, 1 peck of beans, from D. Liebrich 4 Galt. Apple butter. From?. Kleisti's Gem. 1 p. of potatoes, 20 heads of cabbage, and from Joseph Brudi & Co. 100 lbs. of rye flour. From the Women's Association of the local St. Paulus congregation for the household 5.00 for the purchase of towels, and 5 sheets for the sick rooms. From Mrs. Lange of Baltimore 5.00 for a student designated by her and 2 woolen quilts for the sick rooms.

From the contributions in kind and groceries for the Luther Festival, which were received through the generous contributions of the local city communities and the neighboring country communities, a considerable part remained. This was used for the budget and benefited it, and thus it is not more than right and just that we express our most heartfelt thanks to the kind donors who contributed so generously to our Lutherfest.

Fort Wayne, Feb. 4, 1884, A. Schuft, superintendent.

Received since 19 October:

For poor students: Through?. G. Johannes, Coll. in sr. Parish K6.00 for S. Schroeder; from New Orleans for Lienhardt: by S. Pohlmann of Zions Parish 20.00, by G. Frye of St. John's Parish 8.05; by?. Haake's Parish at Neelyville, Ill, Coll. at Lutherfest 6.00; by Mr. Bauersachs, part of the "Mission Festivals"!, at Lost Prairie, Ill., 30.00 for Mauff, Schütz & Wittbracht; by?. Biewend, Boston, half of Lutherfest Coll. sr. Gem. 19.00; by?. Sieker: from the "geordn. Wohlthätigkeits-Kasse" for Herworth 35.00 and 20.00, for Jank 25.00 and 20.00 (p. \$100.00.); by the same from the "Missionsverein" for Knabenschuh 40.00 and 20.00, for Kössel 30.00 and 20.00, for E. Kirchner 20.00 (p. 130.00.); by?. Rehwaldt from Chr. Kostad 10.00 for Dahlke ; by?. Oetting from sr. Gem. in Oakland, Nebr., 3.00 for Haack; by Mr. Lehrer Nechlin: from the Women's Association in Cleveland (W. S.) 10.00, from the Cleveland Teachers' Conference 2.90; by?. Werfelmann sen. from M. Wolfs 2.00; by?. F. Lindemann from "a good friend" for a poor student 10.00; by?. Hallerberg from the mission fund of sr. Gem. 15.00 for H. Schröder ; by?. Franck, Big Rapids, Mich. from some church members 10.00 for Wittbracht.

From the following benevolent women's clubs: In Jackson- vtile, Ill: 12 bed sheets, 12 kiffen covers, 2 quilts; in Indianapolis (? . Seuels Gem.) : 12 undershirts, 9 pairs of undershirts, 14 bed sheets, 14 bust shirts, 14 kiscsn covers, 4 pr. socks, 2 quilts; in Indianapolis (? . C. Schmidts Gem.): 9 bust shirts, 12 undershirts, 12 undershirt dresses, 10 kiffen- covers, 10 bed sheets, 14 hand towels, 3 pr. socks, 2 quilts ; in Oshkosh (? . Nützels Gem.) : 6 pieces of bed sheets, kiffenzügc, hand towels, handkerchiefs, shirts, 1 pr. socks.

From Mr. painter Wehte for our assembly hall a valuable, magnificently framed oil painting, a pictorial representation of Rev. Joh. 14, 6-12.

For my sick brother,?. M. W.: From Miss Emma Niese 7.06; from "a friend of his father resting in God" 5.00; Mrs.?. Scheips 2.00; -r in St. Louis 10.00; Mrs. Landour dahier 1.00; from a childhood friend 5.00.

For the Jewish Mission: H.F. Schlüter, Cleveland, 1.00 (accidentally not acknowledged earlier).

With many thanks!

Springfield, Ill, Feb. 19, 1884. h. Wyneken.

On the wedding of Mr. Th. Brinkmann and Miss Louise Justin for poor students. K3.75. C. I. O. Hanser.

Report of the General Treasurer of the Preachers' and Teachers' Widows' and Orphans' Support Fund for the Year 1883.

	Intake:	
Balance from previous year-	293.79	
Support paid out received back	50.0H	
From the Illinois District (Kassirer P. H. Wunder).		
Contributions-	553.64	
Gifts	1184.49	
	1738.13	
From the Middle District (Kassirer C. Grah) At and gifts	1078.74	
From the Western District (Kassirer C. Günther)		
Contributions and gifts	626.14	
From the Wisconsin District (Kassirer C. Eißfeldt)		
Contributions-	157.20	
Gifts	329.75	
	486.95	
From the Eastern District (Kassirer I. Birkner)		
Contributions-	84.00	
Gifts	363.52	
	447.52	
From the Jowa District (Kassirer P. Fr. v. Strohe) Contributions-	134.75	
Gifts	211.13	
	345.88	
From the Michigan District (Kassirer C. Schmalzriedt) Contributions-	96.70	
Gifts	245.90	
	342.60	
From the Minnesota and Dakota Districts (Kassirer T. H. Menk) Contributions and gifts	265.87	
From the Canada District (Kassirer G. Renfer) At and gifts	146.01	
From the Nebraska District (Kassirer F. C. Festner). Contributions and gifts	143.05	
From the Southern District (Kassirer G. W. Frye) Contributions and gifts	130.45	
Total revenue-6095	13	
	Issue:	
Support for 54 widows and 78 orphans -6070.61 Expenses for bills of exchange, postal orders, postage and the like	12.15	
Cash in hand	12.37	
	-6095.13	
Bloomington, Isis.	C. F. W. Sapper,	
	general cashier.	

For Michigan sophomores

received since September: DuM Kassirer Schmalzriedt, infant baptismal coll. at Bro. Mueller's in Lake Ridge, -4.00. For H. Hahn from I. C. Liken 5.00. For Bro. Hahn from Mrs. Emmert in Hills- dale 5.00. From Teacher Gruhl 1.00. For Bro. and H. Hahn, baptismal coll. at Bro. Back, 11.00. By k I. Schmidt, high time coll. at Herm. Töllner, 10.10. By Ad. Gräbner .50. By P. G. Berntbal's congregation, Soll, at the church consecration, 6.85. By Kassirer Schmalzriedt, wedding coll. at P. Hetzner's in Frankentrost, 14.40 for Jengelhart. By Sievers' congregation in Frankenlust, Coll. at the church consecration feast!, 20.00. By P. I. Schmidt for Lor. Wißmüller from teacher Weiß' school children 2.00, from Kath. Weiß 1.00, from Barb. Weiß 1.00. by P. F. Sievers Jr. 7.00. by?. Sievers Sen., Coll. on Jubilee, 20.00. by Kassirer Schmalzriedt from Wittwe Auch 1.00, from Frau Auch 1.00, from Gem. in Hillsdale 6.00. from U. Arendts Filialgem. 6.54. by Kass. Schmalzriedt from Amelith comm. 8.83, from Lansing comm. 4.00. By k. I. Schmidt, Kindtaufcoll. at I. Gräbner, 2.26; for Lor. Wißmüller, wedding coll. at Mich. Kolb at Frankenlust, 7.56. By U. Partenfelder's Gem. 7.70. By Kass. Schmalzriedt from the Gem. at Cold Water3.15 ; from K. D., "Christmas gift for theology students," 10.00, from K. D., "Christmas gift for sophomores at Addison," 10.00. From U. Dü- vers's Gem. Christmas coll. 4.40. By I'. F. Sievers, Jr. from Monitor and Beaver churches, 5.00.

In thanking the dear donors in the name of the recipients and wishing God's rich blessing, the undersigned at the same time reports that the treasury is empty again, and asks for further active participation in this work of love to support poor students.

Roseville, Mich. 5 Feb. 1884. I. L i st.

For the preachers' and teachers' widows' and orphans' fund (of the Jowa District)

have been received:

1. contributions:
From the kk.: C. W. Baumhöfener, I. R. Günther each -4.00; F. S. Bünger, Th. Händschke, Ch. F. Herrmann each 2.00; G. Haar 3.00; I. Thurner 5.00.

Two. Gifts:

By P. Baumhöfener from Mr. Wiebold & G. Maas each 2.00. By P. Horn, Coll. at Mr. H. Meyer's house dedication, 6.90. By?. Zürrer from H. Richter 1.00. By Günther from H. Göppinger 5.00, Grandmother K. Göppinger 3.00 & H. Hager 1.00. By V. F. S. Bünger, Coll. sr. St. Joh. Gemeinde, 2.00. By H. Hanken 3.00. By Mrs. Henning through P. Günther.50. By U. Stephan, Coll. sr. Gem., 14.20. By Fr. Herrmann, Coll. sr. Gem., 9.70. By Händschke, part of a Coll. sr. Gem., 5.00. By Fr. Zürrer from Mrs. Richter 1.00. By U. Stephan from the collection bag sr. Gem. 12.54. By Fr. Alexander, Coll. sr. Gem., 11.00. By Fr. Greif from sr. Gem. 2.08. By Fr. Seßler of sr. Cong. in Sheridan Township 6.97. in Grand City 1.23. by?. Ph. Dornseif of sr. Gem. 14.14. By Bro. Weilens, s. at the silver wedding of Mr. E. Däumler, 4.00. (Summa -130.26.) Monticello, Iowa, 21 Fcb. '84. F. v. S. trotzte, Kassirer.

For the Lutheran Hospital in St. Louis

with sincere thanks: From Mr. Holtgrewe a dozen bed places. Mr. Lagemann 5^ dozen. chairs. From the Women's Association in the Jmmanuels District 12 sheets, 34 pillowcases. 32 towels. From Mr. Moritz Dutz. Chambers, Dutz. Spittoons, Dutz. Coffeemugs, 1 dozen. Preserveplates. From the Women's Society of Venedy Township, Ill, 3 comforts, 4 sheets, 6 box covers. From the comm. of Mr. U. Liebe in Illinois, for patient Lange, 10.40; from W. Lange, for the same, 10.00. By the Collectors in Cross Distr. 6.00; in Trinity Distr. 13.55; in Zion Distr. 27.25; in New Bremen, 2.50; in the comm. of Mr. P. Brandt, 8.35. From Mr. W. Walteke, 2 boxes of soap. From St. George Sewing Society 4 woolen blankets, 3 doz. Towels. Through Fr. Liebe from W. Lange 5.00. From the community of Mr. U. M. Meyer in Neu-Bielefeld 20.45. From N. N. through Schubarth 2.50. From Mr. Scheer sen. 5.00. Through the collectors in the Dreieinigk.Distr. 4.25, in Kreuz-Distr. 2.50, in Jmm.-Distr. 16.60, in Zions-Distr. 3.00. From Zions-Distr. by N. N. 4 sheets and 1 tablecloth. From M. S. 11 lbs. of coffee. Collectirt at the wedding of Mr. Aug. Dellitt 8.50. AB. In my last receipt, first line, read Bolm instead of "Bobn".

F. W. Schuricht, Kassirer.

The following love offerings have been received for **poor students to Nebraska**: From P. A. Leutbäuser, collected at Buckendahl's wedding in Pierce Co. -6.00. U. A. Bergt, Easter Collect of his St. John's parish, 13.00. U. E. I. Frese 1.35. Fr. Hilgendorf .50. P. Hofius .75. P. Adam 2.00. P. H. Fischer 1.00. P. Pankow 1.00. Conference travel money surplus 2.15. P. A. Leuthäuser, on Franz Schulz' squat time ges., 6.20. At the N. N. Specialconference, 5.50. 1?. Bergts Gem., Abendmablscoll., 1.00. Mr. Naasch 1.00. 1?. A. Bergt, at the wedding of Mr. I. C. Raasch s., 5.50. By P. W. Oetting v. I. G. Goodman 1.00. B. E. I. Frese 5.55. P. W. Harms, Coll. in sr. Zions-Gem., 11.00. U. W. Oetting's Gem. 5.45. By P. P. Müller of sr. Trinity congregation, 6.25. P. Hilgendorf, part of the Christmas coll. in his congregation, 18.50. W. Harms, coll. in his congregation, 18.50. W. Harms.

Income from the Saxon Free Church

by B. Paul Kern:

For general inner mission: M. 62.50 (-15.30).
For the new building of the church in New Orleans: M. 100 (-24.50).
For the mission to the Jews: M. 62 (K15.20).
For the Negro Mission: M. 425.50 (-103.20).

E. F. W. Meier, Allgem. Kassirer.

For the Dr. Martin Luther Orphanage

Received with thanks: By P. Kaiser from the Women's Association at Liverpool, O., 6 bed sheets, 8 pillow cases, 5 underpants, 6 shirts, 3 underpants, 1 pr. woolen stockings. By k. Daib from the Women's Club at Friedheim, Jnd, 3 quilts, 10 girls' aprons, 2 dresses, 5 bed sheets, 10 girls' shirts, 7 colored and 6 white boys' shirts, 6 underpants, 14 pr. woolen and 2 pr. cotton stockings, 6 boys' shirts, 1 blouse. West Roxbury, Jan. 21, 1884. C. Zollmann.

For poor students in Milwaukee received: 1) For U. Rösch's sons: -7.00, collected on Mr. Teacher Meier's glass wedding, 8.00 from the Women's Association at Oshkosh, as well as 2 shirts, 2 pr. stockings, 2 towels, 2 sackcloths. 2) For Geffert: from U. Rohrlack 10.00. 3)^ For Ph. Polack: 1.00 from Wittwe H-, 4.30 on I. Blanken's wedding s., 4.70 on G. Hemmann's wedding s. 4) For P. B eck: 26.00 from young men and maidens of Mr. U. Strasen's congregation in Watertown. God's richest blessings to the dear givers! E. Hamann.

Received for the sick teacher Hopf and his family: From the Chicago Teachers' Conference -10.00. From the Southern Michigan Pastoral & Teachers' Conference at Adrian 10.00. For Hopf's trip to St. Louis to the Lutheran Hospital from members of my congregation 25.00, from Fr. Arendt's congregation, Harvest Festival Coll., 16.00, from k. Böling's congregations for Hopf's children 17.24. Roseville, Feb. 1884. I. List.

Received from Mr. Hastete, of V. Präger's parish at Granville, 3 gallons. Lard (delayed by oversight), from Forestville, Door Co. from U. Döhler's Gem. 100 ppo. Butter. Milwaukee, Wis. 15 Feb. 1884, H. H. Skröter, superintendent.

Received with thanks for my parish: By P. I. Kaspar, Giddings, Tex., -7.25. By Mr. Treasurer T. H. Menk 20.00. At the same time, S. Deuber hereby certifies to have received for his parish in Sleepy Eye, Minn, which was badly hit by hail, by V. I. Kaspar also 7.25. Stillwater, Minn. L. F. Frey.

Received for the church building in Lincoln, Nebraska: By Mr. P. Bürger from H. Budnick -3.00, C. Nokde 3.00, W. Sollet 2.00, C. Feusterer, Fr- Feusterer, Job. Dose, W. Werth each 1.00. - God's rich blessings to the kind givers! Lincoln, Nebr. 7 Feb. '84. H. Frincke, 626 8. 13tN 8trc>c>t.

For poor students received with heartfelt thanks through Mr. P. C. A. Germann in Utica, N. U>, a Collecte sr. Parish -6.00. Through Mr. H. W. Gerke of the Werthen Women's Association of the Parish at La Fayette, Jnd, 3 quilts and 19 pairs of stockings. C. F. W. Walther.

Received for the fellow believers in Cincinnati affected by the flood or otherwise in need from Prof. A. Bäpler -2.00; from the congregation of Mr. U. Weseloh in Cleveland -100.00. A thousand thanks to the dear donors and God bless you IA . Brömer, k.



Received by F. W. Mueller for the Synodical treasury K25.00,
bequest of the late Mrs. Kath. B. L-chön in Lanesville, Jnd.
E. F. W. Meier, General Treasurer.

For poor students received through Mr. P. G. Polack Sr. \$13.00 from
sr. Jmmanuelsgemeinde. Guenther.

New printed matter.

Daniel and the Pope. By Dr. Johannes Bugenhagen. A beautiful clear interpretation of the 12th chapter of the prophet Daniel. From a Low German Bible printed in 1578, translated by H. Pohlmann, Pastor. Appendix: Dr. J. Bugenhagen's interpretation of the Revelation of John. New York 1884.

The editor of this book, as he writes in the preface, "by the grace of God came into possession" of an old Bible translated into Low German by Bugenhagen, which he "elevated to the dignity of his Kanzeibibel" for his monthly Low German sermons in the Lutheran Bethany Church (No. 87 Attowey Street) in New York. In this book, however, which is exceedingly precious and has become rare, Father Pohlmann found an interpretation of Dan. Cap. 11, v. 36. to Cap. 12, v. 13. and an introduction to the Revelation of John. He soon realized that these two pieces were of great value and well worthy of being translated and published from Low German into High German. This he did. However, the dear man was mistaken in thinking that these two pieces were writings of Luther's confessor, Bugenhagen. They are in fact the writings of Luther himself, which the pious Bugenhagen only translated into Low German and included in his Low German Bible. In Luther's works by Walch the first piece is found in the VIth Tomus pp. 1458-1493, the other in the XIVth Tomus pp. 151-163. Mr. P. Pohlmann could therefore have spared himself the very laudable trouble of translating them into High German, since both Scriptures are already found in Luther's works in the High German original, which the Lutheran reader will prefer to a retranslation from the Low German translation; even if the retranslation is excellently done. A reprint of the writings in Bugenhagen's inimitable, delicious Low German would in any case have found more eager buyers now. Yes, perhaps a reprint of Bugenhagen's entire Low German Bible would be most welcome not only to thousands of Low Germans, but also to many who are not familiar with the lovely Low German dialect.

W.
[Walther]

Confirmation Gifts.

To be kept in stock at the undersigned publisher at all times:

Timothy. A Gift for the Confirmed Youth. 25 Cts., in gilt 50 Cts.

Feeding on the way. For confirmands of the Lutheran Church. 105 pages small 8". With illustrations. Canvas binding with gold title 20 Cts, the dozen K1.80.

Return. Words of love to a former confirmand from his Lutheran pastor. 1883. 90 pages in sedez format with a handsome frontispiece. Canvas binding with gold vignette 15 cts, in gilt 20 cts.

Luth. Concordia Publishers.
(M. C. Barthel, Agent.)

Confirmation slips.

For those pastors who have a large number of confirmands, it will be gratifying to hear that Mr. E. Kaufmann has published four types of confirmation certificates with 96 different sayings in emergency print (format 10X13). Two varieties in black print cost 85 Cts. for the dozen, and K5.50 for the package (96 pieces); the other two varieties in gold and black print cost \$1.00 for the dozen, and K6.50 for the package. 2 varieties are framed with: the Last Supper, Baptism of Christ, the Good Shepherd, Peter 2c., and the others with the image of Christ, Christ on the Cross, the Evangelists 2c.

New beautiful cards

are also available from Mr. E. Kaufmann, namely:

Des Christen Zuflucht, 10 cards with initials and flowers in fine chromolithography, 40 cts;

Two fine color printing cards 10 Cts.;

Three fine color printed cards, a little smaller, 10 Cts.;

Two oval cards with envelope, 25 Cts.;

Zuflucht! 168tmAl!u668, three fine cards with envelope, 40 Cts.

On all these cards, between flowers and ornaments, are beautiful sayings from the Holy Scriptures in fine color printing, such as: "Herr God, thou art our refuge for and for"; "Ich bin dein Schild"; Tracht nach dem, das droben ist" 2c. On the latter cards the sayings are given in English. To be obtained from Mr. E. Kaufmann, 66 Fulton St., N. A-G .

Changed addresses:

R.6V. 18. Ueinemurm, 66N686O, Ilenrzi Oo., III.
Uev. D. 6th Strrrreü, Uox 1084, Sioux 1^118, Dnlr.
4., LI. Oot8eli, 49 VVnrclen 8tr., Olevellriul, O.

Dlittereä ut ttle kost Otlie" at St. I-ouis, LIo., - L" soeconcl-olajis wattor.



Herausgegeben von der Deutschen Evangelischen
Zeitung redigiert von dem Lehrer

40th Year, St. Louis, Mo., March 15, 1884. No. 6.

(Submitted.)

What are the chief marks of a healthy and vigorous congregational life in the Lutheran Church here?

(Conclusion.)

The fifth mark of a healthy and vigorous congregational life is this, that in the truly Lutheran congregations, brotherly punishment and the church discipline ordered by Christ Matth. 18:15-17. is in full swing.

On this punishment at first, apart from gross public offenses, in private, immensely much depends for the spiritual prosperity and thriving of the churches. And it is certain, therefore, that in older and larger congregations there are far fewer cases of banishment when this fraternal punishment and admonition is vigorously in progress.

Of course, it should be exercised according to the pattern and example of Gal. 6, 1. with friendly earnestness and brotherly love, mindful of one's own weakness and frailty, without anger and carnal zeal, but also without fear of man, with reproach and application of the divine word in kindness and earnestness. It is not the fault of the punishing brother that the punished one does not receive a strong impression of the brotherly love of the former, if he resists him temporarily or continually.

Do all the members, especially in a large congregation, notice at once when one of them begins to go astray and, for instance, to give way to the inclination to drink strong drink, or to go astray into the crooked ways of greed for money and gain? Certainly not; but it is equally certain that this deviation from the straight path of the divine commandments will become apparent to these and those members who have a closer connection with the brother in question, whether it be of kinship and friendship or of business.

It is now especially incumbent upon them, with the love of brotherly admonition, punishment, and warning, according to Deut. 19:17, to penetrate his heart and conscience, in order to hold him back, as is incumbent upon them, from the way of destruction at times. The threatening words of this saying are to be used against them at their



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St. Louis, Mo., den 15. März 1884.

No. 6.

If a member of the congregation is not punished for his sins, he will be eternally lost through his own fault. For although the member of the congregation who was not at first punished in a brotherly manner and who persists in his sin, or after the fruitless punishment in the congregational meeting, is finally eternally lost through his own fault, yet he is not without guilt who had omitted the timely brotherly punishment.

But where do the Lutheran congregations take care of their internal and external affairs in this way? Answer: In their congregational assemblies; for the fact that in some synods these matters are in the hands of the congregational or church council is a thoroughly sick and lame condition.

What is the business of these assemblies? Large and small, more or less important, but all of them must be ordered in the

The sixth mark of a healthy and vigorous church life is spirit of brotherly love, guided by the eye of wisdom. diligent attendance at church meetings.

For it is from them that the ministers of the church and school are to be appointed, and due care is to be taken of their bodily maintenance; it is here that any errors in matters of church and state, which, alas, over there are so hopelessly doctrine are dealt with, and decided according to God's word; it is here that the manifest sinners "of many" who have hitherto as in the Middle Ages the papistical church oppressed and ruled remained impenitent are punished, and in case of persistent the secular princes and their peoples, so now the contradiction impenitence are declared to be publicans and sinners, as is taking place; for the so-called evangelical national or rather manifest unbelievers, and by the unanimous judgment of the unchurched state churches are really only obedient servants of congregation are excluded from the church, or put under ban.

Furthermore, such matters are dealt with here that are necessary for the external nature of the congregation, but are subject to Christian freedom in the manner in which they are conducted. These include, for example, the order of worship, church. In Bavaria even the Roman Pontifical Prince is the head the alteration of church ceremonies, the use of orthodox of the same, and its ministers are in fact and literally "Royal agendas, hymnals and catechisms, reading and school books, Bavarian Pastors," who in their synods must first obtain, e. g., the construction or expansion and improvement of churches for a collect for the mission to the heathen, the "very highest and schools, parish or teachers' dwellings, the care of widows permission of His Majesty. Things are hardly any better in the and orphans who need it, the election of overseers as Lutheran regional churches. assistants to the pastor, and other officials, such as trustees. In these congregational meetings, the support of the already existing synodal teaching institutions and the poor pupils, as well as the support of the travelling preachers, the promotion of magazines, good books and tracts, etc., is also discussed.

Is it not then most important that these meetings should be diligently attended by all the members of the congregation entitled to vote, and not habitually missed by a good number through indolence and levity, or other slight causes? Can one

What happy people we Lutherans are here in this country, that we as congregations can govern ourselves on the basis of the divine Word and according to our confession, and can take care of our internal and external affairs accordingly! This glorious, God-ordained freedom of the church from the iron and icy grip of the state and its princely abbey should make us swallow up and get over many serious ills and grievances, even great corruptions and annoyances in the area of the local civil community.

suppose that such neglectors are decided and living Christians? Is it not in them a base ingratitude to God for that noble liberty of the church here at home? Is it not a sinful indifference to the weal and woe of the church, and a manifest want of brotherly love, that, instead of helping to bear it, they lay their burdens upon others, and make them work for them, while they are at home nursing rest?

It is true, of course, that not all the members of these assemblies are equally capable of being active in them. There is a difference among the individual members, partly in natural aptitude, partly in knowledge and experience of church matters; not all have the same practical understanding and good counsel even for the wholesome handling of matters subject to Christian liberty; still fewer have a mature knowledge to judge correctly, if necessary, on points of doctrine, or to punish, admonish, and entice in cases of church discipline in a manner that is moving and appealing to heart and conscience. Nevertheless, the other members, who behave more passively, can also contribute to the "common good" if they agree to appropriate good advice and suggestions and give their consent. If they are only faithful visitors to the congregational meetings, the benefit to themselves cannot fail to increase in knowledge and experience, and they too can give good counsel.

In any case, the predominantly large attendance at these congregational meetings is a definite sign and testimony of a fresh and vigorous congregational life. On the other hand, it is a sign of a lukewarm, lukewarm, lukewarm, lukewarm congregational life if their meetings are attended on average by only half or a third, or even only a quarter, of the members entitled to vote, i.e., by the utmost necessity to pass valid resolutions.

The seventh characteristic of a healthy and strong church life is that the church, as such, resolutely opposes the encroachment of the world. "Do not be conformed to this world", Rom. 12, 2. This is true for the individuals and for the churches.

It is impossible for the servants of the church and their assistants, the leaders of the congregations, alone to provide a sufficient defence. It is necessary that the congregations, as such, resist the intrusion of the world.

It is clear and evident that the two great currents of greed and pleasure are tearing deeper and wider. It is important for the churches that the nature of this world does not penetrate more and more into them and in the end even gain dominion.

It is then, as it were, a Christian matter of honour for the congregation:

First of all, that none of its members "shall be equal to this world", to seek dishonest gain by crooked ways, to advance his brother in trade, to practice usury, to serve strong drinks in the customary and conventional manner, and so on.

Second, that the fathers of the house exercise proper supervision over their sons and daughters who have grown up, whether they are still in their homes or not. The fourth commandment remains before God in its status and essence, although the children of the

who have long since come of age and come of age. If the fathers have raised them from an early age with and according to God's word in discipline and admonition to the Lord, then also their female supervision, in earnestness and kindness, will not prove unfruitful in their young people who have grown up.

In any case, it is their duty, along with the housemothers, to keep an eye on them with parental love, but also with the necessary seriousness, to warn them against social intercourse with unbelieving, unchurched and frivolous contemporaries, and to discourage them from attending drinking houses, balls, theatres, etc. The church should also reprimand and punish the young people in its meetings if they allow them to dance at weddings or family celebrations. In the same way, the congregation in its meetings shall be justified in reprimanding and punishing such and such fathers of the house for permitting the worldly dancing of the young people at weddings or other family festivities. And if such and such young men and maidens have no parental home in their place, it is the duty of the congregation, of which they are members, to bestow upon them a maternal care and supervision. Apart from the official work of the pastors with the young people, it is at the same time the duty of the congregation, and a demonstration of its love for these its younger members, to care for their souls with and according to God's word.

Mere warning and admonition, of course, will not procure the matter. Young people are sociable. Therefore it is well done if the communities offer them a helping hand for the formation and maintenance of young men's and young women's societies, as well as singing societies. And if the latter are able to perform larger, good pieces of music, it is fine and sweet if the members of the congregation take part in them as listeners. A monastic separation and segregation of the sexes is certainly evil. And just as the Christian and moral seriousness of the congregation, as such, requires, as mentioned above, that it resist the intrusion of the world into the social pleasures and amusements of its young people and maintain the wholesome necessary discipline, so it is at the same time its task to see to it that the social intercourse of the sexes takes place in discipline and honor.

This includes, for example, the participation of the young journeymen and girls on the occasion of the school children's outings in the open, where they can play all kinds of harmless games together. Likewise, it is fine and beneficial when, apart from those occasional performances of musical pieces by the singing societies, the young people of both sexes have the opportunity, with the permission of the congregations, to gather together in the presence of their parents or other respectable people from the congregation and to amuse themselves with each other.

For example, the young people could recite suitable pieces, sing popular songs, give riddles and charades, read out something short and appealing, and so on. And surely there is a young man or two in every community who would keep things in good order.

It should also be a source of joy to the congregation if many fathers of the household know how to cultivate the social intercourse of the sexes in a similar way within their own circle for the mutual amusement of their children, relatives and friends, and to make their houses a home away from home.

These are now the most distinguished characteristics of a healthy and vigorous congregational life in the Lutheran Church of this country. May God in his mercy grant that the congregations of our Synodal Union, especially the older and larger ones, may strive for sincere self-confidence.



The people of the world may find these characteristics in themselves, more or less. As far as they are there, they have to give glory to God alone, with heartfelt thanksgiving. But as far as they are lacking, they have only themselves to blame, provided they are faithfully taught, disciplined, and cared for by their teachers and shepherds. May God in his mercy grant that all these churches may go uphill and none downhill!

W. Sihler.

(Submitted.)

What influence does the family have on the Christian community school?

The school has its origin and existence in the family, without it no school is conceivable. The school is closely connected with the family; the child is entrusted to the school for only a few hours of the day, then he returns to the parental home.

From this relation arises a co-operation of the school and the family, if the former is to prosper otherwise. The influence which the family exerts on the school relates to the time before the child enters school, embraces his school years, and continues to have an effect when the pupil has already left school; and is either a salutary or a pernicious one.

Godly parents accept the blessing of children as a gift of grace from God's hand, and knowing that their children are conceived and born in sins, they hasten with them to holy baptism as soon as they are born, that they may be cleansed of sins and received into the covenant of God's grace. Their chief care is that their children may be preserved in the grace of baptism, and in order that this may be done, they diligently use the means ordained by God for this purpose. - Above all, pious parents always carry their children praying on their hearts, and as soon as the little ones can babble, they teach them to pronounce "Abba, dear Father." Then, when the children have come so far as to be able to comprehend something, little Bible stories are told them; little sayings taught, such as: The blood of JEsu Christ, the Son of God, makes us clean from all sin; or, Christ's blood and righteousness 2c. And this is done, without making much of a fuss, in the immediate family circle. To let children say their little prayers and verses on command before others is not to be recommended.

Christian parents are also diligent to see that their children learn the difference between right and wrong; they teach them obedience, order, and other virtues; they break their self-will at times and get their children used to obeying their word without first being scolded or even beaten; and because they know that example preaches more than words, they always set a good example for their children in word and deed. How much the home life of the parents influences the character formation of the children is not to be said. - When the time approaches for the children to enter school, Christian parents are anxious to give their darlings a true picture of school. Children who are thus instructed from the outset in the right fear of God, to whom the school is painted as a lovely place and not as a penal institution, enter the school well prepared and bring to their future teacher love and

[43] Respect. - But pious parents are not satisfied with the fact that their children are handed over to the school, but they now get in touch with the teacher and inquire diligently after the conduct of their little ones. At home they see to it that the school work assigned is done well, and if doubts arise about the teacher's procedure, they first consult the teacher before judging. They also try to bring others who speak ill of the school and the teacher back on the right track. - The conduct of parents towards the teacher is of great importance for the school and the children; even in the case where the teacher has really done wrong, who is also a fallible human being, parents should beware of expressing disapproval of the teacher in the presence of the children. Parents who have their children in proper discipline diligently inquire, on their return from school, about the subjects taught in it, and rejoice at any progress they notice in their children. Nor do parents keep their children from school without necessity, for they know that children are hindered in their progress by frequent absence from school. Pupils who are under such good guidance certainly exert a beneficial influence on the whole school class, and give the teacher much joy and encouragement in his laborious work; the school days, too, will be a blessed one for the children; love and respect for teacher and school they take with them when they leave the same. -

When such young men and maidens, brought up in the fear of God, later marry, and God gives them children, they bring them up in a similar way as they have learned from their parents and teachers. - If such a godly youth joins a congregation as a member, he supports with warmth everything that is discussed in the congregations for the good of the school.

While the conduct of God-fearing parents exerts a wholesome influence on the school, the opposite is true of unchristian parents. - In families where Christ and His Gospel do not reign, the poor children hear little or nothing of God and the Savior of sinners. God's Word and prayer, as the main means of education, are little or not at all known by the parents. Outbursts of the old Adam, which show themselves early in the children, often still praise them as virtues. Thus the self-will of the children is not broken at times, and therefore becomes stronger and stronger, and only by scolding and beating are they able to keep their children to some extent in discipline and order. The poor children are often made to believe, by all sorts of reprehensible sayings, that the cane rules in school; so the new recruits enter the schoolroom unbroken, filled with false ideas and distrust. Such poor children have no conception of God and his word; it is difficult to teach them that they must obey the teacher to the letter and that they must obey the rules of the school. If the teacher now applies Christian school discipline, discord arises between him and the parents of such uneducated children, which often cannot be remedied even with the help of the school board. Because some parents have no conception of the natural corruption of their children, the cause of such discord is usually blamed on the teacher and other children. If then such parents, who have

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If children who are filled with prejudices against the teacher and the school do not have their way, then they take their children out of the school and send them to others. - The departure of such children, who do not want to submit to Christian school discipline, is a blessing for the whole school; it loses a source of irritation, and the teacher is spared many a sorrow. There are also such parents who otherwise speak of the Christian school with love and respect, but, because they are unbelievers, scoff at everything divine; as a result, many a child goes astray about God and his words, becomes careless in learning homework and careless in religious instruction. This example often has a detrimental effect on the whole school class. A similar pernicious influence is exerted on the school by the children of false believers, who, as we know, are at variance with us in the doctrine of the means of grace. In short, if the family is not in right relation to the Christian parochial school, the influence it exerts on it is not wholesome, and the children do not derive the desired benefit from all the instruction. Even the little interest that such misguided children showed in the school lessons soon disappears when they leave the school, and later they speak of the Christian school with contempt and disdain, when so much good was offered them for their temporal and eternal salvation.

Now, as Christian parents exert a blessed influence on the school, so this is no less done by Christian churches and school districts. - When a congregation is founded and the holy ministry is established, its next concern is to establish a Christian church school, knowing full well that the Christian school contributes much to the building up of the kingdom of God. If a congregation cannot employ a teacher immediately because of poverty, it accepts it with gratitude if its preacher takes over the school for the time being. But it soon comes to the conviction that its preacher is prevented by other official duties from devoting the proper time to the school. She soon comes to the realization, especially when the congregation expands, or when branches are connected to it, that the preaching ministry suffers as well, and that the double workload is overwhelming for her faithful pastor. All this impels them to see to the appointment of a teacher as soon as possible, who can then devote all his time, gifts, and energies to the school. The Christian community often gladly makes the greatest financial sacrifices in order to bring their dear school to prosperity, and does not grumble about the fact that it must also contribute to the maintenance of the state schools. It is also anxious to see that suitable classrooms are built, and thanks God with joy when the number of pupils has increased to such an extent that it has to be anxious to have more teachers and more rooms. The Christian community also sees to it that capable men are elected to the school board, who, together with the pastor, advise and help the teacher, and keep a warm heart alive for their foster child in the community. She also does not tolerate teachers who spoil this garden of God by false teaching and godless living, and gladly dismisses such teachers who serve the school only for the sake of money. It is true that she is also anxious that her children be enabled to serve the state through the acquisition of worldly knowledge, but her main concern is always that the dearly bought sheep of Christ be led to the green pastures of the Word of God, so that they may learn to recognize what is true.

Sin and grace is how they can become right citizens of heaven through Christ.

Finally, the Christian congregation seeks to make the arduous task of schooling easier for its faithful teachers in all kinds of ways, and is always willing to accommodate them when they come with requests that are helpful in promoting the school. - Happy is the congregation which, according to Christ's command, "Let the little children come to me," cares for the prosperity of its school, for God's blessing will not fail to come; for where the Lord Christ and his word dwell in a school, there is a true Bethel, a tabernacle of God with men, where God will come to us and bless us, Exodus 20:24. 20:24 - But such parents and congregations, who are lax in the Christian education of their children in home and school, rob God of the glory which is due to him alone, even in regard to our children. Let them remember the earnest word of God: "Whoso honoureth me, him will I also honour; and he that despiseth me, him shall he despise again," 1 Sam. 2:30. He that bringeth up his children not in discipline and admonition to the Lord, acts uncharitably, and despiseth the children. To them the Saviour cries, "Take heed that ye despise not one of these little ones: for I say unto you, that their angels which are in heaven do always behold the face of my Father which is in heaven." 2c, Matth. 18, 10. 11. Finally, serve such parents who say, "I prefer to send my children to the religionless schools, that they may be instructed proficiently in the secular sciences, which will enable them to go forth later as efficient business men and prosperous citizens in human society; in your parochial schools too much religion is taught"-for answer: Apart from the fact that children who have faithfully used our Christian schools are sought after by business men, consequently must be very serviceable, our Saviour will not ask at the last day, "Have you had your children brought up to be citizens of the earth? Did you leave them much money and property? But he will ask them, "Did you bring your children, the work of my hands, to me? Verily, thou shalt be silenced. - May God in his mercy take our dear parochial schools into his special protection, and avert everything that is a hindrance to their prosperity. Lke.

Our singing and praying booklet for children evang.-

This booklet, which appeared for the first time 24 years ago, has just been published in a fifteenth edition. The increase consists in the addition of melodies in two-part harmony to each song and song verses, so that the booklet, which in the earlier editions comprised only 159 pages in duodec, now contains 172 pages in small octavo. In content and arrangement, however, it has remained unchanged. The addition of the melody to each song is intended first of all to save the teachers the great effort of having to practice and memorize the melodies for the children by repeated auditions. Another advantage intended by this is that the children will retain the melodies more easily and correctly because they can now sing them by notes than they would if they had only learned them by ear. However, each melody is arranged for two voices, so that the children already develop a sense of harmony.

and to prevent false disharmonic accompaniment of the melody part. Whoever has several children can now have a daily sacred concert performed by them. The arrangement for two voices is the work of Professor K. Brauer in our school teachers' seminar at Avdison in Illinois. The lovely melody to the children's verse: "Mein lieber Gott, ich bitte dich" (My dear God, I ask you) 2c., is also by him, while all the other melodies are the wonderful rhythmic original melodies recensored by Layriz, as they have already become established in almost all our congregations.

For those who are not yet familiar with our "Sing- und Betbüchlein" (Little Book of Singing and Prayer), we would like to share with you the following information regarding the contents and the layout of the booklet, as noted in the "Vor-erinnerungen für die Eltern und Lehrer" (Reminders for Parents and Teachers). It is the following:

"The little book does not contain any songs especially composed for children, but a selection of the most common hymns, for the simple reason that the latter are altogether hymns for children, that is, such songs as can be sung and prayed for their edification by young and old, by under-age children as well as by the learned; as it cannot be otherwise with true Christian songs, since the Saviour expressly says: "Except ye repent and become as little children, ye shall not enter into the kingdom of heaven." Matt. 18:3; and supposing also that children should not yet fully grasp all that is contained in the songs they have learned by heart, let them for this very reason impress them upon their memory in their tender youth, that they may have in them a treasure not only in their childhood, but also in old age.

"The latter purpose also guided the collector in his selection. He has included just those songs that are suitable to accompany a Christian throughout his life and to serve him in the various situations and states in which he may find himself on his earthly pilgrimage, partly as a necessary awakening from the sleep of security, partly as a necessary consolation in all the needs of body and soul, and to be a constantly admonishing voice of God in the soul of the one who carries them in his memory. There are not to be counted those who have been saved from falling into sin in temptation and from despair in spiritual and bodily challenge by the songs they learned by heart in their youth.

"Both the hymn verses for the little ones and the whole hymns for the older ones are divided according to the church year, and for the latter a hymn to be learned is indicated for each week. The opinion, however, is not that the older children should learn a whole song every week. Rather, it is assumed that the teacher or the parents divide the songs into several years, only that they always follow the order of the church year as closely as possible.

"It should be noted that the number in brackets after the melody indicates the number under which the verse or hymn is found in the St. Louis Lutheran Hymnal.

"As far as the enclosed prayer booklet is concerned, only old prayers composed by godly prayers and anointed with the spirit of prayer have been included. On purpose, those have not been included which are already elsewhere in our schoolbooks, so that our dear children may participate in this and the present Children's Prayer Book.

collection together an all the greater prayer treasure."

So much for the pre-memories. -

Finally, the following should be noted. The whole is divided into two sections. The first contains 29 sweethearts and song verses with their melodies for the lowest class, the second 58 songs with their melodies for the middle and upper class.

As for the enclosed prayer booklet, it contains 32 children's prayers, among which there are 3 beautiful children's prayer songs at the end of the school with their melodies. The prayers have the following 4 sections:

I. Morning, noon and evening prayers: 1. morning prayer. 2nd Evening Prayer. 3. first prayer before the table. 4th Second Prayer before Table. 5th First Prayer after Table. 6. second prayer after the table. II. prayers for all days and hours: 7. daily supplication. 8. daily thanksgiving. 9. daily renewal of baptismal covenant. 10. daily prayer to God the Holy Spirit. 11. daily prayer for chastity. 12. daily prayer for parents. 13. daily prayer for true repentance. 14. rhyming prayer for all the hours. III. School prayers: 15. First prayer at the beginning of school. 16. Second prayer at the beginning of school. 17th Prayer at the beginning of catechism lessons. 18. first prayer at the close of school. 19. second prayer at the end of school. 20th Prayer at the close of the Catechism class. 21. first hymn at the close of school. 22. second hymn at the close of school. 23. Chant at the close of the Catechism class. IV. Prayers for special cases: 24. Prayer of a child when seriously ill. 25. Prayer of thanksgiving after recovered health. 26. Prayer of a poor child. 27. Prayer when father or mother lie sick. 28. prayer when the father is travelling. 29. prayer when there is a severe thunderstorm. 30. prayer of a child near death. 31. final sigh. 32. the little litany to pray in the time of death.

The booklet concludes with an alphabetical index of songs and a description of the contents of the prayers, as well as an indication of the sources from which they are taken, and finally of their authors. Also a number of lovely little pictures are not missing. Both the letter and notation printing, binding and paper are impeccable. It is a true pleasure just to look at the lovely little book. May it now come into the hands of all our dear school children.

We conclude this advertisement with the closing words of the "Preliminary Reminiscences": "May our dear Lord Jesus, the blessed heavenly Friend of children, also bestow an abundant blessing on this little book published out of love for His tender lambs. May He do it for the sake of His eternal love for children, Amen!"

About price 2c. see the advertisement of Concordia Publishing House on the last page of this number.
W. [Walther]

To the ecclesiastical chronicle.

I. America.

The Lutheran Academy at Wittenberg, Wis. Our brethren in northern Wisconsin established a high school at Wittenberg, Shawano Co, Wis. last year, the purpose of which is to give such parents as desire a better general education for their children an opportunity to receive the ge

desired goal in a school where God's Word reigns. At the same time, this institution was also to be a recruiting institution for our high schools. The work was set in motion with alacrity, and on September 3 of last year the school building was ready for occupancy. However, the young school was recently dealt a heavy blow. Mr. ? Walker of New London, Wis. writes us about it: "The building which we erected for this school last year at Wittenberg, and which we occupied and dedicated on the 3rd of September, fell a prey to the flames on the 4th of February of this year. Fortunately, the fire broke out during the day, and teachers and students were able to save themselves with their clothes and books; for this we thank God. But the fact that all the equipment was burnt down with it increases the loss. I thought that now we would have to abandon the good work; only yesterday the members of the association were gathered together in my house, and there, after careful consideration and thorough consultation, we decided to rebuild the building in God's name." As the dear brethren seek God's glory and the building up of His kingdom with their school, so may He promote the work of their hands with them. From the "Congregational Bulletin" of the Hon. Wisconsin Synod we add the following pleasing note: "The classes have been continued after only one day's interruption after the fire, Rev. Homme, the superintendent of the Norwegian Orphan Asylum, situated at Wittenberg, having provided teaching rooms, and for the scholars living quarters and bedrooms, and the boys taking their meals in private houses. The new building, which is facilitated by the sum insured, has also already been started again and is to be completed this summer." F. P. [Beeper]

English Mission. After the "German inner discord" has been so often and urgently brought to the attention of the dear readers of the "Lutheran", it will probably be time to remember the "English Mission" as well, so that the existence of the same will not be completely forgotten. The "English Mission" still exists. The Synod of the Western District decided on the occasion of its last meeting to continue it. See the Synodal Report of the Western District of 1883, p. 67. Although the previous English missionary has now resigned his office, the Commission appointed by the Synod will act in accordance with the Synodal decision, and will pursue the cause of the English Mission with all seriousness, if only the means to do so are available. Several opportunities have been offered to the Commission to carry on this mission with greater success in another field. Only recently a promising field has been pointed out to it, which should be taken up as soon as possible, lest it be lost to us. If now the friends of the English Mission - also in other districts - do not lag behind with their contributions, it shall soon go forward. But continued energetic support is necessary.

C. J.

Mission to the Jews. Our dear missionary to the Jews, Landsmann, writes us the following on March 10: "Praise be to the Lord Jesus Christ, the God of Israel, who redeemed us poor sinners and sanctified us with His precious blood, for all His grace, goodness and faithfulness that He has done for us. Yes, praise be to His glorious name for His everlasting covenant, which He made with our fathers and with us in His blood. Faithful, faithful, He keeps His covenant, faithful is He who promised. He has done it, is doing it now, and will make all His promises yea and amen. Every true believer learns this. - Yesterday, the 9th, we all had a very blessed Sunday. Once again a young Israelite, after seven months of regular instruction by the

[45] Holy baptism has been incorporated into the Christian church. Two should have been baptized, but one has had his baptism postponed because of family matters, not that he has suffered shipwreck in the faith, no, but he is still too weak to take this decisive step publicly. But I hope the Lord will give him grace to do it. He is now sick in the Lutheran hospital here. So, praise God! the Lord confesses to my weak work, that in the short time three souls from Israel have been brought to the Lord their God and David their King. - Let all our dear Synod rejoice with all our hearts and thank our heavenly Father that He has made them worthy to bring souls to Him even among Israel. Therefore, let us work as long as it is day, let us use the time diligently, and not walk idly, but let us make use of what the Lord has given us by grace, praying that we may be found like the wise servant and like the wise virgins. - Other 8 Israelites have been in regular instruction for some weeks, and I have great hope and great joy in them. Most are good Eberians, fine Talmudists and speak, read and write German excellently, are all merchants and educated people. Tomorrow four young people will go to Mr. Pastor König for catechism lessons; they know what law and gospel mean, and are ready to take baptism lessons. The others will follow, they are all convinced of their sinfulness and that Jesus Christ, the Son of God, is their Saviour. - The Lord leads His own miraculously, and so do some of my students. Three of them arrived a few months ago with a handsome sum of money, they brought K500.00 to K800.00, but God allowed crooks and swindlers to deceive them; and now that they came to misery, they found time to come to me. The good dear Pastor Keyl has a lot of trouble with my robbed Jews; he still has a little hope of being able to get back some of the robbed money. May God make it succeed. Now the money will no longer harm them, for I firmly believe that they have found a better treasure than the perishable gold and silver. So the Lord drew them to Himself through tribulation. Verily, He is wonderful, and His ways and leading are wonderful. - Yes, Christ Jesus, yesterday and today, and the same forever, be praised and glorified for all his grace, love, and faithfulness, especially for what he has done and is still doing for my poor, arrogant, and blind people, that he has not yet completely given them up, but has his survivors among them. Therefore help me, pray for my work, which is not easy; God will certainly place His blessing upon it. From Israel we have received the gospel; to Israel we return the sweet gospel.

D. Landsman."

An Episcopal preacher in Baltimore, Rev. N. Ayers, aroused the displeasure of his congregation by his leaning toward Romanism. When he recently presented the Roman doctrine of purgatory in a sermon, he was no longer able to stay; he had to resign, even though he had urged the congregation to stay with him.

In the Episcopal Church, as in other American churches, unbelief is becoming more and more prevalent. A paper of this church, *Church Standard*, sings a lament about it. It says, among other things: "What doctrine cannot be denied from the pulpits of our churches without rebuke." "Some preachers will not speak the Nicene Confession; some deny the immortality of the soul, others the eternal damnation of the ungodly, others the inspiration of holy Scripture." "Some teach that Christ was only an exemplary man. ... Many declare that the Lord, who bought them, made no satisfaction for

their sins. It will be said that this is an exaggeration, that the men who teach such things are few in number and of little influence. It is not so. They were few in number twenty years ago - they are not now. They had no influence twenty years ago; today they almost dominate the church."

Denial of Christ. The Hebrew Young Men's Association of Newark, N. Y., recently offered a reception to the members of the Christian Young Men's Association and their friends. The offer was accepted. The reception took place in the Jewish club hall. On the stage sat the officials of both associations, the rabbi and a Presbyterian preacher. The president of the Jewish association welcomed the "Christian association" in a speech to which the Presbyterian preacher replied in the name of the "Christian association".

II. foreign countries.

Saxon Free Church. The following results from the latest synodal report. In the past year this synod consisted of 10 pastors as standing voting members and 2 school teachers as standing advisory members, of 11 congregations (including 2 branch congregations) and 3 preaching places. The number of souls was 2122. The number of school children was 337. They were taught catechism by the respective pastors, only two congregations have schools, which are presided over by special teachers (K. Reuter in Planitz and G. Groß in Chemnitz). W.

[Walther]

That the so-called Free Churches in Germany (the Breslau, the Diedrich [Immanuel], the Hanoverian, the South German, the Saxon), instead of standing together as one man, feud with each other, to the annoyance even of many well-meaning Lutherans, is usually blamed especially on the "Saxon Free Church. This is done with great injustice. Our dear brethren over there have always tried everything they could to come to an understanding with the other Free Churches. They have only reserved the right to enter into ecclesiastical fellowship with others when they and they have reached agreement on the pure Lutheran doctrine. In the latest issue of their newspaper (February 15), called "Die ev.-luth. Freikirche" (The Lutheran Free Church), they again offer to do what they can with a clear conscience to finally bring about peace. They write there: "Free Churches and national or rather state churches seem to be growing further and further apart; if only the Free Churches would seek among themselves what serves peace, not an outward pseudo-peace, but real peace in divine truth, which alone has unifying power. The Hanoverian Free Church could have done more in this respect than it has done, if it had practiced less church politics and had instead endeavored to become united in doctrine, first among itself and then with others. May the Hanoverian and other Free Churches soon make up for what they have neglected. For our part, we are always heartily willing to negotiate with all who love and seek truth and church unity on the basis of it, perhaps at free conferences or in any other way. Unfortunately, we see ourselves unable to take the initiative where our efforts have been rejected from the outset, or where our trust has been destroyed by spiteful, dishonest polemics, as well as where proper modesty forbids us to do so with older and larger Free Churches. Would that God would at last open a way to understanding in such a way that the mutual recognition of ecclesiastical fellowship would not be made the prerequisite and condition of such discussions, but that, on the contrary, such discussions would be made the purpose of an understanding established by God.

The Church is a unity in faith, doctrine, and confession, and the ecclesial fellowship based thereon, which might be achieved by grace. How much this requires the interest of all our Lutheran-willing Free Churches of Germany, which have so much in common in their outward situation, is obvious." - O would that this voice of peace were not overheard! In a personal meeting and discussion, many prejudices would certainly fall away which now cause mutual shyness and hinder unification. W.

[Walther]

Cremation of corpses. Even the Unirte Consistorium of the Province of Brandenburg forbade the burial of the ashes of a corpse cremated in Gotha on a Berlin cemetery, since the cremation of corpses was "contrary to Christian custom and opinion".

Russia. As is reported from Riga in the Russian province of Lievland, the erection of a Luther monument planned there has been forbidden by the government. In general, there is a bitter complaint about the threatening rape of the Lutheran church of this country and the freedom to live one's Lutheran faith.

A beautiful testimony against the invocation of the saints.

In 1543, in Louvain in the Netherlands, 28 persons, men and women, were imprisoned at one time as Lutheran heretics. They were visited daily by the clergy, who urged them to deny the Lutheran faith. Thus the wife of an apothecary was asked what she thought of the invocation of the saints. She answered that she did not think anything else of it than what God's word taught her; but our dear Lord Christ himself said in it: "You shall worship God your Lord, and serve him only" (Matth. 4, 10.); also she had read in the holy apostle Paul that there is only One God and One Mediator between God and men, namely, the man Christ Jesus, who gave himself for us for redemption, who hears our sighs and brings our prayers before his Father (2 Tim. 2, 5. 6.).

The priests replied, "Yes, it is true that God alone is to be worshipped; neither do we deny it. But how can you be so bold as to come with unwashed hands before the face of God, whom you have greatly and hardly offended? Thou wouldst not even dare to do so before a mere man. Consider, if his imperial majesty came to this city and you had to have something from him, would you not turn to a gentleman who is highly esteemed by his majesty and ask him for his intercession?

The woman answered: Let me also put a question to you. What if it should happen that his imperial majesty should happen to look out of the window above and know that I am in need of her mercy, and should call out to me in her own voice: "Listen, woman, I see that you are in need of my help, so come up to me, and I will help you willingly and graciously according to your desire; only tell me what is on your mind. Will you then forgive me until I have first made friends of some intercessors? Now I have an emperor in heaven, Jesus Christ, the Redeemer and Savior of the whole human race, who calls out to all men in clear, bright words, saying (Matt. 11): Come ye hither unto me, not one or two great prelates, but all, not ye that are puffed up with your own righteousness, but ye that are weary and burdened, who, weighted down with the burden of sins, sigh with all your hearts after Erleickteruna of your miseries. I pray

But I know that I have sinned not only often but also so much "If the Lutheran doctrine were right, and before he would that I am not worthy to lift up my eyes to heaven. But with this subscribe to it, thunder should strike him dead." God's judgment my heart is restored, that it hears the voice of my emperor, who struck him that same day. While kneeling and praying before an will graciously help my misery. What need have I then of another image of the Virgin Mary during a thunderstorm, he was advocate? Shall I, as you think, give this answer to the calling stunned, fainted from fright, and lost his speech. When he was God? I would wait until St. Peter and St. Paul came with me? carried home, he was struck by lightning in the churchyard. No (Though I cherish in my heart the glorious examples of their harm came to the bearers. G. godliness.) But would it not be right for me if my desire were then completely denied and rejected?

The priests were horrified at this speech; they could not answer it, and only said that they saw she was Lutheran, and went away.

How -the table prayer once became a missionary to the Jews.

It was in the Ries, where a Jewish girl once visited a Christian family on certain days in order to learn sewing and other female work, and since the way home was somewhat long, she often used to stay over noon. When the family sat down to eat, the Jewess always heard the little prayer:

Come, Lord Jesus, be our guest and bless what you have given.

She knew nothing of this invited Jesus, but the more often she heard him invited, the more she wished to know who he was, why he was asked for his blessing, and whether he would accept the invitation and appear with his blessing. So she turned to her Jewish mother with the question: "Who then is the Lord Jesus? She was exceedingly frightened when she heard her daughter pronounce this name, and strictly forbade her ever to speak the same again; but the mother, over forbidding her daughter, neglected to give any further information concerning him who bore that name. The daughter, intimidated by her mother, turned with her question to the Christian woman who had given her lessons in sewing. She knew the Lord Jesus from experience and answered her question with great joy. After a year the Jewish girl told her mother that she now knew the Lord Jesus and was willing to follow Him. The mother was very angry about this and tried everything she could to hinder this step. But the love for the Lord Jesus, kindled in the girl's heart by the Holy Spirit, was stronger than the mother's hatred of him. She who had come to knowledge therefore now also confessed her faith, whereby first her eldest brother and afterwards also her father came to faith. In the heart of the mother this only brought about the more decided resistance, and she had to be prevented by force from doing her two younger sons any harm, for in her blindness and obduracy she thought it better that her children should die than that they should become Christians. Yet she predeceased her children. The blessing of her converted daughter, however, still rests on her great-grandchildren, from whose mouth the narrator has this story.

God's judgment on a blasphemer of the truth.

Urban Nicolai, vicar at the cathedral chapter of St. Petri in Bautzen, accepted the Lutheran doctrine with the dean P. Küchler, but fell away again with the same. After his apostasy he was employed in Kunewalde. On Corpus Christi Day 1539 he uttered terrible blasphemies in the pulpit and said, among other things:

When the scoffer is punished, the foolish become wise. (Prov. 21,10.)

A young man mocked Christianity. To justify his mockery, he referred to the bad behavior of some Christians.

"My friend," asked a serious man who was listening to him, "have you ever noticed that any one has been surprised at the bad conduct of those who despise Christianity?" - "No," replied the young person. - "Well, do you not perceive, then, that you do Christianity the greatest honor that can be done to it, if you expect a better performance from its professors than from people who think as you do? If Christians, even according to you, are to be holy, is not this a proof that the religion of Christians must itself be holy? What do you mean?" -

Then the mocker mutilated and - went.
(Lutheran Messenger of Peace.)

The Jesuit Bellarmin

bequeathed one half of his soul to the Virgin Mary and the other half to the Lord Christ.

Inaugurations.

By order of the Honorable Mr. President Punishments, Mr. F. H. Reichmann instituted in his congregation at Auburndale, Wood Co. on Sunday, Sexagesimä, and in the congregation at Town Spencer, Marathon Co, Wis. on Feb. 25, by the undersigned. W. C. Schilling.

Address: Rev. I'. II. UkieUmunnn, ^udurnckuw, äVooä 6o., IVis.

In accordance with the order received, Mr. C. Baumann, formerly of Philo, Champaign Co, Jlls, on Sunday, Sexagesimä, introduced into his new congregation at Cedar Creek, Washington Co, Wis. F. Wesemann.

Address: Rev. 6th LuulNLIII, 8sIter8, äVu8ü1oZton 6o., äVl8.

Church consecration.

On Feb. 3, the newly built frame church of the Jmma- nuels congregation (branch) in Hamilton county, Nebr. was dedicated to the service of the Triune God, there being morning and

The General Synod

of Missouri, Ohio, &c. St. will meet at St. Louis, Mo., on the 7th of May this year, for their 19th convention (r "8p. 4th Synod of Delegates).

Delegates elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be accompanied by a credential from their respective congregations. (See Synodal Manual, 2nd ed., p. 29.)

All pastors of the Missouri 2c. Synod this year are to send their parochial reports from January 1,1883, to then 1884, to the undersigned by letter - rv8p. by postcard - before the meeting of the forthcoming Synod. (See Synodal Manual, 2nd ed., p. 106.)

The receipt of the presidential reports from the last session of the respective district synods until the meeting of this year's synod of delegates occasionally takes place during the sessions of the latter synod.

All who have reports to make to the next General Synod, or who intend to submit something to it, are requested to send the matter immediately to the General Presidium. Aug. Rohrlack, Secretary. .



Notice.

The holders of the interest-free shares issued by the Trinity Lutheran Congregation in Cincinnati, O., are hereby notified that said congregation is again prepared to redeem a series of its issued shares, namely the third (3rd) series has been struck by the lottery and has thus become due for payment.

All those persons who are in possession of one or more shares of the third series should send them to our secretary, Llr. L. L. L. 8. Luottner, 108 kl6U8ant Street, through the intermediary of their pastor. As soon as Mr. Buettner has received the shares, he will immediately, according to the size of the amount, have a 6lleoL or Llone^Oräer issued in the name of the pastor concerned, from whom our individual creditors will then wish to collect the money lent to us.

Cincinnati, March 8, 1884.

Alex. Broemer.

Conference display.

The Southern Nebraska Specialconference will meet April 22-24 at the church of Mr. P. A. W. Bergts near Tecumseh, Johnson Co, Nebr.
I. G. Weller.

Incoming to Illinois District Coffee:

For the synodical treasury: Christmas coll. from? . Dorn's congregation in Pleasant Ridge K11.17. Contribution from Fr. Brueggemann in Willow Springs 2.00. From Fr. Mangelsdorf's congregation in Venedy 20.00. (Summa 433.17.)

To the new building in St. Louis: 1>. Hahn's Gem. in Staun- ton 37.75. by P. Strikter in Proviso 5.00. by k. Große in Hartem from Geo. Grupe 5.00. From Chicago: by k. Reinke from Karl Rtckert 10.00, Louis Appelt 5.00; by k. Succop from H. Danker, 2nd Ihlg., 5.00. By 8th Knief in Golden from Bro. Meints 10.00. (P. 477.75.)

For inner mi ssion in Dakota: By 8th Great in Härlein by D. Kornhaaß 3.00, Christ. Warnecke 1.00. (Summa 44.00.)

For the inner mission in the Northwest: P. Dr. A. O. Engel and some members of his congregation. Witte's congregation in Pekin 10.00. By I. Lunow from the mission fund in k. Lewerenz' congregation in Effingham 2.00. 8. Schieferdecker's congregation in New Gchlenbeck 16.00. (p. 431.05.)

For inner mission in the West: By 8th Hahn's congregation in Staunton from some members of the congregation. Gem. 7.25. By 8. Schroeder in South Litchfield from W. Dieckmann 10.00. By?. Brueggemann in Willow Springs from Wittwe Mihm 2.00 and Mrs. N. N. 1.00. 8. Mueller's Gem. in Ehester 11.30. (p. 431.55.)

For inner mi ssion: from Addison: by G. Rittmüller 2.00, Teacher Clüver 1.00. Coll. by P. Dorn's Gem. at Pleasant Ridge 15.00. From Chicago: by 8th Miracle by Mrs. N. N. 2.00, Anna Evers, L. Hacker each 1.00, F. W. Roth 10.00, Mrs. N. N. 5.00; by k?. Bartling by I. Franz 1.00, Ph. Reinhardt 2.00, Mrs. N. N. 5.00; by k?. Streckfuß by Ch. Zum Malln 5.00, H. Ohlwein 1.00; by P. Wagner by Mrs. Huwald 2.00, C. Timian 1.00, Wittwe N. N. 10.00; by P. Reinke by H. Niedert 10.00; by 8. Hölter by H. Teßmann 1.00, Mrs. F. .70; by?. Engelbrecht from Rud. Saß 2.00 & N. N. .50; by P. Succop from Joh. Schramm 1.00, H. Hedder 5.00. by 8th Strikter from A. Heidorn 3.00. by P. Sapper in Bloomington from I. Glawe 1.00. by k. I. A. Detzer by John V. Feth in Glencoe 1.00. By k. Karth in Staunton by Wühelmine Blotevogel 2.00, Karl Bühle 2.00, Heinr. Sievers senior, Heinr. Sievers junior 3.00 each. ?.. Heinemanns Gem. in Okawville 12.25. By P. Landgraf in Decatur from the poor fund in sr. Parish 12.00. By K. Döderlein in Homewood from N. N. 1.00. By P. Lenk in Millstadt from H. Dohrmann .50, N. N. .50. By P. Heyer in Jefferson from H. Möller, Sr, H. Möller Jr. each 1.00. By k. Drögemüller in Arenzville from N. N. 2.00. By k. Schröder in South Litchfeld from N. N. 10.00. By teacher Brase in Erste, collected at W. Themer's wedding, 9.41. By Fr. Grüber in Bethlehem by W. Völker 2.50. By k. Detzer in Evanston by John Fette 1.00, Karl Trempler .50. By P. Eißfeldt in South Chicago by C. Lawerenz 1.00, H. Wüstenfeld 2.00, R. Klose 2.00. (P. 4158.86.)

For mission to the Jews: By P. Sapper in Bloomington from L. Nielander 5.00. By?. Große in Hartem from Wil- helmine Lücke 1.00. By P. Drögemüller in Arenzville from N. N. 3.00. Subsequently from P. Müller's parish in Ehester.25. By P. Hölter in Chicago from H. Teßmann 1.15. (Summa 410.40.)

For Negro Mission: By Fr. Weisbrodt at Mount Olive, sent in a missionary hour, 6.00.

For emigrant mission in New Uork: From Addison by E. Pflug, E. H. W. Leeseberg, W. Beyer, H. Bergmann 1.00. each (p. 44.00.)

For the emigrant mission: Through?. Reinke in Chicago by Paul Koschnick .50, Karl Richter .50. Through 8. Grüber in Bethlehem by W. Völker 2.50. (p. 43.50.)

For poor students in St. Louis: By Father Döderlein in Homewood 6.89. By Father Succop in Chicago from the Women's Association 10.00. By Father Wunder there from the Young Women's Association for E. Bäse 7.00. By Father Reinke there from the Women's Association for Joh. Meyer 20.00. (p. 443.89.)

For poor students in Springfield: From Chicago: by Fr. Succop of the "Männerchor" in his parish 10.00; by Fr. Hölter of the "Männerchor" in sr. Gem. for Otto Maas 7.50; by Fr. Wagner for D. Kosche of C. L. 2.00, H. P., F. K., H. K., F. L. each 1.00. By P. Döderlein iu Homewood for Herm. Wacker 11.56. By P. Grüber in Bethlehem, sent to K. Rath's wedding, 3.25. (p. 438.31.)

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For the Laundromat at Springfield: By?. Holiday at Colehour from the Woman's Club 2.50.

For poor students in Fort Wayne: From Chicago: by ?. Hölter's Gem. for Starck 7.00; by?. Reinke for Herm. Bobl from the Young People's Society 20.00, from the Young Women's Society 20.00, for Wm. Schönfeld from the Young People's Society 20.00, from the Young Women's Society 20.00; by ?. Wagner from the Women's Society for P. Eick- städt 19.00; by ?. Succop from the Young Women's Society for A. Sckülke 16.00. (p. -122.00.)

For the Waschkasse in Addison: By?. Wagner in Chicago "from the stoop of the crochet school" in sr. Gem. 3.00.

For poor students in Addison: By?. Engelbrecht in Chicago, wedding coll. at W. Kasch, 8.00. By Kassirer C. Eißfeldt in Milwaukee 10.00, for Tb. Hinz 15.00. By Kassirer Tiarks in Monticello, Iowa, for Th. Mertens 7.00. From Chicago: by?. Engelbrecht in Chicago for A. Eichmann of the Jungfr.-Verein 20.00; by?. Wagner for R. Erdmann of the Jüngl.-Verein 15.00, for E. Rischow of N. N. 10.00; by?. Hölter of G. A. Pudewa for H. Schröder 1.00. (S. -86.00.)

For the Progymnasium in Milwaukee: W. Beyer in Addison 1.00. Durck?. Engelbrecht in Chicago by Mrs. H. Vollrath 5.00. (S. -6.00.)

For poor students in Milwaukee: From Chicago: by ?. Succop from the Young Men's Association for C. Abel 14.00, by ?. Wagner from the Young Men's Association for A. Grambauer 15.00. By ?. Heinemann at Okawville from N. N. for A. Merz 5.00. (S. -34.00.)

For sick pastors and teachers: Mrs. Kath. Steinmeyer in Carlinville 2.00.

For?. F. Brunn in Steeden: Fr. Mariens in Danville 2.00.

For?. M. Wyneken: Bonden??. Succop, Engelbrecht & Bartling in Chicago 5.00. each (p. -15.00.)

For the widow's fund: Mrs. Kath. Steinmeyer in Carlinville 2.00. By?. Striker in Proviso from A. Heidorn 3.00. Teacher Clüver in Addison 1.00. P. Brüggemann in Willow Springs 4.00. By?. Döderlein in Homewood, ges. on Hechts Hochzeit, 12.00. Fr. Schröder in South Litch- field 3.00. durch the same by Mrs. Sckmeck 1.00. Fr. Grüber in Bethlehem 2.00. (S. 28.00.)

For the deaf and dumb: By?. Schröder in South Litchfield from W. Dieckmann 5.00 and for happy delivery of Mrs. N. N. 5.00. P. Noack in Dalton 1.00, whose pupil 2.55, from Bertha N. that. .45. By teacher Benecke in Wood- worth from a parishioner there 1.00. By?. W. v. Schenk in Algonquin from Karl Haacker 2.00. By?. Eißfeldt in South Chicago from Karl Klose 1.00. By?. Succop in Chicago from H. Hedder 5.00. (S. -23.00.)

For the orphanage near St. Louis: Collecte from?. Schröder's parish in South Litchfield 14.00. By?. Karth in Staunton from Emma Ahrens 1.00 & ges. in school .60. (S. -15.60.)

For studying orphans from Addison: G. Rittmüller in Addison 2.00. G. Goehringer in Accident, Md., 1.00. By I. Lunow, evening coll. by?. Lewerenz'Gem. in Ef- fingham, 9.80. By Kassirer Grahl in Fort Wayne, Jnd, 6.50. By?. Schröder in South Litchfield from Hn'e and Meta Dieckmann 1.00. By?. Hertrich in Holly Wood, Minn., from Fr. Pelzfuß .50 & E. Schulz .50. (pp. -20.80.)

For the Gem. in Dresden: G. Rittmüller in Addison 1.00. P. Piffels Gem. in Benson 6.81. By?. Gößwein in Altamont from Mrs. N. N. 1.00. By?. Castens in Barton 4.00. Durck)?- Hölter in Chicago from Mrs. F. 1.00. (S. -13.81.)

For the Gem. in Kirmis, Canada: Through?. Engelbrecht in Chicago from Mrs. Helms .50.

For the flooded: M. H. in Addison 5.00.

For?. F. Brunn's Institution in Steeden: By?. Bergen in Prairie Town 2.00.

NL. In Luth. No. 3 d. J., under the heading "For the congregation at Rockester, Minn." it should not read: "Jub.-Coll. of?. Sckröders Gem. in South Chicago", but: in South Litchfield.

Addison, Ill, March 1, 1884. h. bartling, cassirer.

Incoming to the Koste of the Eastern District:

For the synodical treasury: from the congregation in reserve -9.90. Trinity congreg. in Buffalo 12.60. congreg. in Bay- onne 46.00. congreg. in Martinsville 4.75. congreg. in College Point 8.65. congreg. in Otto 2.80. Comm. at Springville 2.50. Comm. at Washington 13.67. Comm. at Farnham 5.11. P. Ahner's Comm. at Pittsburgh 25.25. Comm. at Bergholz 8.00. Comm. at Ellicottsville 4.31. Comm. at Farnham 3.00. (S. -146.54.)

For the widow's fund: From teacher Fedder 3.00. Congregation in Wolcottsburg 2.30. I. Will in Philadelphia 2.00. P. Weidmann 2.00. Gem. in Paterson 7.07. I. R. Niebaum in Pittsburgh 5.00. Women's Club?. Freys in Albany 15.00. (p. -36.37.)

For the orphanage near Boston: Congregation in Aorkville 9.00. Mrs. Heid in New Dort .50, K. Stetnbühler this. .50. From the orphan box of St. Matthew's Congregation in New York 17.00. Wedding collection at Jos. Frack's in Martinsville 4.50. Mrs. B. Dett- born, Skenectady, 2.00. congregation at Olean 6.97. congregation at Alle- gany 5.60. wedding coll. at Joh. Ratjen's 4.50. Durck?. Weidmann 1.00. congregation at Hartem 16.00. congregation at Haverstraw 2.44. Sunday School at Egg Harbor 2.25. P. Frey's congregation at Albany 20.00. Women's Club of his. Cong. 8 p.m. Cong. in Bergholz 4.50. (p. -116.77.)

For the deaf and dumb: Cong. in Wolcottsburg, 2.00. Wm. Dornfeld in Martinsville, thank offering, 5.00. I. Will in Philadelphia 2.00. St. Andrew's congreg. in Buffalo 9.00. (S. -18.00.)

For the orphanage near Pittsburgh: I. Will in Philadelphia 2.00. Cong. in Brier Hill, O., 15.00. Women's Association of the Dreietnigk. Cong. in Buffalo 5.00. Mrs. Mathts in Buffalo 1.00. (S. -23.00.)

For the orphanage at Mount Vernon: Congregation in Uork- ville 4.11. Al. Eglinger in New Uork 1.00, Mrs. Herdtfeller the. 10.00, Mrs. S. the. 2.00. Orphan box of St. Matthew's congregation in New York 17.00. (S. -34.11.)

For New Uork Progymnasium: Springville congreg. 3.25. North East congreg. 3.76. Mrs. E. Klaus in Pittsburgh 5.00. St. Paul's congreg. in Baltimore 20.00. Women's Club in Freys Albany congreg. 10.00. (S. -42.01.)

For Jewish mission: By Kassirer Bartling 20.35, 44.35, 37.75, 24.95. G. Lusky in Buffalo .25. Teacher Fedder 3.00. By Kassirer Schmalzriedt 25.60. Congregation in Wolcottsburg 2.00. W. Dornfeld in Martinsville, thank offering, 1.00. Congregation in Bayonne 10.00. Wartburg Heimath's home congregation in East New Uork 10.00. Congregation in New Aork 18.20, Weißner the. 1.00. P. Schmidt's congregation in Pittsburgh 5.00. I. Mill in Philadelphia 2.00. By P. Mähr in Ellsworth, Kans, von Ernst, Friedrich, Christine, Amalie Thämert each 1.00, Theodor & Dorothea Thämert each .50. Women's Club of Frey's congregation in Albany 5.00. Mrs. R. Heinemann in Buffalo .25. Dreieinigk. Gem. in Buffalo 13.00. (S. -218.20.)

For inner mission in the West: P. Lindemann's congregation in Pittsburgh 29.50. Mrs. Löffler's in Boston .50.00. Women's Club of the congregation in Pork 20.00. N. N. through?. Wambsganß 2.00. A. G. 1.00. Johnsburch, Pa. congregation, 3.00. (S. -60.50.)

For college maintenance: comm. in Reserve 5.75. comm. in Olean 5.48. comm. in Allegany 4.98. comm. in North East 3.77. (S. -19.98.)

For inner mission: Through Fr. Stutz from Mrs. Diebl 5.00, Mrs. Napp 1.00. Congregation in Bayonne 27.31. Fr. Schmidt's congregation in Pittsburgh 10.00. Congregation in Olean 4.98. Congregation in Allegany 3.98. Mrs. Rabold in Pittsburgh 2.00. Gade and Meyer in Washington 5.00. Through?. Wambsganß from the Centkasse sr. Confrimands 2.25. Freys Women's Club in Albany 15.00. (p. -76.52.)

For college building in St. Louis: Congregation in reserve 20.00. Congregation in Bayonne 13.36. Gade & Meyer in Waskigton 5.00. Congregation in Martinsville, 2nd Sdg., 82.00. P. Frey's Congregation in Al bany, 4th Sdg., 73.00. Tri-Nig. Congregation in Buffalo subsequent 7.00. Congregation in Bergholz, 2nd Sdg., 55.00. (p. -255.86.)

For Negro Mission: Congregation in Bayonne 10.00. Fr. Schmidt's congregation in Pittsburgh 5.00. St. Paul's congregation in Baltimore 31.70. Women's Association in Fr. Frey's congregation in Albany 5.00. D. Braunwarth's congregation 1.25. I. Mill in Philadelphia for the Negro Church in New Orleans 2.00. (p. -54.95.)

For Mission in Erie: Cong. in EastBoston 3.00. Cong. in Basswood Hill 4.50. (S. -7.50.)

For Emigrant Mtssion in Baltimore: Kassirer Schmalzriedt 3.50. Women's Association P. Freys in Albany 5.00.

For the community in Utica: Kassirer Bartling 1.00. Kassirer Meyer 5.00.

For Macon, Mo.: Wolcottsburg 3.00.

For sick pastors: Wed. coll. at I. Trapp sr. 5.00. Women's Club at Fr. Frey's congreg. in Albany 5.00.

For poor students in Addison: I'. Schmidt's Gem. in Pittsburgh 7.99.

For poor students in St. Louis: Women's Club in Wellsville for Th. & K. Engelder 10.00. Wedding coll. at I. Trapp sr. 5.06.

For poor students in Springfield: women's club in k. Freys Gem. in Albany for Heidelberger 15.00.

For poor school children in Fort Wayne: Triune. comm. in Buffalo poet 25.30. Washington comm. 4.50.

For poor students in New Uork: Wm. Schäfer in Pittsburgh for Fleckenstein 1.00.

New Aork, Feb. 10, 1884. I. Birkner, Cassirer.

Entered the coffee of the Western District:

For the synodical treasury: By?. Vetter from his former congregation in Osage Bluff -5.25. From the treasury of the congregation of D. Veters in Atchison 1.00. By Mr. Schuricht of Trinity District in St. Louis 31.95. Weihnacktscoll. of P. Zimmermann's congregation in Spanish Lake 7.30. P. Krämer's congregation in Jndependence 8.25. (S. -53.75.)

For college construction: bys. Michels from sr. Gem. in New Haven 3.50. By Fr. Stemmermann in Onaga from Mrs. Schäfer 1.00. Fr. Köstcrings Gem. in Altenburg by Teacher Beyer 22.00. Fr. Links Gem. in St. Louis, 9th Ihlg. 100.00. (S. -126.50.)

For inner mission in the West: By Fr. Biltz from the Women's Association in his church. Gem. 11.00, by Mrs. Vogt 1.00. From the God's box of the Gem. P. Veters in Atchison 3.00. By k. Michels in New Haven by N. N. and N. N. each 1.00. By k. Hafner by Mr. Knollmann in Millwood 1.00. By D. Grupes Gem. in Eisleben 1.50. By P. Senne in Alma by Hartwig Hetdel 1.00. By P. Lüler in Aroma by C. Lewerenz 1.00. By P. Heyer by sr. Gem. in Spring Valley 2.94, in Hillsboro 7.06. By Fr. Frese in Hanover from Mrs. Kath. Meyer 1.00, by Christ. Cordsen 1.00. By D. Hanser of k. Richter's Gem. in Ellisville 22.00. By Fr. Pennekamp of sr. Gem. in Topeka 10.46, of Rosa Klein 1.00. By k. Umbach in Prairie City of his Gem. 4.50, of B. 2.00, of T. M. 1.00. (S. -74.46.)

For the mission to the Jews: Through P. Umbach in Prairie City by T. M. .75.

For Heathen Mission: Through Fr. Hoyer in Spring Valley by Fr. Reiswig 2.00.

For the Negro Mission: Through Fr. Krämer from Mr. Bredehöft in Jndependence 5.00.

For the congreg. in Dresden: Private coll. in U. Schwankovsky's Eben Ezer-Gem. zu Baden 8.75.

For the deaf and dumb: By P. Michels, wedding scoll. by A. Groppe, 4.50.

For the widow's fund: By P. Stemmermann from Mrs. H. L. Kollermann 10.00. St. Louis Teachers' Conference 5.50. Dr. C. F. W. Walther 6.00. (S.-21.50.)

For the Kansas City comm.: By?. Mayer in St. Louis from H. Luettege 2.00, from H. Dopp 1.00. By I'. Cousin of Willie Meier at Osage Bluff 1.00.

For the congregation in Macon City: P. Stöckhardt congregation in St. Louis 46.65.

NL. The "Luth. of 15 Jan. 63.25 from the community in Frohna were not intended for the budget, but for the college maintenance fund.

St- Louis, March 6, 1884. H. H. Meyer, Cassirer.

For the Inth. Orphanage at St. LouiS, Mo., received since 21 January: By Fr. Mayer in Bremen, Ill, thank-offering for happy recovery, from Unnamed. Recovery, from Unnamed -2.00. From Joh. Meyer in Lake Creek, Mo., 2.00. From the worthy Women's Association in Fr. Osterhus' parish at Williamsburg, Wis. 6 sheets, 8 weed covers, 11 aprons, 2 pairs of stockings. From Mrs. Johanna Hamann in Germany, 100.00. From the parish of Father C. Bock and himself, 5.50. From an unnamed woman in Father Wangerin's parish, some girls' clothing. From N. W. S. in Staunton, Ill. 2.50. From F. Bruning 3.00. Ges. on the squat of Mr. P. T. Mießler 4.20. From U. Vetter's former Gem. 1 quilt, 3 dresses, 2 Nard Calico, 5 lbs. nuts, popcorn, 13 lbs. sckmalz. From k. Rohlfling's congregation at Alma, Mo. 5 sheets, 8 pairs of stockings, 2 waists. From the Maidens' Association in U. Links Parish, 16 pairs of underpants, 24 waists. From the Women's Club in k. Hafner's parish 3 quilts, 11 underpants, 12 jackets, 1 pair of stockings. From N. N. in Dreieinigkeitsdistr. 2.50; also: by C. Brockmeyer 4.85, from Mrs. Ansel 1.00. From Zionsdistr. by Gehner 10.75. From P. Janzow's parish: by W. Vogel 2.00, A. Uhlich 1.00, A. Reller 1.00, H. Bäumer 1.00. From the Kreuz District by teacher Körner 3.25. From the Jmmanuels District: by Wilhardt 2.00, by Huning 13.25, by Günther 7.25. From Mrs. Auguste Bohn 5.00. Mrs. P. Weisbrodt 1 pot of lard. From the parish of U. Mayers in Bremen, Ill, 2.85. By teacher Pflug from the school can 3.00. By P. Matuschka 5.00. From the women's club in Krcuzdistr. 12 shirts, 13 underpants. From the Women's Club in Bclleville, Ill, (received earlier) 6 dresses, 12 girls' shirts, 2 pairs of stockings.

Received by P. C. C. E. Brandt: By Fr. P. F. Germann 10.75, from Mrs. Anna Steinmann 1.00, W. Scheer 1.00, from the congregation Fr. H. Katts 15.00, from the Virgins' Association in Fr. Brandt's congregation 5.00. By Fr. H. Krause: from St. Paul's congregation 4.67, from himself 3.00, from Fr. W. Flach 3.00. By I*. G. Stöckhardt from S. Mensel 2.00. By Fr. Janzow, vows from Mrs. Marie C. Kobusch, 5.00. By U. Schieferdecker from sr. Gem. 13.00. From U. Brandt's Gem. from the Women's Association 5 Pr. Knabcnunterhosen, from the Maidens' Association 1 piece of gingham. From the women's club in P. F. Lochner's parish 31 girls' shirts, 7 trousers, 1 separate dress, 4 boys' underpants, 1 bust shirt, 1 undershirt.

Correction.

In my receipt of 22 Dec. it should read: 1 bbl. of flour each from Chr. Streckert, Dr. C. G. Rohlfling, Farmer L Regel, instead of 3 bbl. from Chr. Streckert. - In the one of 21 Jan. it should read: Coll. of the Kreuzgem. in St. Genevieve 5.75 instead of .75.

Sincerely thanking all dear friends in the name of our orphans

St. Louis, March 8, 1884. i. m. Estel, Cassirer. ago. 36 Rnt'yer 8ts.

Received for poor students: By Mr. P. F. Schröder, Collecte sr. Gemeinde, -6.20 for Hubert; by Hrn. k. Sander, ges. auf der Kindtaufe bei I. Neu, 3.36 for Maaß; by Hrn. P. H. W. Rabe von sr. Gem. 10.00 for Amstein and Langehennig; by Mr. P. G. Traub von sr. Gem. 21.10 for Beil; by Mr. P. A. E. Winter 10.41; by Mr. P. Daib, Erntefestcoll. sr. Gem., 25.28; by Mr. P. Leutbäuser, Coll. sr. Gem., 1.00 for Dommer; by Mr. P. H. Weseloh of the Young Men's Association sr. Congregation, 15.00 for Hubert, Witt and Hurrelbrink; by Mr. Pritzlaff of the Women's Association of Trinity Congregation in Milwaukee, 12 underpants, 8 underpants, 4 pairs of woollen stockings, 18 bosom shirts and 8 covers; by Mr. P. C. Groß of the Young Men and Young Women Congregation, 13.00 and from the Women's Association of Trinity Congregation in Milwaukee, 1.00 for Dommer; by Mr. P. H. Weseloh of the Young Men's Association Congregation, 15.00 for Hubert, Witt and Hurrelbrink. Gem. 13.00 and from the women's association 7.00; by Mr. P. C. A. Frank from the Nälzverein sr. Gem. 25.00 for Graupner; from Mr. Tiarks in Monticello, Iowa, 2 suits in good condition and 1 pair of trousers; by Mr. k Sander, Weihnacktscoll. sr. Gem., 10.00 for Maaß; by Mr. P. Groß 10.00 for Her; by Mr. P. Kunsckick, Abendmahlscoll. sr. Congregation, 5.00 for Oesch; by Mr. P. Stemmcrmann, Coll. sr. Gem., 5.50; by Mr. Langhoff of Concordia-Verein der Effinghamer Gem. 5.50 for Hornung; by Mr. P. Blanken of sr. Gem. 15.10 for Langebennig; by Mr. P. E. A. Frese, ges. on I. Köhler's baptism, 2.35 for Witt; by Mr. P. Kretzmann from F. Kipp 5.00, from Mr. P. Brakhage 2.00 and from C. R. 2.00 for I. Kretzmann, also from K. K. 1.00 undetermined; by Mr. ?. Behrens 7.05 for Krüger and 2.25 for Schicht; from a friend of the practical institution at Worden 10.00; by Mr. k. P. Seuel 22.00 for Schleicher; by Mr. P. A. Müller from C. Kirchner in Montrose 1.00; from Mr. M. Dtetz from Mr. k. Hebler's congregation a new suit; from Mr. Julius Rövke in Akron 2.00 for Sallmann; by Mr. P. M. Cämmerer, Communion Coll. s. congregation, 4.18 for R. Grüber; from the dear women of the congregations of Mr. P. Harms 18 quilts; by Mr. k. Bötticher 8.00 for Strölin; by Mr. P. K. Schmidt, coll. sr. Gemm., 15.75 for Mauff.

A. Crämer.

Received for the Deaf and Dumb Institution at NorriS, Mich:

By C. Schmalzriedt, Detroit, -11.50. By C. Eißfeldt, Milwaukee, 23.50. By I. Birkner, New York, 37.55. By Ch. Schmalzriedt, 15.31. By H. Tiarks, Monticello, 19.00. By E- F. W. Meier, St. Louis, 60.25. By Ch. Schmalzriedt, 12.50. by H. Bartling, Advison, 33.13 & 41.44. by I'. C. C. E. Brandt, St. Louis, half of the children's service coll. on Christmas Eve 26.89. By Ch. Schmalzriedt 26.89. By r. I. Beyer, Brooklyn, 25.00. By T. H. Menk, St. Paul, Minn. 33.76. By Ch. Eißfeldt, Milwaukee, 20.86. By Ch. Schmalzriedt 6.65. By C. Plumhoff of teacher H. W. Gehrke in La Fayette, Jnd, by s. pupils 5.35. By C. Plumhoff for songs sold 1.12. By Joh. Maul, Detroit, ges. on hock time by Konr. Maul, 6.00. By I. Birkner, New Uork, 75.98. Durck M. Nessel, Cleveland, from Karoline Witter .25. By Ch. Schmalzriedt, Detroit, 50.00. By Bro. A. Conzelmann, Julietta, Jnd, 2.00. By Ch. Eißfeldt 42.30. By H. Bartling 15.00. C. D. Strubel, Treasurer.

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For poor students from Wisconsin
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God's blessing to the dear donors, together with a renewed heartfelt request for further gifts, since the treasury is empty and several urgent requests could not be granted for this reason.
Racine, Wis. March 3, 1884. F. Keller.

For the preacher and teacher wittwen - and orphan coffee
(of the Illinois District)
have been received:
1. contributions:
From the 1?1?: F. Ottmann -4.00, L. Lochner 1.00. From the Chicago Teachers' Conference 13.50.
Two. Gifts:
From an unnamed person in Collinsville 2.00. From Mrs. Meyer through P. Hölter 1.00. Through Mr. Kassirer Bartling 41.10 were delivered. (Summa -62.69.)
Chicago, Ill, Feb. 29, 1884. H. Wunder, Cassirer.

For the English Lutheran Mission in the West:
By Mr. Cassirer G. O. Rustad of the Hon. Synod of Norway -3.50. By Mr. P. F. W. Herzberger of his congregation at Lutherville, Johnson Co. Ark. 5.90.
St. Louis, March 8, 1884. C. F. Lange, Cassirer.
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Received for the support of my congregation in Columbus, O.: From Concordia Synod: By P. K. Walz's congregation -12.34; k>. G. R. Herbst's Gem. 25.00; by Synodal- kassirer P. Präger 55.00. Further: from?. I. H. Werfelmann 5.00; by P. H. Horst 5.00; by 1'. C. G. Hiller 7.50; by Kassirer E. F. W. Meier 2.50. R. H erbst.

For poor students received with heartfelt thanks from a member of the Trinity congregation here -1.00. By Mr. E. W. Heinicke in Dtlon, Iowa, sent at Mr. G. Wolken's wedding, 4.10. C. F. W. Walther.

For the Wittenberg Academy
received through Mr. P. Swan of Pella, Wis. -21.35 (10.00 especially for student Delitzke). H. Feuchter.

New printed matter.

Just published:

hymnbook

for

Children of Evangelical Lutheran Schools.

Fifteenth edition, increased by the addition of melodies in two-part harmony.

Price 25 cents.

Concerning contents, purpose and equipment see the detailed description and recommendation of Dr. Walther contained in this number.

The Luth Concordia Publishing House.

Illumination of the paper edited by Prof. Dr. G. Fritschel:
"The Missouri Synod's Doctrine of Predestination," by J. H. Sieker, pastor of the Lutheran St. Matthew's Church at New Aork. Separate print from the "Witness to the Truth." 1884. (24 pp.)

It is with great pleasure that we present this booklet, written clearly and comprehensibly for everyone, and recommend it most urgently to all our discerning synod members. No one should spare the small effort to get it and read it carefully. For he will find here, quite briefly, but quite clearly and distinctly, the true spirit of the opponents of our dear Synod, as it reveals itself in Prof. G. Fritschel, the spokesman of the Iowa Synod, and in Prof. Schmidt and his appendix *). The reader, to be sure, will thereby look into a tissue of falsehood, distortion, slander, and malice, which he would scarcely have thought possible in the Christian Church, and which perhaps really stands unique and unequalled in the history of the Church - the Jesuits hardly excepted. But unedifying as such sad reading material is, it is part of the Christian's armor and protection against seduction. To know the enemy exactly in his true form and in his way of fighting is already a half-conquered victory. The main purpose of this booklet is not to defend our doctrine of the election of grace, but rather to present the reader with a true picture of the man who calls himself a doctor and professor of the Lutheran church and theology, who presents himself as the most zealous defender of this doctrine, but who in truth, is not the most zealous defender of the Lutheran church and theology.

but is their most bitter and - because he disguises himself into an angel of light - most dangerous enemy. This judgment sounds harsh, but we do not doubt it for a moment; every reader will agree with us completely as soon as he has read through the booklet. We will cite only one thing from the pamphlet to prove our judgment. After Mr. Pastor Sieker, for a more thorough characterization of Prof. Fritschel, has taken from an earlier writing of his (in the so-called Rudelbach und Guerickesche Zeitschrift, 1867. p. 481 ff. "Luther and Open Questions") and demonstrated how this Lutheran professor had solved the unworthy task in the most shameful way, namely by mutilating and twisting Luther's sayings, namely to present Luther as a man who had conceded doctrinal freedom in such important articles in which he (Fritschel) could not join in, he then shows that Prof. Fritschel follows the same deceitful method in his booklet against Missouri. In it, Prof. Fritschel promises at the outset that he will present the doctrine of election by grace quite conscientiously from the writings of the Missouri Synod. But instead of doing this according to the so-called official documents of the Synod, the 13 theses, the "Lehre und Wehre" and the "Lutheraner", he makes almost no use of them, but presents to his readers from other writings, some of ours and some of other Synods, not the doctrine of election by grace of our Synod, but a true distorted picture of it, the existence of which, praise God! no Missourian has any idea, much less that he should teach it. And this disgraceful Jesuit work he then crowns, on the publication of his pamphlet (his essay had previously appeared in a German and in the Iowa Church Gazette), with the bold assertion, "The Missourians could not dispute the correctness of my exposition oer Missourian doctrine. . . not challenged." True, Prof. Stöckhardt had written against him, but "wherein my exposition was incorrect he never said a word. Not the slightest trace of an attempt has been made to prove the historical incorrectness of my account." Pastor Stöckhardt, however, had already proved conclusively to this unscrupulous man in "Lehre und Wehre" 1883 p. 15 ff. 42 ff. and 282 ff. how unjustly and slanderously he (Fritschel) had gone to work in his exposition of our doctrine, and concluded his proof with the serious words: "Prof. Fritschel cannot blame us if we publicly accuse him of false testimony and slander, for which, if he does not recant, he will have to give account to someone else." ("Lehre und Wehre". 1883. p. 46.) - Astonished, even appalled, one asks oneself : How is it possible that a Lutheran professor can lose so much all shame and fear of God, and plunge into such an abyss of falsehood and slander, since he knows how many testimonies in print can pillory him as a liar and slanderer at any moment! In the same condemnation also lies Prof. F. A. Schmidt, who in his "Altes und Neues" No. 1, 1884, praises Fritschel's gruesome work as a mild and straightforward condemnation of Missourian doctrine and, against his better judgment, helps to spread these irresponsible lies in the church.

Behold, dear reader, if God Himself allows the enemies of His Word and His Church to be thus revealed in the shame of their nakedness, then every orthodox Christian also had the sacred duty to heed this divine warning against them and to become better and better acquainted with such enemies, lest he, or at least not simple-minded Christians, should nevertheless still be seduced by them in the end. Everywhere the bearers of this seductive spirit of lies, the Iowa pastors, are swarming around in the church, especially in our western mission areas, spreading Fritschel's pamphlet and disturbing, even destroying our congregations; what a powerful weapon against them for the preservation of simple-minded souls from them God has given us in this booklet! Let us therefore use it gratefully, read it carefully, and spread it most diligently; it will be a great blessing.

Price of the pamphlet is 6 cents, the dozen 60 cents. To be obtained from Mr. l-. l'. 21 8ixtlr ^ve., ?oi-L, N. O. H.

Vorspielbuch. A magazine of organ preludes from old and new times to the common chorales of the Lutheran church. Collected and edited by Dietrich Meibohm. Issue I. St. Louis, Mo. self-published by V. Neiboirmi, 1518 N-linolrrrocket 8lr., 8t. Unis, No. Notendruck des Luth. Concordia-Verlags daselbst. Price per booklet, postage paid, K1.25.

In the hope of bringing joy to all teachers and organists who are enthusiastic about their wonderful profession, we hereby present the issue of this new "Vorspielbuch". The goal of this book is to gradually publish a selection of two to seven preludes for each chorale that is contained in the almost universally introduced Lutheran chorale book published by L. Volkening in St. Louis. Although this selection is especially intended for less experienced organists, it also provides for the more experienced ones by including more difficult pieces. There are old and new, borrowed and original, productions of the greatest masters in the field of organ music and those of the most fortunate pupils and imitators of the same. Everything worthless, everything profane and unchurchly is excluded, but also everything that is incomprehensible to the untrained ear and that can only be performed by masters in the noble art of organ playing. With this composition of our "Vorspielbuch", it should not only directly serve the public church service, but also indirectly, in that it is a rich collection of examples for a complete organ school, with the exception of the higher art of organ playing. That we do not say too much with all this without already having the whole in front of us, is already guaranteed by the first booklet before us. Since the preludes to the chorales are given in the alphabetical order of the chorales, the first of these could not have been written for the purpose of providing only a good, but not a complete, introduction to the chorales.

*) Prof. Fritschel's pamphlet is highly recommended in Prof. Schmidt's "Alte= und Neues" No. 1. 1884, p. 14.



The first booklet contains 55 preludes to the 19 first chorales, from "Ach bleib uns JEsu Christ" to "Christstandenstanden". The first booklet contains 55 preludes to the first 19 chorales, from "Ach bleib bei uns, HErr JEsu Christ" to "Christ ist erstanden", by the following composers: I. Chr. Bach, I. S. Bach, Davin, M. G. Fischer, Flügel, Herzog, I. G. Kunz, Meibohm, Mösta, Moffat, Mühling, S. Müller, Pachelbel, Reinhardt, Reinbrecht, Rinck, Sachs, Schütze, Spohr, Stolze, Triebel, Vierling, Volkmar, Zahn. Among the composers, Herzog, probably now the most important organ composer, is the most represented. There are 11 preludes by him. Among the chorales, the melody "Allein Gott in der Höh sei Ehr" has the most preludes, namely 7. The format is transverse folio. The arrangement has been made so that the player never has to turn around while playing. The notation is large and clear; in order to prevent the eye from straying from one system to the other, the bar line goes through both systems that belong together. The paper is as strong and durable as could be obtained. The whole equipment is excellent in every respect. In short, nothing is lacking now but that it be bought and used. May God bless the latter. Finally, we note that whoever takes One Booklet does not thereby commit himself to more, although we hope that whoever takes One Booklet, if God grants him life, will also bear a desire for all subsequent booklets. W. [Walther]

Verhandlungen der 7. Jahresversammlung der Synode der ev. - luth. Freikirche in Sachsen u. a. St. 1888. Zwickau i. S. In Kommission bei Heinr. J. Naumann in Dresden.

This synodal report of our confessors in Germany reached us only a few days ago. It is a most valuable document. In addition to the statistics of the Saxon Free Church, it contains, first of all, an excellent, highly contemporary synodal address by Father Brunn on the question: "Which people can rejoice? (Ps. 89,16.) with reference to the then preparing Luther jubilee celebration in the last year. Secondly, the report contains 13 theses drafted by Father Stallmann on the doctrine of the person of Christ, together with an exceedingly thorough elaboration of them on pages 13 to 88. Thirdly, it contains (on pages 88 to 130) an equally thorough and practical discussion of a series of theses drafted by Father Stallmann on the doctrine of the person of Christ.

The first is the thesis on fraternal punishment drafted by Willkomm. What is found scattered in great works on both subjects is summarized here in an excellent way according to the demands of our time. May many seek to obtain this report; it contains a treasure of divine teaching, as only a true and living faithful community is able to offer. The price of a copy is 45 cents and the report will shortly be available from the Luth. Concordia publishing house. W. [Walther]

Missionary library for young and old. V. Vol. Published by August Emil Frey, Lutheran pastor at St. Mark's in Brooklyn, N. A. - Allentown, Pa. Brobst, Diehl. & Co. 1883.

This volume contains the history of the missionary activity of Eliot, Brainerd and Zeisberger among the Indians. It is true that these men were not members and servants of the orthodox church; the first two were Puritans, the latter a Herrnhuter; but our dear brother Mr. Fr. Frey not only has a rare gift of telling edifying and exciting stories, but he also refrains from judging with God's Word the partly wrong things he has to tell about, so that even a Lutheran can read Frey's stories for his edification and will not be misled in his pure biblical faith, but rather be strengthened. This fifth volume of the Missionary Library contains 139 pages in paperback format, is equipped with many woodcuts (which, however, are only good for the most part) and costs only 30 Cts. nicely bound, with postage 35 Cts. Those who have added the advertisement and recommendation of I. Scherr's interesting but godless work, called "Germania," to the missionary library should be ashamed of themselves. It is shameful to misuse the faithful work of a Lutheran theologian to introduce godless literature. W. [Walther]

Char Friday Liturgy.

To be obtained from the undersigned:

- 1. liturgy for a Char Friday service,**
- 2. choral songs z" of this liturgy,**

both presented by Pastor Fr. Lochner.

With regard to the "choral songs", the remark that the music given here is a "legacy of that time when truly ecclesiastical music was still created".

Price of "Liturgy" : 5 cts. the booklet, 40 cts. the dozen.

Price of "Chorgesänge": 10 Cts. the booklet, Kl.OodasDutzd.

L. Volkening.

904 X. 5tck 8tr., 8t. l-louis, Llo.

Changed addresses:

Rov. 6th XueeLle, 1122 Oarüslä ^ve., LIUtvaulree, IVi".
kliil. Lonnoront, 4354 State 8tr., 6dieaM, 111.

The "Lutheran" is published twice a month for the "annual" subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay an extra 25 cents for porter's wages.

To Germany, the "Lutheran" is sent by mail, postage prepaid, for \$1.25 per mail.

Only the letters containing notices for the paper are addressed to the editor, but all others containing business, orders, cancellations, funds, etc., are addressed under the address: Cutir. Oonvoräi"-Verlag" cLi. 0. Lartkel, Vxent), Corner of Äilum Street L InciianL ^venue, 8t. L lOU8, Llo., to be sent to. - In Germany this sheet may be obtained from Heinrich I. Naumann, 36 Pirnaische Strasse, Dresden.

Luterecl at tlm kost OKee at 8t. liÖttis, Llo., L8 seouuä-olass matter.



Herausgegeben von der Deutschen Evangel.
Zeitweilig redigirt von dem Leh-

r, St. Louis, Mo., April 1, 1884. No. 7.

(Submitted.)

God's call to Israel.

According to Jer. 31. 20. ff.

O child of sorrow, son of Ephraim, I still remember thee; Today, as before, I lift up my voice unto thee; For my heart breaketh against thee; I have compassion on thee, O Israel, in thy trouble: saith the LORD of hosts.

Return, Israel! How long wilt thou go astray! I am thy Immanuel, I would see thee blessed. Hesitate not, thou child that art gone astray, I am gracious unto thee. Return unto thy God, saith the LORD of hosts.

As I once brought forth thy fathers out of Babylon, For bondage, for mockery, adorned them with fortune and salvation; Behold, now is my time come, which shall give thee liberty From everlasting death of soul: saith the LORD of hosts.

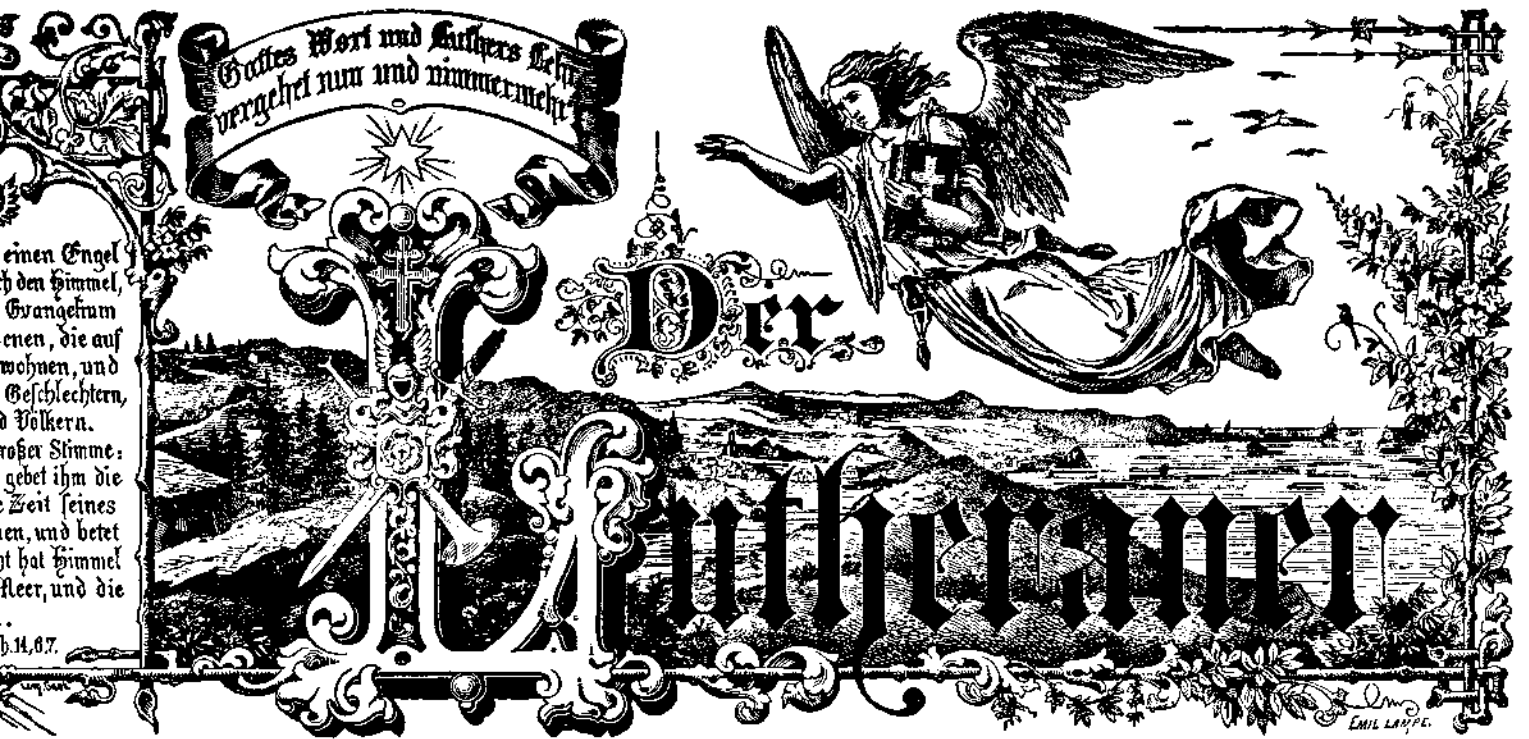
Speak not as this once was done,
Herring is our food;

Stand, a new covenant is come, To all people, even to thee for praise. I will write my law in the heart, Instead of in stone and brass; That shall make free from trouble and death, Says the LORD of hosts.

Israel, thy God is near, His favour cannot fail, His help is at hand, Saying, Wilt thou dream away thy salvation? Because my heart loveth thee ardently, And forgiveth all thine iniquity, I will remain thy covenant God, saith the LORD of hosts.

Behold, a new Israel hath thy covenant God established. The Son of God, Immanuel, proclaimed by the mouth of a prophet, Sits on the throne of his kingdom. Come, ye who have strayed, kiss the Son, That ye may be blessed in God: Says the LORD of hosts!

Ph. A. W.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. April 1884.

No. 7.

Aonio Paleario.

(d. 1540.)

Aonio (Antonio) Paleario came from Feroli in Italy, in the Campagna di Roma. His name has a great reputation among scholars. But here we will keep silent about it, and tell only what he did in the power of God for Christ and his kingdom, which was flourishing again in Italy at the time of the Reformation.

In 1534 Aonio was appointed public teacher of Greek and Latin by the Senate of Siena. Although he was not a preacher, but only gave lectures on philosophy and the fine sciences, he could not remain silent in them about the treasures he had found in the Holy Scriptures through diligent study. His listeners clung to his mouth with love. But his frankness and outspokenness of speech soon raised against him a host of men, for whom no means was too bad to oppress and corrupt him. With avidity they seized every opportunity to accuse him of heresy. His fiercest enemy was a certain Cotta. The latter raged and cried out against Paleario as a heretic who must be destroyed in every way; for if he were allowed to live, there would soon be no trace of religion left in Siena. By religion he understood (of course) the Papist doctrine. Paleario had once laughed at a clergyman who was seen kneeling every morning before an image of a saint, but who refrained from paying his ^debts. When he was asked one day what was the principal ground on which men could build their happiness, he replied, "Christ!" When he was asked what the second was, he answered, Christ! And when he was further asked what the third was, he answered again, Christ. These were the first two points made as charges against Paleario. The third was the famous book he wrote "On the Beneficence of the Death of Christ," in which he advanced the pure, evangelical doctrine of grace alone in Christ. Vergerio, once the pope's legate and bishop, to the

In his own time, however, he was already a confessor of the Gospel and said of this book: "Many are of the opinion that there is hardly a book of this time, or at least in the Italian language, which is so lovely, so piously and simply written, and so well suited to instruct the ignorant! That is why 40,000 copies of this book were sold within 6 years, but were partly bought up by the papists, partly taken away by force and publicly burned, so that it was thought to have perished completely until it was found in England about 30 years ago and then published in Italian and German. Aonio Paleario was accused of the three points mentioned, and summoned before the Senate of Siena. He himself led his defense, of which he gives us the following news: "There are men," he says, "who find displeasure in our offering the highest glory to God, the author of our blessedness, and to Christ, the King of all nations and peoples. When I wrote this year in Tuscan to show what great benefits have accrued to the human race through his death, this was made the cause of a criminal accusation against me. Is it possible to think of anything more disgraceful, or to pronounce it? I had said that we should no longer doubt the will of God, but should enjoy peace and tranquillity, since he in whom the fullness of the Godhead dwelt, out of infinite love, shed his blood for us. I had proved from the most ancient and certain testimonies that those who turned to Christ crucified, surrendered themselves to him by faith, and confidently adhered to him who could not deceive, were freed from all evils, and would have to enjoy a perfect forgiveness of their sins. These things seemed to the judges - I cannot call them men, but must call them inhuman monsters - terrible and abominable, so that they believed they must condemn the author to the flames. If I am to be punished for this confession, then, Senators, no greater salvation could befall me! At such a time as this, in my opinion, no Christian should die in his bed!" Accused, into

To be thrown into prison, whipped, hanged, sewn up in a sack, or thrown to the wild beasts, is still little. Let me be roasted at a fire, if the truth is only brought to light by such a death!"

Through such heroic defense, Aonio triumphed over the intrigues of his opponents and was acquitted. Nevertheless, he was soon forced to leave Siena with his wife and his 4 children. He moved with them to Lucca (1546); although he had changed his place of residence, he did not escape the wrath of his enemies. They sought to overthrow him through the Dominican friars at Rome. This time, too, Aonio Paleario triumphed over them. But at every opportunity the old charges were brought up again. When Paleario had been in Lucca about ten years, he accepted an invitation from the Senate of Milan, which had appointed him professor of eloquence with a rich salary and special privileges. He kept his position in this city for 7 years, although he was in great danger during the general persecution of the confessors of the Gospel.

He gave a beautiful testimony in a memorandum addressed to the emperor and the princes. The summa of it is this: "Already in the time of the apostles there were heretics; it is therefore not to be wondered at that after the death of the apostles false doctrines penetrated into the church. What the apostles taught orally was not different from what is found in their writings. The traditions that are inconsistent with the writings of the apostles have come from false teachers. The popes have distorted the gospel. In place of the grace of Christ they have put the burden of external statutes. Those who reject Pauline teaching reject the Holy Spirit. The Word of God is the only foundation of the Church. The power of bishops and priests is in most pieces an arrogant and tyrannical one. The rock of the church is Christ. The Bishop of Rome has no primacy over the rest. The Church is marred by abuses, superstitions, and ungodly living. The popes and prelates will not cure these infirmities. Let the princes appoint pious and learned men to this end."

In 1566 he was seized by the storm which broke over so many learned and excellent men at the accession of Pope Pius V to the throne. He was arrested by the Inquisitor Angelo of Cremona and imprisoned in Rome in the tower of Nona. Here his evangelical book, "On the Beneficence of the Death of Christ," and his defense before the senators at Siena, as just mentioned, were raised as charges against him.

After everything had been collected and sifted, the charge was resolved into the following four points: that he denied purgatory, that he preferred the burial of the dead outside the city walls to that in the church, that he ridiculed the monastic life, that he ascribed justification solely to trust in the grace of Christ, and that our sins were forgiven by Jesus Christ. These were the crimes for which the now already aged Paleario had to languish in prison for 3 years. But his old head remained firm and unbowed, for Jesus Christ gave him strength. During an interrogation Paleario said to the judges: "Since I see that you have so many and credible witnesses against me, it is unnecessary for you to trouble yourself about me any longer. I am determined to follow the advice of the holy apostle Peter,

when he says, "Christ suffered for us, leaving us an example for you to follow in his footsteps; he who committed no sin, no deceit was found in his mouth; he who did not reproach when he was reproached, nor threaten when he suffered; but he confronted him who judges rightly. Proceed, then, to the judgment, pass sentence on Aonio, thus satisfy his adversaries, and do your duty!" - Thus spoke Aonio Paleario, according to the narrative of a bitter enemy, the Roman historian Laderchi, who ascribed these words to the outburst of passion. But we exclaim, "Verily, here is patience and faith of the saints!" Many means were tried to lure the famous Aonio Paleario into Rome's fold. But he would abide with Christo. At last, as the aforesaid Laderchi relates, "Since this son of Belial showed himself obstinate and refractory, and could in no way be brought out of his dark error to the knowledge of the truth, he was deservedly consigned to the fire, to be consigned, after overcoming his temporary pains on earth, to eternal fire!" - This is indeed a glorious testimony from the mouth of the enemy! It is undoubtedly evident from it that Paleario remained faithful even unto death, and went joyfully toward death. In 1570 the sentence was finally passed that he should be hanged on a gallows and his body delivered to the flames. Before he left his prison to be led to the court, he was allowed to write two letters, one to his wife, the other to his sons Lampridio and Fedro. They are short, but all the more touching for that. They bear witness to that pure conjugal and paternal love which breathes in all his letters, and are a splendid proof of the godly courage with which he approached his death, as an end long anticipated and longed for. To his beloved wife he wrote, among other things: "The hour has come for me to pass from this life to God, my Lord. Full of joy I go to the wedding which the Son of the great King is preparing and in which I have always asked the Lord to let me take part for the sake of His boundless goodness and kindness. So then, my beloved companion, take comfort in the fact that it is the will of God and that it gives me joy; spend all your worries on the afflicted members of our family, educate and protect them in the fear of God, be both mother and father to them."

He wrote to his two sons: "It pleases God to call me to Himself in a way that will seem rough and bitter to you. But if you consider it rightly and see that I send myself into the will of God with the greatest satisfaction and joy, then you too must be satisfied.... The hour is approaching. The Spirit of the Lord comfort you and keep you in his grace."

On June 3, 1570, the sentence passed on Aonio Paleario was carried out. He was an old man of 70 years when he sealed the truth of the gospel with his blood.

No worse enemies of Christ and God have ever been than those who, under the name of Christ and God, have persecuted Christ and God. Luther.



(Sent in by P. R. Herbst.)

Something about the present apostasy from the biblical-Lutheran doctrine of election

"What we do in preaching, suffering, we do all to
the glory of God, and to the salvation of the elect,
that they also may believe."

(Luther. Walch XXII, 1036.)

St. Paul teaches and says 1 Tim. 3, 16. that the holy scriptures of the Bible are inspired by God. They are therefore not invented by men. They are not, like other writings, from the authors own spirit. In this the sacred writings of the Bible differ from all other writings. St. Peter teaches and says in reference to this, "For no prophecy has ever been produced by human will, but the holy men of God have spoken, impelled by the Holy Spirit" (2 Pet., 1, 21.). The Holy Spirit instructed the prophets and apostles what to write. They were the instruments of the Holy Spirit, hand and pen. Therefore they could not err. And because of this word-inspiration, the Bible is the Word of God. It is not merely the Word of God many times over. Then the whole Bible would not be the Word of God, but God's Word would merely be present here and there in the Bible. This is the fundamental false teaching of the newer theology in Germany, as in this country. One does not hold the whole Bible to be God's Word. At one time the authors of their writings are said to have written down God's Word, and at another time they are said to have written down their own word, that is, the word of men. But with this, as the reader sees, all Bible doctrines fall over the heap. Not a single doctrine remains as a divine doctrine. For who could then decide what is the word of God and what is the word of men in the Bible, divine teaching or the word of men? It would thus be all put to screws. For every fool, as they say, likes his own cap. There would be one doctrine declared to be God's word, and again the same doctrine declared to be man's word by another man. The right Babylonian confusion would then be present.

But, praise God, it is not so. God's word is not only in the Bible, but the whole Bible is God's word. Every doctrine in it is a divine doctrine; every word in it is a word inspired by the Holy Spirit. But they say: What right Lutheran does not believe this? Such a one is scarcely conceivable. Well, not so quick in judgment, dear reader! Many say that the whole Bible is the Word of God. They swear by it. But, alas, these declarations carry little weight. Many do not believe all the teachings of the Bible. They accept one doctrine, and there is a doctrine in the same Bible which they do not accept. One doctrine is said to be right, and the other doctrine, which is just as plain and clear in the Bible, is said to be Calvinistic, or false, if one cannot rhyme the two doctrines according to human reason. Whether the Holy Spirit has inspired both doctrines, and whether they are both in the Bible, you do not ask. The doctrine which does not suit one's purpose, and which offends reason, is denied. But there cannot possibly be true reverence for the word of God. It is a deception to pretend that the whole Bible is the Word of God. Where they are really in earnest, they accept every teaching of the Scriptures with childlike faith. There one does not struggle with the question whether these teachings can be harmonized according to reason and logic.



[51] can. They are believed because they are not of men, but because they are of God. We do not philosophize, speculate, ponder, search, or seek apart from or beside the word of God to solve God's mysteries, but give glory to God by accepting his word as it is written, bowing our reason to the word, and believing that God's word can nowhere contradict itself, and that God will, in his own good time, solve all the mysteries which we meet with in his revealed word and in the teachings thereof.

In the position which one takes on God's Word, then, lies the decision in the doctrinal controversy concerning conversion and the election of grace and the certainty of future blessedness. The Synodal Conference, in the thirteen theses which it adopted and which are generally known, and in the resolutions relating to them, shows that it teaches nothing but what is the pure doctrine of Holy Scripture and the pure doctrine of Luther in the above-mentioned doctrines. The doctrine which it confesses is the pure word of God, which it believes, under which it bends reason, while remaining faithful and leaving as a secret that which God has not Himself resolved for us in His Word, as the confessional writings of our church also do.

However, this is not the position of our opponents in the present doctrinal controversy, who have left the Synodal Conference for doctrinal reasons or have been suspended by the Synods of the same. They have fallen away from the pure doctrine of Scripture and Luther. They have not remained with the Word inspired by the Holy Spirit. God knows and knows the motives for this. God knows where it is an unconscious or a conscious departure from God's Word, whether it was a concern for flour or the fear of man or a desire for honor or other dishonesty, and will bring everything to light and judge it in his time. - But of this we will not speak. Let us suppose that the opponents really mean that it is they who represent divine truth. The delusion is possible. And this is nothing new under the sun. Church history supplies sufficient examples of it. There are men who, though they argue against the truth, nevertheless brazenly assert, and even fancy, that they have the pure doctrine and are its defenders, nay, that they want to have received the command to fight and war from God. How are these to be met? Nothing is gained for the truth by vituperation and suspicion of the person of the adversary. That one collects "rumors" in order to hang them on the big bell and to bring the opponent into an evil clamor is not difficult - but it is unchristian. To seek to crush the opponent with the "fathers" or other so-called authorities is far from being a victory for truth. God himself must help divine truth to victory, and he does so. He does so when we fight in faith with the sword of the Spirit, which is his Word. There God finally gives the victory. There he is on the scene with his spirit and gifts.

In order to learn how to fight against those who have fallen away from pure doctrine, it is also good to look at Luther. The papists, as is well known, left no stone unturned to charge Luther with all sins. Sins of which they were frequently guilty, they sought to charge Luther with. Virtues, on the other hand, which they did not possess, and which Luther possessed, they sought to impute to themselves. To this end, they sought to avoid the grossest distortions of his doctrine.

among the people. This was many times their mean and Meherrin. 225 pupils were still taught the catechism and Bible dishonest way of fighting. Luther did not repay with the same history on Sundays, 125 in New Orleans, 80 in Little Rock, 20 in coin. He often spoke crudely about the sins of the monks and Meherrin. Adults were taught 27, 20 in New Orleans, 6 in Little the papist clergy, but such sins were not based on rumors, nor Rock, 1 in Meherrin.

were they fictitious; they were generally known facts that had been openly known long before him, before the emperor and the empire. Otherwise he exhorted the servants of the restored church not to bring out the sins of their opponents, but to wage war against them with God's word.

Then, on the part of the papists, they sought to crush Luther the negro mission works under quite different and more difficult with the prestige of the Conciliar and the Fathers and with the conditions. The negroes must usually be won one by one out of name of the church. The appeal to the church caused him, as gross superstition and the most enthusiastic delusion by the he writes, at first much contestation. However, he was often power of the Word of God. It is true: the sects working among able to cite fathers in his favor. But with the same he could also the Negroes usually have greater "successes" to show. But often be refuted. In many respects they did not agree with these "successes" we would probably also have to record if we Luther's teaching. And yet, how high was the reputation of wanted to put ourselves on a par with the cults in our work. The these fathers! Luther had no choice but to take refuge in the latter refrain from winning souls and gathering congregations by castle of the Holy Scriptures. He did so, and it was his strength thorough instruction in Christian doctrine; with a so-called revival and gave him the victory. He himself says in reference to this: or conversion they believe the work is done. But what is claimed "I, praise God, certainly hold my doctrine to be the word of our to be a revival or conversion is even more frequently among Lord God, and have now chased away from my heart all other negroes than among whites a mere carnal excitement of feeling. faiths, whatever they may be called. And I have almost Now we, too, do not want to have unconverted, but converted overcome these heavy thoughts and temptations, because my members in our Negro churches. But we seek to attain this end heart said for a while, 'Are you alone the one who has the pure solely by the clear, truthful preaching of the gospel, which brings word of God? And all the rest have it not? So Satan also assails forth its fruit in its season, and only those Negroes are admitted us, and violently storms in upon us with the name and title of into our congregations who have gone through a prolonged the churches. Yea, that which the Christian church hath hitherto course of catechism and can give an account of their faith.

ordained, and hath hitherto so many years thought right, thou overthrowest as if it were wrong." "Then one must be able to say: I know for certain that what I teach and hold is God's, the high Majesty in heaven's, own word and final decree, and the eternal, unchangeable truth; the rest, all that does not agree with it, or is contrary to it, is vain lies of the devil, false and unjust." "My doctrine alone is right and God's certain truth; I stand by it, though all the world said otherwise." (Walch XXII, 42?43.)

But we do not think that what has been accomplished in the negro mission by the grace of God is so small. Is it a small thing that a number of adults, some of whom were unbaptized Gentiles, have been won over, who now rejoice that they have come to the knowledge of the pure gospel, who gladly hear God's word and live a godly life? Some have already fallen asleep blessedly in the comfort of the gospel brought to them by us. Above all, it is no small thing that several hundred children learn our Lutheran Catechism, this incomparable epitome of the entire biblical teaching, which Luther himself "as an old doctor" still prayed daily, day in and day out, year in and year out. This is a seed which, by God's grace, will bear its fruit.

Our main task in this country remains, of course, the so-called inner mission. This is the next work to which the Lord of the Church has directed us. If we neglected this work, we would leave undone the good work that the Lord demands of us in the present circumstances. But besides this, we should also have a heart for the negro mission that has now been started. In this work, too, the Lord is with us according to His promise. As far as the earthly means are concerned, God should have given us enough so that we can carry out both the inner mission and the work of the negro mission and the mission to the Jews. May He Himself, the Lord, who has blessed us so abundantly, cause all good things to abound among us!

F. Pieper.

Our Negro mission.

At present there are six workers in our negro mission, three missionaries and three teachers. The teachers are distributed among the individual stations in such a way that in Little Rock, Ark., one missionary and one teacher are working, and in New Orleans, La. one missionary and two teachers are working. At Meherrin, Prince Edwards Co., Birg. the missionary also presides over the school. It will no doubt be of interest to the dear readers of the "Lutheran" if we communicate here some data from the recently requested parochial reports. Communicating members or members entitled to communion are in the 61 wards, namely in New Orleans 42, in Little Rock 15, in Meherrin 4. In the year 1883 42 were newly admitted, in New Orleans 33, in Little Rock 6, in Meherrin (until February 1884) 3. Through apostasy and exclusion the mission lost 10 members in the past year, 6 in New Orleans, 4 in Little Rock. There were 371 pupils in the parochial schools, 215 in New Orleans, 116 in Little Rock, 40 in

To the ecclesiastical chronicle.

I. America.

Unionist communion practices in a church that wants to be Lutheran. In an English Lutheran church in Allen County, Jnd. (within the General Synod-affiliated Synod of Northern Indiana), the Lord's Supper was celebrated in a non-Lutheran manner on the very day of the dedication. For the pastor exhorted those present to examine themselves whether they were able to go to the Lord's Supper, and confess their sins, and then invited those present to come and receive it. So anyone can approach the table of the Lord, whether he is known to the pastor or not, whether he is a Lutheran or not, whether he belongs to another congregation or not. For it is a fact that most of those present either did not go to church at all before, or once belonged to the local German Lutheran congregation. Does this not mean acting like Pilate, who once said: "Watch, you"? Such a way of acting can certainly be expected from a sectarian preacher, to whom the Lord's Supper is nothing more than a memorial service; but what is one to think of a pastor who calls himself Lutheran and acts in this way? Does he really believe that Christ's body and blood are present in the Lord's Supper, and that therefore the unworthy or unbelieving are guilty of the body and blood of the Lord, and eat and drink themselves to judgment? Does he consider Christ's word, "Ye shall not give the sanctuary to the dogs"? Is this to show himself a faithful conscientious steward of God's mysteries? Is it not also dishonest to do so under the Lutheran name? Why does one not finally take off the mask and show oneself in one's true form? - From this, dear reader, realize what a great grace it is for a congregation to belong to such a synod, which not only calls itself Lutheran, but also holds to Luther's teaching, that is, the teaching of the divine Word, in all things, and also acts according to it. G. Rosenwinkel.

The Unitarians are known to deny the eternal deity of our Lord Jesus Christ. But now one of their preachers in Boston, M. I. Savage, appears and denies even the truth that even heathens know that there is one God. In a sermon preached and published by him it is said, "I wish there were a God. I wish I could find proof of his existence, but I cannot. The universe is not governed as I would govern it, and it seems to me there could be no king on the throne." - And this man, who speaks so blasphemously, still calls himself a Christian preacher!

The New York Bible Society last month distributed 6296 Bibles, Testaments, and portions of Testaments, to the total value of \$1003.93. Of this total, 1800 Bibles and Testaments were distributed to emigrants at Castle Garden, and 2,465 were distributed among seamen on ships and among churches for seamen.

II. foreign countries.

Sad consequence of the attendance of false-believing schools on the part of Lutheran children. In "Herold und Zeitschrift" of March 15, a letter from a preacher of the Immanuel Synod in Germany is found, in which the following is reported: "If it is generally said of the church that it resembles a night hut in a vineyard, it is doubly true of the Lutheran church in Prussia; the members live so scattered and are usually so poor that they often have to join a distant parish, where the pastoral care is quite poor. In addition, most of the children go to unchurched schools, although they are still Lutheran.

If the children have the same training in confirmation, this is often not enough, and if there is a marriage, they marry the uneducated. Then one stone after another crumbles from the formerly so splendid cathedral. The result will be: when the old have gone home, the unirritated will absorb the Lutherans."

The Palatine Hymnal. A Palatine writes in the "Allgemeine Kirchenzeitung" of February 15, among other things, the following: "At the Luther celebration, the plaintiveness of our Palatine hymnal again came quite glaringly to light. The hymn 'Ein feste Burg' was to be sung; but now this hymn is not in this hymnal, in which the old core hymns are either missing or have been watered down in a most tasteless manner. What remained? The hymn had to be specially printed and distributed at the church doors," to the great embarrassment of the Palatines, who certainly want to be counted among the right Protestants, and yet had excluded the most powerful hymn of Protestantism from their hymnal as unsuitable.

W. [Walther]

At the end of last year, the municipal authorities had the **blowing of chorales from the tower of the** church in Wittenberg discontinued for the sake of the costs, which amounted to 300 Marks in one year; the church boards, however, decided to reintroduce the old custom, which had become very dear to the citizens, indeed, as indispensable. Since the day of Luther's death, February 18, the bells have once again been blown from the tower.

"Enlightenment" and Superstition. The "Evangelical Lutheran Messenger of Peace from Alsace Lorraine" of February 24 contains the following: In our town (Dürkheim), reports the "Pfälzische Post," a gypsy family recently stayed. It was extremely interesting to see how the maidens and women, including those who call themselves ladies and count themselves among the educated, made pilgrimages to the grounds in the twilight of the evening and the horror of the morning and disappeared behind the dirty flaps of a gypsy tent to have their fortunes told by the gypsy women. This happened in the bathing town of Dürkheim, the city of the intelligentsia, where the Protestant public is so enlightened that on Sunday, June 8, 1883, barely 15 adult males - out of a Protestant population of 5000 - attended the service. How these gypsies thought about their clientele can best be seen from the fact that they charged 30 pfennigs for their fortune-telling services from evening to morning. In the evening they charged 20 pennies for a consultation, and when they saw that they were popular, they raised the price to 50 pennies. Truly, unbelief and superstition are siblings that everywhere go hand in hand. How pitiable are such people who forsake God and his word, and in exchange allow themselves to be acted up to by the devil and seduced to hell, - but in all this they consider themselves to be especially enlightened!

(Submitted.)

"Herald and Magazine"

in the number of March 1 of this year, defends himself against the charge in the "Lutheran," No. 4. p. 27, as follows: "An unjust charge is made against this paper by Rev. Hanser, of Baltimore, in the 'Lutheran,' on account of a short notice in the number of January 12. A correspondence in the '*Standard*' has thrown the same into such excitement that he has entirely misunderstood our note. . . . The matter may be somewhat clumsily put, but it is certainly not unclear. The good critic, who admits, however, that our note was prompted by the '*Standard*', and holds it primarily responsible for it, cannot be above

Winden, to make the writer out to be a "miserable liar" 2c. In this he shows an unnecessary, excessive sensitivity. As far as the first part of our note is concerned, it agrees perfectly with the report of Pastor Hanser, and we can see neither lies nor malice 2c. in it. Nor is there the slightest reproach for Missouri in it. - The second part of the note has apparently so little reference to Missouri that we cannot understand how Pastor Hanser could have been carried away to assume this. After all, we are not accustomed to list Missouri with the 'so-called Lutherans' and know it too well to put it down as a participant in a Zwingli celebration." - We hereby communicate this apology to the readers of this paper. H. Hanser.

Stundist.

In Russia there is a small religious community called the Stundists. During a journey, a Russian peasant became acquainted with colonists who had immigrated to Russia from the Palatinate and from Württemberg in 1809 and who continued in their new homeland the custom of holding private prayer meetings, praying together, reading the Bible, and discussing what they had read. This acquaintance was the reason why that Russian peasant, when he returned to his village in the governorate of Kiev, joined others of his kind for the same purpose. At this time the reading of the Bible in the national language had not only been permitted by the government, but also promoted, therefore no obstacle was placed in the way of the private edification of the Stundists, who at first remained in the Russian church. But the word of God had its effect. More and more such small groups arose. The people gradually came to a better and better understanding, in the light of which they at least clearly recognized the grossest errors of their church. Their own popes were astonished at their firmness in the Bible. When asked how they, simple laymen, had come to such understanding, they answered: "When we read the Bible, we are only like little chicks trying to break through the shell. They are tolerated; only when, on occasion, they speak out sharply against the corruption of the Russian Church, are they sometimes punished, imprisoned, or banished to Siberia. Since they are without the pure public office of preaching, they sometimes get into wrong ways; some even let themselves be caught by the Baptists; but on the whole they prove to be sober pious people. When, to mention only this, a young student was once asked whether she took part in dancing, she replied, "How can I still want to dance, when I remember that the dance seduced Herod's heart, and made him willing to have John the Baptist's head cut off?" Another stundist declared that she could no longer kiss the cross in church under any condition, for the cross had not redeemed her after all, but only the blood of the Saviour shed on the cross. (Extracted from the "Mecklenburgische Kirchen- und Zeitblatt" of February 15.) W. [Walther]

Something about worldly bustle.

In the preface to Dr. Heinrich Müller's "Geistliche Erquickstunden" it says: "Does the world hold dances? Herodia's little daughter dances nothing good: John's head is valid. (Matth. 14, 6-11.) Here (in God's church) are the royal ballets and David leads the round dance around the ark of God. (2 Sam. 6, 14.) - Do you go in the world (only to see and be seen)?



[53] to become) walk? It costs Dina the wreath. (Gen. 34, 1.) I praise myself for the journey that goes to Emmaus. (Luc. 24, 13.) - Do men drink good draughts in the world? Noah hath shame, Loth no honour of it. (Gen. 9, 21. 19, 33.) Much better must taste the wine of Pentecost, which makes full of the Spirit. (Acts 2, 4.) - Does the world play? It is only unreasonable calf-service (Ex. 32, 6.), and Christ's skirt is in play (Matth. 27, 35.). Much better played to the Lord (Eph. 5, 19.), so the lot falls on the lovely, and becomes to the winner a beautiful inheritance (Ps. 16, 6.). " W.
[Walther]

The world's custom.

It is a foul plea, and one to which any village priest can be held accountable, to accuse the world's customs of being contrary to law or God's word. What is the world but unrighteousness, covetousness, usury, and all manner of vice and wickedness? Is not this a vile cry, The world is wicked, full of infidelity, respecting neither virtue nor honour, being neither ashamed nor chastened 2c.? Therefore thou must not turn thyself thus, and say, The whole world doeth so. For no learned doctor may advise thee against this, but a shepherd boy may tell thee: The world certainly does thus, but it ought not to do thus. Therefore stay at home with this excuse, that if it should be so, all the world would be damned. For it is not a new thing, nor strange, that the world should be desperate, accursed, and damned: it hath ever been, and ever shall be: if thou follow it, thou shalt abide with it in the abyss of hells. Therefore it is said, fiat justitia et pereat mundus: consider not what the multitude or the world doeth, but what is right, and what the multitude ought to do.

Luther, E. A. 23, 285.

(Submitted.)

A little more clearly

The "Short Report on the Funds and Needs of our Inner Mission" by Pastor O. Hanser, Secretary of the Mission Commission of the Western District, published in the "Lutheran" of March 1, should be at least in one respect. It is true that "one is not quite clear about the various mission funds," and has even been very unclear in many cases. Already in 1878 (see Report of the Second Synod of Delegates, page 53), among other things, the resolution was passed "that any surplus of the mission funds of individual districts be delivered to the General Treasurer from time to time." Now, as has always been pointed out, it is the order of our Synod that all funds, that is, also the gifts for inner mission, be sent to the district treasurers; these are then to deliver the "surplus," that is, what is not needed for inner mission in their own districts, "to the general treasurer from time to time. In order that he may also receive these funds into the general missionary treasury, it should not be acknowledged: "for the inner mission in the West" or the like, but simply: for the inner mission. Only then can these funds and gifts be distributed by the Mission Commission of the General Synod, which could not happen until now, since, for example, everything that was receipted "for inner mission in the West" was received by the Western District. According to the regulations of the Synod, the respective District Presidents send their reports to the President of the aforementioned Commission every six months about the needs of their districts and their claims on the aforementioned treasury. The Missionary Commission of the General Synod then has the often difficult task of distributing the available funds according to the needs in a just and equitable manner. Only in this way can we best act according to the words: "and let it be done that is equal." (2 Cor. 8, 14.) The Nebraska District, which, as is well known, is also "in the West," is in great need of support, but the Minnesota and Dakota Dist. with its largest number of traveling preachers and missionaries, who, according to reports there, only receive K300.00 salary, is even more in need of support.

get. Especially the latter district is relatively new and poor. and when he came to Wilmsdorf in May 1847, this decision Especially here, "fur skirts, blankets, raincoats and water boots" matured in him. From all sides, he was now being urged to give are certainly needed. The two articles in the "Lutheraner" of up this plan, but his decision was firm. He himself wrote: "Only January 15 should therefore be regarded as a cry of distress the one goal lived in me, to find means in America to be able to and a call for help for our inner mission in general, and we preach, speak and teach the Word of the Lord for my salvation should act accordingly.

The sums which Pastor Hanser states in the "Lutheraner" of second time. On September 13, 1847, he arrived in New York, March 1 under the heading "this year's contribution" apply, of but at first, in order to secure his livelihood, he had to engage course, to the year 1883. The undersigned takes occasion here the services of a lithographer. In 1849 he went to Brattleboro, to give the dear readers a brief insight into the general Vermont, where he accepted a position as a tutor and at the missionary fund, its support and the claims made on it. However, same time used his free time for architectural work, but it is not intended to go back far here, but only to the point where especially for lithography. From here he got in touch with the the funds indicated by Pastor Hanser were completed and thus pastors Brohm, Löber sen. and with Dr. Walther, to whom he mostly spent, namely until July 1883. Since that time, the Illinois revealed his intention to dedicate himself to preaching. Being District (not counting what it needed for its own mission) has particularly urged by the latter to come to St. Louis, he left allowed -2500.00 to flow into the Mission Fund of the General Brattleboro on August 30, 1849, made the then very arduous Synod, namely in July -700.00 and at the end of December -journey by way of Troy, Buffalo, Detroit, and Chicago, and 1800.00. From the other districts together, -986.62 had been arrived in St. Louis on September 8. Here he was kindly received into the said fund during the same period. In the first received in the house of the same Pastor Bünger. He now set period only -1000.00 could be distributed, but this was far from about with great zeal to catch up on Latin and Greek and to covering all requirements. At New Year's Day 1884, -2486.62 learn the Hebrew language anew, in which Blessed Bünger was (including the "cash on hand" of -686.62) was ready for glad to help him. Soon he had worked himself so far into his distribution. The claims made, however, amounted to -3900.00. studies that he was able to take part in all the lessons in the It can be seen from this that the districts in question received seminary with benefit. On March 19, 1853, he completed his considerably less than they "should at least have" according to studies and passed his exams on April 8 and 9 with five others. most of the reports of their presidents and, as one writes from After completing his studies, he first responded to a call from Minnesota, "in order to be able to provide for the bare the congregation at Theresa, Wis. from whence he later necessities to some extent," namely, with -2000.00, until July of removed to Mayville, Wis. where he administered the sacred this year.

Therefore, dear Christians, do not forget this treasury, which congregation at Kalamazoo, Mich. and then by the is to serve the kingdom of God powerfully and to which, congregations at Oshkosh and Winchester, at Menasha and therefore, praise God, such great demands must be made. Neenah, Wis. In 1858 he received an appointment as assistant preacher to the congregation of Dr. Sihler at Fort Wayne, Ind. A. Wagner, President of the Mission Commission of the General Synod. He recognized the same as a divine one, moved thither, having previously made the covenant of holy matrimony with Maid Caroline Margarethe Zimmermann at Chicago, and in June of the same year entered upon his duties at Fort Wayne. In this position he also taught with instruction in the seminary there, chiefly in drawing and the English language. Two years later he was called by the congregation on the Old Piqua Road, three miles from Fort Wayne, to be their pastor, where he labored in great blessing for five years. From here he removed to Wolcottsville, N. Y., and then to Chester, Ill. where he officiated for nine years. In 1875 he received a call from the Lutheran congregation in Warren Township, Bremer Co, Iowa, which he recognized and accepted as a godly one. Here he served the Lord until his death, nearly nine years. For a time he also served the congregation at Waverly, and did not spare the arduous journey of nearly nine miles in his already failing health winter and summer.

Obituary.

On March 22, the Rev. W. Hattstädt passed away in Monroe, Mich.

(Submitted.)

† M. Stephan. †

It has pleased the Almighty Lord over life and death to once again call home a faithful worker in His vineyard, who has worked himself gray and tired in his service and has borne the burden and heat of the day, to the glorious end of the day of eternal blessed life. On the 16th of January last, early in the morning, passed away quite suddenly, without previous illness, of a heart attack, our dear brother and father in Christ, Martin Stephan, formerly pastor of the Lutheran congregation in Warren Township, Bremer Co., Iowa, at the age of 60 years, 5 months and 23 days.

The blessed deceased was born on July 23, 1823 in Dresden in the Kingdom of Saxony (Germany), where his father, Martin Stephan, was pastor of the Bohemian congregation there and preacher at the St. Johannis Church. He spent his youth up to the age of 15 in the parental home. In 1838 he emigrated with his father to America. Here he first attended the college then just founded in Perry County, Mo., to prepare himself for the study of theology; but after only three years, in June, 1841, he returned to Dresden to be trained as an architect, in which subject he had great aptitudes. After he had attended the building school in Dresden for two years, and with such success that he received a prize medal as a distinction, he then entered the studio, where he worked until the year 1846. He later put the architectural knowledge and skills he had acquired here entirely at the service of the Lord and His Church, and drew the plans for many a congregation of our Synod for their house of God. His quick death prevented him from completing his last plan (for the Lutheran congregation in Terre Haute, Ind.). - But already at that time, during his work as a bureaucrat, the thought was again stirred in him to serve the Lord and His Church in America in the teaching ministry.

In general, the deceased was very serious and faithful in his profession. He was always ready to assist everyone with advice and action. Nothing could keep him from faithfully feeding the herd entrusted to him, "not for the sake of shameful gain, but from the bottom of his heart. He was faithful in the ministry entrusted to him by God, notwithstanding his great infirmity of body, which God had laid upon him as a cross in the last years of his earthly life. Already in Chester, Ill., he had contracted rheumatism and a throat ailment which often confined him to the sick bed for weeks, and which at times became so severe that he was deprived of speech for days. In Iowa he was also afflicted with a heart complaint, which at times completely paralyzed him. Nevertheless, he was indefatigable in the direction of his profession, so far as he was always able. Until his death he had to keep the school in his last congregation himself and also led the lambs of Christ with all faithfulness and care to the green pasture of the divine word. And although this part of his ministry became very burdensome to him in his last years because of his sickness, he nevertheless bore it patiently and confidently hoped in the Lord.

And as he was faithful in his office and profession, so he was also as a husband, as a father and provider for his family. With his surviving wife he lived over 25 years in a happy and peaceful marriage, which God richly blessed with eight children, all of whom were also gathered around his grave.

The deceased preached his last sermon on the second Sunday after Epiphany on the subject: "I must be in that which is my Father's." He had no idea how soon his heavenly Father would call him home. He still kept school on Monday and Tuesday, and when he was about to do so also on Wednesday morning, January 16, the Lord suddenly called His faithful servant to Himself into the heavenly rest for which he had so often and so heartily longed. In the midst of his work, in his study, the heartbeat struck him so suddenly that the paper he was holding in his hand fell away. Softly and blissfully he had fallen asleep.

This unforeseen death had a deeply shocking effect on his family, his congregation, his fellow ministers and all his friends and acquaintances. The Lord has shown us anew in such a striking way the truth of the serious word: "All flesh is like grass, and all the glory of man like the flower of grass; the grass is withered, and the flower is fallen. (1 Pet. 1:24.)

On the following Sunday the funeral of the body took place. Participating friends had come from all the parishes of the surrounding area to pay their last respects to the deceased. In the house of mourning the song: "Who knows how near my end" was sung, after which Mr. Praeses Crämer said a prayer. In the church, Pastor Horn preached the funeral sermon on Luc. 2, 28. 29. The undersigned then gave a short address and read out the life story of the deceased. On the graveyard Mr. Past. Händschke had taken over the funeral ceremonies.

But we may hope that his quick death, since the deceased lived in constant repentance and readiness for death, was not an evil quick death, but that the lot was most delightful to him, that a beautiful inheritance was given him with all the saints and elect of God above in the light.

The deceased, as already indicated, leaves a sorrowing widow and eight children, four sons and four daughters, two of whom are students, one in Springfield and one in Fort Wayne. Two of the daughters are teachers in Chicago churches. May the Lord comfort the bereaved with the rich consolation of his word; may he, according to his promise, be their true father and provider, and himself heal in the best way the wounds he has inflicted.

G. M.

Inaugurations.

After a number of members of the Lutheran congregation of Trinity in Chicago in Town Lake had constituted themselves as an independent congregation under the name "Lutheran St. Martin's Congregation" and had appointed the previous assistant preacher, P. C. F. Leeb, he was solemnly introduced by the undersigned in the midst of the new congregation on Sunday Oculi (March 16). L. Lochner.

On Sunday, Oculi, Father Fr. König, Jr. was introduced into his parish at Seward, Nebr. by me, assisted by Father G. Weiler, on behalf of the Honorable Mr. President Hilgendorf. C. E. Bode.

Address: Rev. l'r. Xöni'Äjun.,
Lox 130, 8 "vmr<Z, 8crvar6 Oo., Aedr.

Church consecration.

On Sunday, Quinquagesimä, the newly built church of the Lutheran Trinity Parish of Mount Prairie, Burle- son Co., Texas, was dedicated to the service of the Triune God. The sermon was preached by the undersigned. The sermon was preached in German and English. Father Klindworth.

The General Synod

of Missouri, Ohio, etc., will meet in St. Louis, Mo., on the 7th of May of this year, for their 19th Assembly (resp. 4th Synod of Delegates).

Delegates elected on behalf of their constituency by certain congregations must, in order to be recognized by the synod, be accompanied by a letter of credentials from their respective congregations. (See Synodal Manual, 2nd ed., p. 29.)

All pastors of the Missouri Synod 2c. are this year to send their parochial reports from January 1, 1883, to then 1884, to the undersigned by letter-or, by postcard-before the meeting of the forthcoming Synod. (See Synodal Manual, 2nd ed., p. 106.)

The receipt of the "presidential report" from the last session of the respective district synods until the meeting of this year's synod of delegates occasionally takes place during the sessions of the latter synod.

All who have reports to make to the next General Synod, or who intend to submit something to it, are requested to send the matter immediately to the General Presidium. Aug. Rohrlack, Secretary.

The visitors of the synod concerning call.

To all those who are to attend the next Synod of Delegates as delegates, I hereby make the most humble request to send their exact address, stating whether they are preachers, deputies or teachers, by April 15 at the latest to M.. 7?.

1411 ä'oui/i 7kH H'rr'eer, M. Hm's, M). to be sent in, so that the relevant quartering committee can then make the necessary arrangements.

If someone receives a private invitation, this must also be reported, stating 'by whom he has been invited'. Those who intend to attend the Synod as guests are also urgently requested to comply with the above invitation.

St. Louis, Mo. on the 20th of March, 1884.

The Quartering Committee.

Notice.

All travelers from or through Cleveland to the Synod of Delegates to St. Louis may obtain by undersigned a return ticket via 6. 6. 0. L I. U. U. for kalk kare, viz.

from Cleveland to East St. Louis and return for K15.50, from Grafton, O., to East St. Louis and return for K15.00, from Crestline, O., to East St. Louis and return for K13.50.

From the 5th to the 24th of May incl. these tickets are valid and may be had before the 2nd of May at I, H. Welcher,
386 krospeet 8tr., Owvcüauck, 0.

Conferenz - Ads.

The Fort Wayne Preachers' and Teachers' Conference will hold, s. G. w., its next regular meetings from Tuesday-noon the 15th to Friday-noon the 18th of April, at Fort Wayne, Jnd.

The following work is available:

1. On the infernal journey of Christ (Article IX of the Formula of Concord) ; 2. On connection of state and parochial schools; 3. On parochial assemblies. G. Spiegel.

Ctnctnntati Districts Pastoral and Teachers Conference April 22-24 in Indianapolis. - Registration with Fr. C. C. Schmidt. C. Kretzmann.

The mixed Central Conference will meet April 22^ at the church of Mr. P. Brockmann at Watertown. - Timely registration is requested. ' A. F. Stegler.

The Baltimore Districts Conference meets, s. G. w., April 22-24, in Washington, D. C. - Registration requested. A. T. Pechtold.

The Texas Districtsconference will meet, w. G., from the 27th to the 30th of April at l". Klindworth. - Arriving at Brenham or Navasota on the 26th. Registration requested, stating at what station you will be alighting. Speaker: P. G. W. Behnken. Aug. Wilder.

The Southwest Indian" Districts Conference will meet, s. G. w., the first Tuesday after Easter at the home of Father Huge in Vincennes, Jnd. - Registration requested. I. G. Häfner.

The East Mtchigan Pastoral Conference will hold its meetings on April 15 and 16 at Utta. --Registration is requested. G. R. A. Claus.

The mixed Winnebago Conference will meet, w. G., on the 22nd and 23rd of April at the home of Mr. P. Hölzel in Fond du Lac. Anyone wishing a place to stay, please call. A. G. Hoyer.

Entered the Aaste of the Illinois District:

For the Synodical Fund: from Fr. Mary's congregation in Danvtlle K13.00. from?. Hansen's congregation in Worden 5.10. Fr. Love's congregation in Wine Hill 4.10. Communion - Coll. from k. Schroeder's Gem. in South Litchfield 7.00. (p. \$29.20.)

To the new building in St. Louis: P. Meyers Gem. in East St. Louis 25.00. By?. Blanken in Buckley by F. L. 5.00. (S. K30.00.)

For internal miss ton: By P. Hansen in Worden from sr. Gem. 8.15, by N. N. 5.00. By?. Gräfin in Blue Point by L. Z. sen. 1.00, L. Z. jun. .50, I. Z. sen. .50, Fr. Str. .25, I. Kl. .25, H. Heidb., H. Hülsk., E. Nek., C. B., H. Soltw., B. Koppl. each 1.00, Bro. Hes. .50, C. Kr. .50 and W. Dem. .25. by 1^A. Love in Wuie Hill by H. Wolters 1.00, Mrs. Stechmann (thank offering for happy delivery) 1.00, C. Rtckelmann 1.00, Wm. Büscher 1.00. From Chicago: by k. Miracle by A. Wäscher 2.00; by P. Lochner, Coll. sr. Gem., 20.47, by the Women's Club 10.00, Jul. Knoop 1.00, N. N. .30, I. Marschardt .50, N. N. .25, I. Rosenkranz 1.00, Mrs. F.

Thurn 1.00, Nie. Mühlberg 1.00; by P. Hölter from Wm. Henschel 2.00. By P. Norden in Hinckley from H. Ilseman 1.00. P. Müllers Gem. in Schaumburg 32.00. By k. Lenk in Millstadt from Mrs. I. 1.00. (S. -100.42.)

For the mission to the Jews: By Fr. Hansen in Worden from N. N. 1.00. By Fr. Gräf in Blue Point "from the God box" 2.20 and from the Reading Society 1.25. By Fr. Liebe in Wine Hill from Chr. Richelmann 1.25, Sophie Richelmann .25, Wm. Büscher 1.00, Frieda Liebe .40. by Fr. Große in Hartem by Heinr. Karsten 1.00. (p.-8.35.)

For emigrant mission in New Uork: By Fr. Merbitz in Beardstown from N. N. 1.00. By Fr. Hansen in Worden from N. N. 2.00, N. N. 1.00. By Fr. Große in Hartem from Heinr. Karsten 1.00. (S. -5.00.)

For emigrant mission: Through Fr. Engelbrecht in Chicago by W. Scharbach 1.00.

For poor students in Springfield: Through Fr. Engelbrecht in Chicago from Auguste Zöllner 1.00. Fr. Müllers Gem. in Schaumburg for H. Wehking 10.00. Through I'. Succop in Chicago from the Jünglings-Verein for B. Mohr 14.00. (S. -25.00.)

For poor students in Fort Wayne: By P. Steege in Dundee, Hockzeitscoll. at F. Reese's, 12.15. By P. Merbitz in Beardstown "from Quincy" for G. Büscher 5.00. By k. Hölter in Chicago from N. N. for Starck 5.00. (S. -22.15.)

For poor students in Addison: From Fr. Bergen's congregation in Prairie Town 8.06. 1>. Müller's congregation in Schaumburg for Heim. Seidel 10.00 a. M. Burkbardt 10.00. Durck P. Wunder in Chicago from the Jungfr.-Verein for Th. Deffner 10.00. ^S. -38.06.)

For poor students in Milwaukee: Hansen's Gem. in Worden for A. Merz 11.75. By P. Wagner in Chicago from F. M. for F. Mahnte 15.00. (S. -26.75.)

For the Progymnasium in Milwaukee: By Fr. Wagner in Chicago (found in the church) 5.00. By Fr. Engelbrecht the. of Mrs. Knötk 2.00. (S. -7.00.)

For sick pastors and teachers: Durck the kk. Brüggemann and Mohr from N. N. "as partial refund of a loan" 17.00.

For the widow's fund: contribution from P. Gräf in Blue Point 2.40 and from the savings account of Klara, Lydia and Dan. Gräf that. 2.60. Through Fr. Ramelow in Elk Grove from Miss. Busse "as a thank offering for happy. Recovery from Diphtheri- tis," 5.00. By P. Lenk in Millstadt from Mrs. I. .50, N. N. .50. Contribution by Teacher Schtuke in Belleville 2.00. (Summa -13.00.)

For the deaf and dumb: Coll. ofk. Schröders Gem. in South Litchfield 13.50.

For stud. Orphans from Addison: H. C. Zuttermeister in Chicago 2.00.

For the flooded on the Ohio: By P. Merbitz in Beardstown 1.00.

For the Lutheran Free Church in Saxony: Through P. Baumgrt in Darmstadt by P. Schneider 1.00.

For the Dresden congregation: By C. G. Blum of K. Ottmann's congregation in Collmsville 10.75. Ottmann's Gem. in Collmsville 10.75. Byck P. Merbitz in Beardstown from N. N. 1.00. By P. Gräf in Blue Point 5.00. By G. Brauns from P. Brauer's Gem. in Crete 30.72. By k. Witte in Pekin: Coll. 17.00, from friends of the Kingdom of God 1.65 and from the treasury of the 'Frauenverein 5.00. Durck k. Wagner in Chicago from Wittwe Pilgrim 1.00. (S. -72.12.)

Addison, Ill, March 15, 1884. H. Bartltng, Cassirer.

Proceeds to the treasury of the Iowa District:

For the synodical treasury: From Bro. Wiegner's congregation in St. Ansgar -9.00. Bro. Lohr's congregation in Sherrills Mount 7.50, in French Settlement 3.10. Bro. Breischer's congregation in Hanover Township 10.00. Bro. Dornseif's St. John's congregation 14.14. (Summa -43.74.)

For the new building in St. Louis: P. Aron's congreg. at Atkins 15.40. P. Mezger's congreg. at Waverly 7.91. P. Bräuer's congreg. at Elkport 5.75. P. Bayer's Martini congreg. in Berton County 20.14. Durck Zürrer by H. Gruenhagen, 3rd Sdg, 10.00, by W. Herbst 1.00, by Ernst Zägel .25. By k. Crämer, 3rd Sdg. of St. Paul's congreg. at Fort Dodge 55.00. (S. -115.45.)

For general inner mission: By Fr. Brust from N. N. 1.00. By Fr. Reisinger from N. N. from his parish 10.00. (S. -11.00.)

For inner mission in Iowa: Through Fr. Horn from the alms fund s. Gem. 7.40. Bayers Martini-Gem. in Benton County 3.88. Through Baumhöfener from A. Tietje 1.00, Heim. Wiebold 2.00. By P. Weber from E. Krug, F. Peter, M. Leininger Jr, Mrs. Aug. Leininger each 1.00. By k. Crämer from G. Pröscholdt 1.00. By P. Zürrer from H. Richter jun. 1.00, by Chr. Küfer 1.25, thank offering from Mrs. Am. Stöckmann 2.00, the same from Mrs. Marie Richter 3.00. By k. Baumhöfener from the God's box s. Gem. bet Homestead 8.00. By P. Mertens, Hochzicits-Coll. in Chr. RossoiZs house 7.88. (p.-42.41.)

For Negro Mission: Fr. Brammers Gem. in Lowden 5.30. By Fr. Zürrer from Ernst Rickter 1.00. By Fr. Studt in Luzerne, Hauscoll. 4.50. (S. -10.80.)

For heathen mission: Fr. Studts Gem. in Luzerne 6.91.

For the mission to the Jews: Fr. Reisinger's parish in Wilton 9.00. By Fr. Studt from Fr. Völz and Ph. St. 1.00 each. By ?. Lohr by H. Vogel 1.00. P. Brammers Gem. in Lowden 5.30. P. Heinkes Gem. in Bauer 3.50. P. Crämers Gem. in Webster City 7.25. P. Heinickes Gem. in Dillon 3.75. By k. Mezger by Wittwe Wenkbeimer 1.00. By ?. Zürrer by H. Rickter sen. 1.00. P. Gülkers Gem. at Aurelia 4.00. ?. Griffin's compound in Davenport 4.30. I'. Horns Gem. in Bremer County 8.37. Through P. Zürrer from Mrs. Richter sen. 1.00. (p. -51.47.)

For poor students from Iowa: P. Bräuer's parish in Elkport 6.75. P. Zürrers Joh.-Gem. 5.87. Durck P. Weber, Coll. on the double wedding of P. Hallingsworth and Joh. Schlegel 5.05. Gcburtstags-Coll. by H. Stolte 4.45. Abendmabls coll. by P. Zürrers Joh.-Gem. 5.25 and 3.49. By k. Baumhöfener, wedding coll. by H. Glandorf 3.00. (p. -33.86.)



[55] For poor students in St. Louis:?. Lohr's Gem. in Sherrills Mount 7.00.

For poor students in Springfield:?. Bayer's Martini comm. in Benton Co. 4.50. By?. Griffin in Davenport, Kindtaufcoll. at H. Oldsen for Nobody 4.10. (S. H8.60.)

For poor students in Addison:?. Horns Gem. in Bremer County 7.00. By?. Zürrer from H. Richter sen. 1.00. (S. -8.00.)

For old and sick pastors and teachers: By?. Studt of Fr. Völz 1.00. By?. Stephan of s. Gem. at Waverly 8.95. (S. -9.95.)

For the deaf and dumb: By?. Maaß, Hochzeitscoll. bei H. Lütke, 9.25. By?. Studt von Fr. Völz 1.00. By?. Riedel von s. Gem- in Charlotte 5.64. (p. -15.89.)

For the orphanage in Addison: ?. Reinhardt's Gem. at Van Horn 11.00. By ?. chest of H. Lemke .50. By ?. Schug, Kindtaufcoll. on Indian Island, 2.15. (p. -13.65.)

For the orphanage near St. Louis: By?. Günther in Boone from s. school children 3.71. Fr. Riedel's parish in Charlotte 5.30. Durck?. Dicderich, coll. in children's service on h. evening, 5.05. Evening, 5.05. Durck?. Strobel in Denison, Coll. s. Gem., 4.25, from Walsen's box 2.75, from Mrs. Sahl .50. (S. -21.56.)

For?. Brunn's institution in Steeden: By?. Zürrer, Kindtaufcoll., 5.55. By?. Mezger by H. Thiemann 2.00. (p. -7.55.)

For the Davenport congregation: By Kassirer Bartling 10.50. Coll. of Joh. congregation at Monticello 16.00. P. Wiegner's congregation at Clear Lake 4.30. P. Brammer's congregation at Lowden 8.40. ?. Güntber's congregation at Boone 7.31. P. Baumhöfener's congregation at Homestead 12.50. P. Studt 2.00. P. Zürrer's congregation at Joh. 9.82. By?. Reinhardt: New Jabrscoll. s. congregation 9.60. High time coll. 7. 15, by H. Grovert 10.00, I. Nikkei, I. Senne and I. Bröndel each 1.00, H. Herbst, H. Falk, F. Jahnke and E. Kerk- mann each .50, P. Happel .25. by Kassirer Bartling 10.00. ?. Weber's comm. at Boone 8.23. By F. L. White of Pauls comm. at Fort Dodge 19.00. (S. -140.06.)

For?. Oehlschlägers Gem.: By?. Studt of Fr. Völz 1.00.

For the Gem. in Dresden, Saxony:?. Wiegner's Gem. at Rock Creek 4.50. P. Brandt's Gem. at Clarinda 5.97. By?. Zürrer: Coll. on Joh. Kruse's wedding 11.35, by H. Richter sen. 1.00. P. Lohr's Gem. at Sherrill's Mount 9.00. (p. -31.82.)

For the flooded in the East: By?. Zürrer of Hartwig Meier, C. Dobbertin, H. Becxmann sen., H. Hörmann, Joachim Kruse, Chr. Hörmann, H. Grünhagen, H. Rechter jr., I- Meldaus, C. Neckels, C. Richter, Fr. Meier each 1.00, Chr. Küster .75, F. K. Meier, Fr. Klünder, Rob. Meier, Daniel Meier, K. Jhle each .50, Jul. Zorr, Wrede, H. Eggert, I. Bol- denow each .25, H. Richter Sr. 2.00. (S. -18.25.)

Monticello, Iowa, March 15, 1884, H. Tiarks, Cassirer.

Entered the caste of Michigan - District:

For the synodical treasury: from the congregation at Port Hope -6.75. P. Moll's congregation at Detroit 7.41. congregation at Frankenlust 18.00. congregation at Town Echester 7.10. (S. -39.26.)

For the new building in St. Louis: Congregation in Adrian 12.25. Congregation in Frankenlust 18.00. Congregation in Norris 8.00. (Summa -38.25.)

For inner mission: 1) General fund: Through?. I. Schmidt of N. N. 5.00; congregation in Adrian 4.00; women's club that. 11.00; through?. Markworth of N. N. 1.00; through?. Koch of Bernb. Wick 2.00; Maria Heidlauf 1.50 ; F. Krekel 15.00; congreg. in Grand Rapids 26.00. (Zus. - 65.50.) 2) Michigan: by Joh. Ketel in Detroit by himself 1.00, Chr. Schroeder 1.00; Joseph Kaps in Utica 2.50; congregation in Bay City 13.55; congregation in Big Rapids 4.18. (Zus. -22.23.) 3) Western District: congregation in Grand Haven 8.00; by?. Jüngel, thank offering of V. Meid", 1.00; by 1?. cunning of Mich. Förster 3.00, Elisabeth Schmidt 1.00; by?. W. Schwartz 3.00; ?. Molls Gem. 7/13 (Zus. -7/29) 4) Minnesota and Dakota District: by P. Krüger from Fr. Schumacher 1.00.

For the widow's fund:?. Schöch 4.00. P. F. Sievers sen. 5.00. P. I. Krüger 4.00. Lebrer Hensick 3.00. Lehrer Ublig 2.00. Gem. in Frankenlust 13.15. By?. List of Mich. Förster 1.00. Women's club in Adrian 1.00. (Summa -33.15.)

For the deaf and dumb: House coll. of the congreg. in Frankenlust 50.00. Congreg. in Benona 2.00. (S.-52.00.)

For the Negro Mission: Community in Frankenlust 6.42. Through teacher Meyer in Monroe from his pupils 3.54. Through?. Krüger from Fr. Schumacher 1.00. (p. -10.96.)

For the orphanage in Addison: Community in Frankenlust 19.05.

For the orphanage near St. Louis: By?. E. Hantel 1.75.

For poor students and sck students: 1) In Michigan: by?. Bobn, at H. Weber's wedding, 3.15; by?. Fackler from Mrs. Reisig 5.00. 2) In Fort Wayne: women's club in Monroe 7.00; young men's club that. 10.00 for A. Lutz. 3) In Addison: by Joh. Ketel in Detroit by W. Maurer of tbm himself 1.20; H. Mauß, E. Köhn, E. Glöckner each 1.00; Jul. Becker.75; F. Kuhlow, F. Döschner, W. Zopf, F. Skuh- knecht, Aug. Heuer, H. Awe, C. Niemann, I. Schmidt, Joh. Sckäning, Ebr. Schröder .50 each; Joh. Petz .30; Chr. Schä- ning.25. (S. -35.65.)

For the household in Addison: comm. in Adrian 10.00.

For the congregation in Dresden: congregation in Frankenlust 13.12. Joseph Kaps in Utica 2.50. N. N. 1.50. (S. -17.12.)

For the comm. in Poole, Can.: Grand Rapids comm. 25.00.

For the Jewish mission: By?. Hügli from E. Kundering 10.00. By?. Sievers sen. from Mrs. Hachsel 1.00. I. S. Helmreich sen. 1.00. By?. List from Mich. Förster 1.00. By?. Krüger from Friedr. Schumacher 1.00. N. N. 1.50. . (S. -15.50.)

For heathen mission: Gem. in Frankenlust 6.43.

For the hospital in St. Louis: By?. E. Hantel 1.75.

For?. Brunn's Institution in Steeden: By?. Krüger from Fr. Schumacher 1.00.

Correction.

In my receipt of November 1, 1883, under "Seminary Organ" instead of "on Fr. Hasts Hockzeit ges." : from Herm. Beyerlein; receipt of December 1883 under "Orphanage near Boston" instead of "Hanselmann": Manselmann; receipt of 1 February 1884 under "Inner Mission" instead of "by": von?. Düver.

Detroit, March 15, 1884. C. Schmalzriedt, Cassirer.

Incoming to the Middle District caste:

For the synodical treasury: From ?. Seuel's congregation in Indianapolis -39.19. P. Sieger's congregation in Adams Co. 12.79. ?. Franke's congregation at Fort Wayne -19.17. Fr. Thieme's congregation in Whuley Co. 3.14, in Columbia City 3.74. Fr. Hafner's Petri-congregation in Darmstadt 3.65. Fr. Huges congregation in Vincennes 16.00. ?. Kaiser's congregation at Liverpool 6.43. Fr. Evil's congregation at Ridge 8.39. Fr. Spiegel's congregation at Adams Co. 11.75. Fr. Werfelmann's congregation at Neu-Dettelsau 24.29. Fr. Hitler's congregation at Minden 6.50. Fr. Kleist's congregation at New Haven 11.76. Fr. Rauh's Triune congregation at Sugar Grove 2.75, Jaecobus congregation 5.25. ?. Niethammer's comm. at La Porte 19.51. P. Kolke's comm. at Jndependence 12.00. Out?. Sieving's congregation at Fairfield 2.50. ?. Gross' Gem. in Fort Wayne 62.67. P. Querl's Gem. in Toledo 8.90. P. Fischer's Gem. in Fulton Co. 5.70. P. Schmidt's Gem. in Indianapolis 9.96. P. Brakhage's Gem. 7.54. P. Stock's Gem. Lei Fort Wayne 16.50. (p. -320.08.)

To the seminary building:?. Heitmüller's Gem. at Clifty 44.50. P. Schumm's Gem. at Kendallville, 8th T., 20.00. k. Siegers Gem. in Adams Co. 27.50 and 11.00. P. Michaels Gem. near Fort Wayne, 7th t., 52.00. p. Huges Gem. in Vincennes 17.50. p. Böses Gem. at Ridge 31.00. p. Spiegel's Gem. in Adams Co. 25.55 & 99.00. p. Sauer's Gem. at Dudleytown 31.25. p. Sckeips' Gem. in Hobart 5.00. p. Hiller's Gem. in Minden 76.25. p. Schaefer's Gem. in Way- mansville 7.15.?. Schlesselmann's Gem. in Woodland 27.00. Lebrer Nolting's Gem. in Dudleytown 3.00. P. Mohr's Gem. in Jngle- field 3.00. Mrs. Schuh's Gem. in Cincinnati 5.00. I. F. Abrens' Gem. in Fairfield 1.00. P. Berg's Gem. in Adams Co. 19.00. P. Gross' Gem. in Fort Wayne 527.50. From?. Niethammer's comm. in La Porte, 45.75. Out? Niemann's congregation at Cleveland posttr. 10.00. Fr. Husmann's congregation at Arcadia 21.00. Fr. Schlessel- mann's congregation at Woodland 2.00. Fr. Huges congregation at Vincennes 20.00. Fr. Daib's congregation at Friedheim 78.00. Fr. Rosenwinkel's congregation at Bielefeld, 4th z., 16.00. Fr. Stubnatzy's congregation at Con- VVY 18.00. (p. -1243.95.)

For the Gem. in South Bend:?. Husmann's Gem. at Arcadia 15.00. P. Thieme's Gem. at Columbia City 6.88. (S. -21.88.)

For the commune at Brier Hill:?. Large' comm. in Fort Wayne 60.00. For?. M. W.:?. Hillers Gem. in Minden 7.75. H. Bur- dorf in Cleveland 2.00. N. N. in Cincinnati 1.50. (Summa -11.25.)

For the congregation in Dresden: ?. Ernst's Gem. in Euclid 8.00. school children in Liverpool .29. teacher Gotsck in Columbus 1.00. ?. Dreyer's church in Fort Wayne, 3.50. (p. -12.79.)

For the congregation at Logansport:?. Frankes Gem. at Fort Wayne 19.75. Etl. members of the Gem. P. Michaels at Fort Wayne 15.45. (S. -35.20.)

For?. Brunn in Steeden:?. emor. Weyel in Darmstadt 1.00.

For Emigrant Mission in New Fork: Addendum to the Mission Festival Coll. in Seymour 12.00. Fr. Schlesselmann's congregation in Bremen 15.27. H. Schake, Sr. in Cleveland 1.00. Fr. Querl's congregation in Toledo 4.42. (p. -32.69.)

For emigrant mission in Baltimore:?. Schäfer's Gem. in Waymansville 3.00. P. Schlesselmann's Gem. in Woodland 2.55. H. Schake Sr. in Cleveland 1.00. (S. -6.55.)

To the household in Fort Wayne:?. Rupprechts Gem. in North Dover 9.70. Hockzeitscoll. at H. Fischer in Evansville 12.00. By Kassirer Menk in St. Paul 3.00. (S. -24.70.)

To the household in Addison:?. Weseloh's comm. in Cleveland 36.50.

For poor students in Fort Wayne: 1) for W. Deppert: a member of P. Schmidt's congregation in Seymour 14.00; 2) for W. Brink: women's club in?. Schmidt's Gem. in Indianapolis 4.00. N. N. the. 14.00; 3) in general: H. Schake, Sr. in Cleveland 2.00; 4) for I. Dunkel:?. Niemanns Gem. in Cleveland 55.00; 5) for Guckenberger: N. N. in Oskkosh 2.00, G. Nützel u. W. Nützel das. 1.00 each; 6) for O. Kleist: from the Gem. in New Haven 4.84, Coll. at silb. Hochzeit des Hr. Gothe das. 10.60. (p. -120.44.)

For mission to the Jews:?. Thieme's congregation in Columbia City 7.80. A. Erdmann's congregation 1.00. Mrs. Chr. Schneider's congregation in Liverpool .50. P. Dulitz's congregation in Napoleon 7.70. P. Böses' congregation on the Ridge 8.50. N. N.'s congregation in Hobart 1.00. Mrs. Mack's congregation in New Haven 1.00. Schoolchildren's congregation 3.00. Women's club in?. Zorn's congreg. in Cleveland 10.00. P. Daib & congreg. in Friedheim 10.50. congreg. at Gar Creek 7.35. I. Hertlein in Reynolds 5.00. P. Seemeyer's congreg. in Skumm 15.00. P. Brömer's congreg. in Cincinnati 12.05. Wittwe Seidenfaden das. 1.00. Mrs. Detzauer 1.50. H. Sckake Sr. in Cleveland 2.00. P. Rupprechts Gem. in North Dover 10.00. Jgfr. N. N. durck?. Scheips 1.00. Sieving's congregation in Fairfield 15.00. P. Gross' congregation in Fort Wayne 25.00. P. Spiegel's congregation in Adams Co. 11.00. L. Schmidt in Toledo .50. P. Franke's congregation at Fort Wayne 10.00. Chr. Sckeiderer in Neu-Dettelsau 2.00, Unnamed that. .50. ?. Siegers Gem. in Adams Co. 4.00. P. Denninger's Gem. in Mount Hope 4 99. P. Werfelmann's Gem. in Neu-Dettelsau 13.00. B. and Qu. in Cleveland 1.00 each, Unnamed the. .25. (S. -194.14.)

For the Negro Mission: Unnamed by Detzer at New Boston .50. Mrs. Dollmann at Indianapolis 1.00. Father Duttitz's congregation at Napoleon 10.00. H. Panning's congregation 1.00. Father Daib and congregation at Friedheim 10.50. Women's Association at... Stock's congreg. 21.00. P. Kolbe's congreg. in Jndependence 6.00. Tberl of Mis- sion Festcoll. in Farmers Retreat 16.00. H. Schake Sr. in Cleveland 2.00. K. Westcnfeld at Fort Wayne 1.00. (S. -69.00.)

For Heathen Mission: Ebr. Schneider at Fort Wayne 3.00.

For poor students in St. Louis: N. N. by?. Sauer in Ft. Wayne 1.00. H. Schake, Sr. in Cleveland 2.00. (S. -3.00)

For poor students in Springfield: I) generally:?. Häfners Petri-Gem. in Darmstadt 2.90; 2) for Boritzky: Frau Hohmeycr in Fort Wayne 2.00, Hockzeitscoll. at C. Büskmg 3.50, N. N. through?. Sauer 32.00; 3) for A. Brüggemann: Jungfrauenverein in?. Niemann's Gem. in Cleveland 10.00; 4) for Graupner: sewing club in Zanesville 25.00. (Summa -75.40.)

For poor students in Addison: H. Schake, Sr. in Cleveland 2.00. Luther Foundation of St. Paul School in Fort Wayne 11.58. Cath. Bippus in Evansville 1.00. Mrs. Helms the. .50. For I. Feußner: Thank offering by Mrs.?. Haffold in Huntington 5.00. (S. -20.08.)

For the deaf and dumb:?. Häfner's Petrigem. in Darmstadt 2.20. P. Heintz's Gem. in Crown Point 2.00. From H. Kahles in Cleveland Sparbüchse 1.10 H. Sckake Sr. that. 2.00, by?. Niemann that. 1.00. P. Schlesselmann's Gem. in Bremen 4 50. Hockzeitscoll. by E. Rewking in Friedheim 6.00, by H. Nietert by teacher Hafner 10.50. Kath. Bippus in Evansville 1.00. N. by?. Brakhag- 5.00. N. by?. Stock 1.00. (S. -36.30.)

For the orphanage in Pittsburgh:?. Detzer's Gem. at New Boston 9.20. Louis & Rosa Schumm at La Porte 1.00. Teacher Leutner's class at Cleveland 6.00, Teacher Gockel's pupils through H. Zorn das. 7.00, Miss M. Koppelman das. 3.00, H'. Sckake Sr. das. 2.00. teacher Glaser's school in Marion Tshp. 2.28. (S. -30.48.)

For the orphanage in Boston: N. N. in Indianapolis 4.00. For the orphanage at Addison: N. N. at Indianapolis 3.00. Chr. Schumm at La Porte 1.00. The two sons of Mr. H. Zarstadt at Evansville 3 09. H. Schake, Sr. at Cleveland 2.00. N. N. by?. Stock 1.50, N. N. the like 2.00. (S. -12.59.)

For the orphanage near St. Louis: Hockzeitscoll. at Meyer in Darmstadt 8.10. P. Huges' congregation in Vincennes 14.56. N. N. in Indianapolis 3.00. Surplus from the Christmas tree by?. Scheips .80. P. Stock from the Women's Club 21.00. Lebrer Backner's class in Fort Wayne 1.00. P. Hemtz's congregation in Crown Point 2.00. P. Häfner's congregation in Darmstadt 5.85. (Summa -56.31.)

For inner mission:?. Thieme's parish, Columbia City, 7.85. 1'. Saupert's congreg. in Evansville 10.45. Mrs. Spran- del in New Haven 1.00. Fr. Lange's congreg. in Valparaiso 1.50. Mrs. Schumacher's the. 1.00. Fr. Kolbe's congreg. in Jndependence 18.00. Teacher Nolting in Dudleytown 2.00. Fr. Weseloh's congreg. in Cleveland 33.50. Tbeil the Missionsfestcoll. in Farmers Retreat 50.00. From the missionary box in?. Zorn's kircke in Cleveland 1.00. H. Schake Sr. in Cleveland 2.00. P. Schechs in Hobart 1.00, through same 2.00. W. Schaper in Columbia City 1.00. P. Niemann's Gem. in Cleveland 23.12. Mr. Henke the. 5.00. P. Niethammer's Gem. in La Porte 35.31, children and individual members that. 12.50, from the God's box of this congregation 3.47. P. Werfelmann's congregation in Neu-Dettelsau 26.30. H. Schröter, M. Weber, Wittwe Karse in Huntington each 1.00, Fr. Walter.50.. p. Horst in Hilliard 1.00, C. Wollpert 5.00. p. Wesclob's congregation in Cleveland 36.00. p. Kunsünck's congregation in Leslie 7.00. p. Sauer's congregation near Dudleytown 36.00. G. Geyer, F. Döllinger and C. Strunkenberg at Hilliard 3.00. several members at Bremen 18.00. women's club that. 6.00. N. N. at Woodland 1.00. Mrs. A. Conzelmann at Julietta 2.00. I. F. T. at Vincennes 5.00. P. Siegers congreg. at Adams Co. 10.00. P. Schmidt's parish in Seymour 7.50, Mrs. N. N. 5.00, W. Rebber 1.00. C. Tilze in Logansport 1.00. Mrs. Hockkhausen in Delpbi 1.00. Ch. Kessler in Denver 1.00, I. & W. Pritz each .50, A. Braun .25. Catb. Bippus at Evansville 1.00. N. N. at Fort Wayne 1.00. Wittwe Strodel, Miss M. Roller and Mrs. Hilgenberg at Huntington 1.50. P. Heintz's congregation at Crown Point 8.02. P. Seemeyer's congregation at "skumm 13.00. P. Brakhage's congregation 13.49. Miss Anna Skust at Fort Wayne 1.00. For the west, resp. northwest:?. Mickael's congregation at Fort Wayne 16.31, Dr. Sihler's congregation 26.00, Mrs. A. Wehrs 2.00, Geye Sr. 1.00, G. Thieme 5.00,?. Berg's congregation in Adams Co. 10.00,?. Niethammer's congregation in La Porte 9.75, a missionary friend that. 10.00, women's club that. 10.00, several members that. 19.50,?. tmcr. Weyel in Darmstadt 1.00,?. Heintz' congregation in Crown Point 5.00. Fr. Schulz in Cincinnati 1.00, Fr. Rupprecht's congregation in North Dover 14 00, Wittwe Hartmann in Peru 1.00, Gottl. Pöbler in Huntington 2.00, I. Roller Sr. .25, Mrs. Meitzler .75, G. Bernhardt & D. Meyer each 1.00, H. Starke 5.00, I. Roller Jr. .50,?. Seuel's congregation in Indianapolis 36.00,?. Berg's Parish in Adams Co. 4.00,?. Gross's congregation in Fort Wayne 45.00, Lebrer Aebnelr's pupils at Fort Wayne 4.75, K. Westenfeld 2.00,?. Franke's comm. 20.00,?. Zschoches Gem. in Marion Tshp. 21.00, Teacher Gotsck in Columbus 1.00, ?. Lange's comm. in Valparaiso 5.50,?. Querl's church in Toledo 6.00, L. Sckmidt & N. N. there .50 each, N. N. 1.00, ?. Brömers congregation in Cincinnati 35.40, H. F. Skclüter that. 5 00, Mrs. Werner that. 1.00,?. Pohlmann's congregation in Louisville 9.00, school children 3.00,?. Kübns congregation in Dudleytown 6.00, ?. Huges Parish in Vincennes 8:00 p.m.,.... Schumms Parish of Kendallville 3.38. (p. -812.35.)

For wife?. H. Crämer: Wedding coll. at W. R. Baker in Zanesville 19.50.

District support fund: 1) for invalid pastors and teachers : F. Bergmann in Waymansv üe 1.00,?. Kolbes Gem. in Jndependence das. 1.00, Mrs. Detzauer 1.50. H. Sckake Sr. in Cleveland 2.00. P. 14.25, Cath. Bippus in Evansville 2.00, together 17.25; 2) for widows and orphans:?. N e- mann in Cleveland 10.00,?. Schmidt & Company in Seymour 3.00,?. Seuel in Indianapolis 4.00, whose comm. 22.47, k. Schmidt's comm. that. 26.75,?. Sieger's gem. in Adams Co. 4.63, teacher Beyer in Peru 5.00,?. Zjckocke's gem. in Marion Tshp. 22.50, P. Thieme's gem. in Wbitley Co. 6 87,?. Mertz's Gem. at Brownstown 9.00. Wedding Coll. at H- F.scker in Evansville 10.15. Louise Streitbof, Wmwwe Koieie das. 1.00 each, ?. Dulitz's Gem. in Napoleon 6.60, in Lunenburg 8.90. in Flat Rock 3 80, ?. Skulzes Gem. at Vallonia 5.00, ?. Böses Gem. on the Ridge 13 50, 1'. Spiegel's compound in Adams Co. 12.20,.... Spiegel 5 00,.... Sckeips and Company in Hobart 4 50,.... Werfelmann's at comm. in Neu Dettelsau 4.00,.... Hunz k>rs Zionsgem. 2.90, P. Johannismgemeinde 3.75, Grimm sen. in Bremen 2.00,?.

Bad comm. at Westville 3.75, at Otis 5.25, Mrs. Haak that. 5.00,?. emer. Weyel at Darmstadt 4.00,?. Kretzmann's congregation at Farmers Retreat 5.90, Mrs. K. das. 2.50, H. N. 1.00, ?. Zorn's comm. in Cleveland 82.00, ?. Heintz's comm. in Crown Point 1.33, his comm. 2.67, ?. Mohr's comm. in Jnglefield 8.25, H. Schake Sr. in Cleveland 2.00, by?. Berg in Adams Co. 1.00,?. Querl's comm. in Stony Ridge 3.75,?. Fischer's comm. in Henry Co. 5.50, in Fulton Co. 1.20, Wittwe Detzer 1.00,?. Horst in Hilliard 4.00, K. Beyer in Cleveland 2.00,?. Pohl- manns Gem. in Louisville 9.00,?. Kuehn at Dudleytown 4.09, his comm. 4.91, I. F. T. at Vincennes 5.00,?. Jox at Logansport 5.00,?. Saupert's Gem. at Evansville 13.00, H. N. by?. Brakhage 5.00,?. Stocks Gem. at Fort Wayne 12.00 & 16.50. (p. \$422.12.)

Solicitation.

A small sum has been received by me for the relief of floods. Should one of the pastors in the Ohio valley be able to make a claim to it for his congregation or individual members of it, he is hereby kindly requested to contact me.

Fort Wayne, February 29, 1884, C. Grahl, Cassirian.

Income to the Southern District coffers:

For inner mission in South: By?. Birkmann, Fedor, Tex., sent to Symn's wedding that., H8.00, from Wittwe Suck that. 3.35. By?. Klindworth, William Penn, Tex., missionary feast collecte sr. Congregation, 26.25. By?. Kuehn, Houston, Tex., Coll. sr. Gem. 9.00. By?. Trinklein at Richland, Tex., 4.25, at Corn Hill .30, by W. Hinkler 2.00. By?. Langes Gem. at Swiss Alp, Tex., 8.40. By?. Trinklein of W. Lütke at Caldwell, Tex., 1.00, A. Symank at Belle Co., Tex., 2.25. By Aug. Lütke of the Gem. at Bryan, Tex, 14.50. I. Scherer, Houston, Tex. 10.00. Epiphany coll. of Zion's congreg. in New Orleans 14.00. By E. F. W. Meier, Cassirer, in St. Louis 186.62. Epiphany coll. of St. John's congreg. in New Orleans 20.00. I. Obenhaus in Weimar, Tex. 5.00. Jacob Urban, Serbin, Tex. 3.00. By?. Geyer, Serbin, Tex. coll. sr. Gem., 5.00. (p. \$322.92.)

For the synod treasury: Zion Congregation in New Orleans 31.25.

For the widow's fund:?. Kuehn, Houston, Tex. 5.00. by?. Wahl from the comm. in Mobile, Ala. .25. by?. Rösener in New Orleans from W. Brülheide .40, G. W. Frye 1.00, A. F. Leonhardt 1.00, Mr. Sommer .25, G. Erler .50, Mrs. Wendt 1.00, Mrs. Meyer .25, Mrs. Rösener 1.00. Prof. Hoppe in New Orleans 4.00. P. Kaspar's Gem. at Giddings, Tex. 10.00. (S. \$24.65.)

For the Progymnasium in New Orleans: By?. Rösener of W. Brülbeide .40, G. W. Frye 1.25, Mrs. Wendt 1.00. P. Rösener 1.00. Young Men's Association of the Zions-Gem. das. 1.00. By I*. Klindworth, Wm. Penn, Tex. coll. sr. Gem., 9.25. Young Men's Association of Zion's Cong. in New Orleans 3.00. (P. \$16.90.)

For Negro Mission in New Orleans: By?. Birkmann, Fedor, Tex. from Wittwe Suck that. 3.30. By?. Behnken in Cypress, Tex. Christfestcoll. sr. Gem. 9.75. (\$13.05.)

For aged and sick pastors, Peter Urban, Fedor, Tex. 1.00. Prof. Hoppe in New Orleans 1.00. (S. \$2.00.)

For poor students in St. Louis: By?. Rösener in New Orleans by W. Brülheide .40, G. W. Frye 1.00, Mrs. Clara Frye .25, Mrs. Grosch .25, A. F. Leonhardt 1.00, Mr. Sommer.25, B. Pohlmann 1.00, G. Erler .50, Mrs. Wendt 1.00, Mrs. Meyer .25. (S. P5.90.)

For the orphanage in New Orleans: By ?. Kuehn, Houston, Tex. Gem., 17.25, s. at infant baptism at H. Schiebler 2.75, from Mrs. N. N. in Houston 3.00. By ?. Kohn of the Gem. at Pottsboro, Tex. 5.90, Geo. Lange in Arlington, Tex. .25, H. Klepper the .25. by?. Rösener in New Orleans from Mrs. Von Salzen 2.00, Mrs. Hennig .50, Mrs. C. Pfäfflein 1.75, Mrs. Clara Frye .75, Mrs. Peterson 1.75, Mrs. Grosch .75, Mrs. Wendt 1.00, Mrs. Meyer.25, H. Vogt 1.00, G. Erler .50, W. Brülbeide .40. branch society of St. Joh.Parish in New Orleans 26.15. Fr. Kaspar's parish at Giddings, Tex. 10.00. Women's Association of Zion Parish in New Orleans 35.60. By?. Sckwoy in Tex. from Mrs. Schnede 1.00, Mr. Obenhaus's 5 children .25 each, Geo. and Amalia Mehrens .25 each. By?. Behnken, Cypress, Tex. sent under the Christmas tree of his parish, 7.35, Coll. Common, 7.35, Coll. in sr. branch 6.00. Branch, 6.00. By ?. Wischmeyer, Rose Hill, Tex. coll. at children's service h. Evening, 13.65, Salems congreg. women's club at Gretna, Tex. 5.00. Mrs. Gernon in New Orleans .50. By ?. Wilder, Spring, Tex. Christmas coll. sr. Comm., 25.30. By ?. Klindworth, Wm. Penn, Tex., Coll. sr. Gem., 5.75. By the children of Mr. P. Klindworth .60. By ?. Schwoy of E. Lang in Weimar, Tex., 100.00, I. Obenhaus that. 5.00. By ?. Geyer, Serbin, Tex., Coll. sr. Gem., 5.00, Mrs. M. Geyer 2.00. Branch of Zion's congregation in New Orleans 45.00. By?. Birkmann, Fedor, Tex., Coll. sr. Gem. 11.35, at E. Mörbe's infant baptism 2.75. (S. \$349.80.)

For poor students in New Orleans: By?. Birkmann, Fedor, Tex., ges. on A. Richter's baptism of children, 1.80. P. G. Buchschacher, Warda, Tex., Coll. sr. Gem., 15.00. By?. Rösener in New Orleans by Prof. Hoppe .60, W. Brülheide .40, G. W. Frye .25,?. Rösener 1.00, Mrs. A. Pfäfflin .25, Mrs. Peterson .25, Mrs. Wendt 1.00, Mrs. Meyer .25. by ? W'schmeyer, RoseHill, Tex. christmas coll. sr. Comm., 20.40. (p. \$41.20.)

For?. Hübeners Gem. in Dresden: Nachrägl. aus der Gem. in Mobile, Ala., .25.

For Macon City, Mo. comm. by?.. election, Mobile, Ala., Coll. sr. Comm., 5.25.

For mission to the Jews: By?. Geyer, Serb, Tex., by sr. Gem. 2.15. Baptismal coll. with Mr. A. Kalbow 1.85. Chr. Jacob in Fedor, Tex., 2.00. (S. H6.00.)

For Student Wilder in Springfield: Wittwe Suckitz3.35. Ed. Schroeder 3.00. From the godparents of the late. Clara Sielke 3.00. P. G. Birkmann .65. (p. \$10.00.)

For the congregation in Davenport, Iowa: Collecte of the Zion congregation in New Orleans 19.05.

For the student Wm. lökel in Addison: Young Men's Association of the Zions-Gem. in.New Orleans 5.00.

New Orleans, March 12, 1884, G. W. Frye, Cassirer.

Entered the coffee of the Western District:

For the synodical treasury: From?. Gräbner's congregation in St. Charles \$16.60. P. Link's congregation in St. Louis 11.00. P. Griebel's congregation in California 3.21. (S. K30.81.)

For the college building:?. Stöckhardt^ Gem. in St. Louis, 12th Ihla., 125.00. P. Mießler's Gem. in Des Peres nachtr. 7.00. Teacher Backhaus in St. Louis 75.00. P. Tönjes in Rüssel, Kans., 2.00. By Mr. Barthel from Mr. H. C. Fre- vert, Hollywood, Kans., 10.00. (P. \$219.00.)

For inner mission in the West: By?. Weseloh in Kimmswick from the Frauenverein in sr. Parish 4.00. Through?. Albrecht in Schall by I. Mießler 2.00. Father Janzow's parish in St. Louis 10.00. Father Link's parish in St. Louis 5.35. Through ?. Mießler at Des Peres by M. Mertz Sr. .50. by ?. Nothing at Lincoln by Herm. Eckhoff 5.00. By ?. Matuschka in New Melle 21.00. By ?. Germann in Fort Smith from Miss Jdler .50, Grandma Reuzsl .50. By ?. Schröder in Eden Valley, N. I., from Mrs. Fries 2.00, Coll. sr. Gem. 10.00. Fr. Bartels' Gem. in W. St. Louis 9.00. By?. Hoyer in Spring Valley from a member in sr. Gem. 5.00. P. Brandt's Gem. in N. St. Louis 10.15. (S. K85.00.)

For the mission to the Jews: By Weseloh in Kimmswick from the Frauenverein in sr. By?. Mießler in Des Percs from G. Mertz. 50.

For heathen mission: Through?. Gräbner in St. Charles by Mr. Blesse .50.

For negro mission: Durck?. Krämer by Heinr. Bredehöft in Jndependence 5.00.

For the deaf and dumb: From Fr. Harnagel's piggy bank .50.

For emigrant mission in New York: I?. Heyne's comm. in Lake Creek 6.00.

For the widow's fund:?. Weseloh in Kimmswick 4.00.

For poor students in Springfield: By?. Hoyer in Spring Valley, s. at a wedding, 5.00.

For the orphanage near St. Louis: By?. Schülke in Palmyra from little Heinr. Franzmann .75.

For the Progymnasium in Concordia: From?. Grimm's Gem. in Washington 7.55.

St. Louis, March 20, 1884. H. H. Meyer, Cassirer.

For poor students received with hearty thanks through Mr. P. H. Weseloh in Cleveland, O., as a thank offering from S. Claus K5.00 and from Bro. A. Sieker 1.00. From Mr. A. Rank in St. Paul, Minn. 1.50. From Mr. Axt. in Jefferson Co. Mo. 7 complete volumes of the "Lutheran," and one complete volume of the "School Journal," and from both some incomplete volumes and single numbers. From N. N., of Arkansas, 1.50. C. F. W. Walther.

Received K10.00 for Stud. König by Mr. P. A. Brömer of the Jungfrauenverein sr. Gemeinde; 4.50 for Stud. Horst given at the wedding of Mr. Joh. Wolpert in Dublin, O.; 10.67 for Student Rupprecht given at the wedding of F. Vogtschmidt and L. Mailänder ; 7.50 for Stud. Ude from the Women's & Maidens' Society at Vincennes by Mr. P. Huge. Günther.

For the pupil Meyer by Mr. P. Heyner, collected at the wedding of S. Büllinger and B. Meyer H9.00, from individual parishioners of the same 6.00.

Milwaukee, March 15, 1884. E. Hamann.

New printed matter.

I. That the so called innocent worldly pleasures are really disastrous and finally lead to ruin. Sermon on Marc. 6, 14-29, preached on Oculi Sunday in the Church of the Cross in St. Louis, and submitted to print by G. Stöckhardt by decision of the congregation. St. Louis, Mo. Lutheran Concordia Publishers. 1884. (Price 5 Cts.)

II. Why can a Christian not participate in the pleasures of the world? Sermon, preached on the Sunday of Septuagint, 1884, before the Lutheran congregation of St. Matthew's, New York, and submitted to print by J. H. Sieker. (Price 5 Cts.)

Just as we were about to report the first of these sermons, which was preached here in the West, we received the second, which had resounded from the holy place a few weeks earlier in the East of our new fatherland. It is with great pleasure that we have added the latter to the former. Both deal with one and the same subject. Both are testimonies deeply grounded in God's Word. Both are a faithful watchman's cry from the battlements of our Zion, reporting a dangerous enemy already invading, and calling all the children of Zion to arms to fight against the same. Both are mighty Sinaitic trumpet blasts, coupled with lovely Sionite luring voices. Both are infused with One Spirit of faith and fervent love for souls. If we are to indicate the difference between the two, it is this: while the former, which describes the dance around the head of John the Baptist, roars along in Luther's manner, predominantly heart-shaking, without being unevangelical, the other, which is based in all four parts on the glorious text 1 Petr. 2:9-12, is in Brenzian manner like a fertile country rain, without lacking salt. If we have heard the first, we have read the second with a fluttering heart. Praise be to God for both of these delicious gifts given to our church! The time is approaching when this year's confirmands will be released into the tempting world. Here are offered to all who are filled with anxiety for their future two glorious gifts for their whole life. Oh that many parents, godparents, teachers, preachers, relatives and friends of the children would make use of them!



would like to make! May all the members of our congregations, without exception, obtain these sermons for themselves, for they call attention to a danger in which all our orthodox congregations now stand, namely, the danger of falling into worldliness with pure doctrine and thus losing their most precious treasure, the pure gospel and the unadulterated sacraments, through Satan's deceit. Oh, may none of our congregations live up to the terrifying word that we read in Ezekiel 2:5, 6: "Thus saith the Lord GOD. They shall obey, or else they shall not. It is well a disobedient house: nevertheless they shall know that there is a prophet among them"! - But we are confident, and sing with blessed Woltersdorf, "He is yet in his city, though it have a thousand gaps." Where such sermons as those indicated are not only still preached, but the congregations before whom they were preached desire the printing of them themselves, it would be unbelief to despair. Let us only, dear brethren in the ministry, not grow weary of raising our voice like a trumpet against all intruding ungodly beings, and at the same time let JEsu, the Saviour of sinners, in all his kindness and grace, be painted before the eyes of our hearers, and our prayer will be heard: "Lord, abide with us!" although we must add: "Lord, it will be evening, and the day has come on

Children's Journal. Fifth volume. Edited by P. F. W. Weiskotten. Philadelphia, Pa.

We have just received the latest edition of this children's magazine for the little ones who are just beginning to read. We can also recommend this volume without hesitation for our young lambs. The content is not only really childlike, but also pure. The very numerous larger and smaller pictures which adorn it are good and cute" the whole equipment is excellent. The price of a volume, stapled, with title-page and cover, is 25 cents; bound in muslin (which is admittedly much nicer), 45 cts. For this the booklet, which contains 48 pages in quarto, is delivered postage free anywhere. One addresses: Rev. I'. tVewkotten, 2126 ULneoeek 8tr., küilLckvlpptüa, ?a. W. [Walther]

"The Crucifixion of JEsu Christ",

This is the signature of a new picture which Mr. Wehle in Milwaukee has designed and published in lithography, and which has just reached us shortly before the end of this issue. We therefore hasten to announce the appearance of this new bold, at least with a few words, before the end of the holy season of Passion. Wehle's religious pictures do not need our recommendation for those who know some of them. What is excellent about them is that they do not depict the sacred object fantastically, but as God's word or reliable history tells of it. His intention is always, as much as it is possible, to express by image the same thing that words say, and to set it vividly before the eyes. He has succeeded in this in the best possible way in the present picture of the crucifixion of Jesus Christ. Each individual figure and all the groups of persons visualize the most sacred story of Golgotha in such a way that one feels as if one were in the midst of the eye and ear witnesses of the greatest of all events that have ever taken place in heaven and on earth. Whoever decorates his room with this picture has, as it were, a sermon on the wickedness of the world, on the love of God that suffers, bleeds and dies for it, and on the "safe" but only refuge of sorrowful sinners. -The size of the picture is 22X28 inches" like Mehle's Luther picture. The price of a copy is \$1.00, and the same may be obtained both through our "Luth. Concordia Publishing House," and from the painter himself at the following address: Llr. I'. IV. Collie, 115 IVisLOnsin 8tr, LULwaukee, IVis. W.

[Walther]

In stock at Concordia-Verlag:

Easter Book. Devotions for the Domestic Celebration of the Holy Easter Season. Collected and edited from the older treasures of the orthodox church by F. Lochner, pastor of the Lutheran Trinitatis congregation at Springfield, Ill St. Louis, Mo. price K1.00, with gilt edges Z1.75.

Prelude book.

Published by

Dietrich Meivohm.

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The "Lutheran" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 25 lent extra.

To Germany the "Lutheran" by mail, postage paid, for tl.25 ver" is sanct.

Only letters containing information for the paper are to be sent to the editor, but all other letters containing business, orders, cancellations, money, etc. are to be sent to the address "Ooneoräiu-Verlux": "Ooneoräiu-Verlux"...

O. vartkel, ^Zent), Oorner ot bliumi StrsstL Inctiun"

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40th Year, St. Louis, Mo. 15th April, 1884, No. 8.

"They searched the Scriptures daily."

In the 17th chapter of the Acts of the Apostles we read that the Jews of Berea daily searched the scriptures of the Old Testament and compared the content of Paul's sermons with it to convince themselves if his teaching was in accordance with it. This daily occupation of the Bereans with the holy Scriptures is praised by the Holy Spirit and is written as an example for us. If the Bereans searched the Scriptures, to see whether it was so, as was preached by Paul, who was an enlightened apostle, how much more should we search, since our teachers are not infallible apostles! If the Bereans were so diligent in searching the sacred Scriptures of the Old Testament, how should we not be more diligent, since we now have the Scriptures of the New Testament also, and the Old Testament is laid open before us in the New! Truly, nothing more glorious can be said of members of a church even today than this: they search the Scriptures daily.

What should move us to follow the example of the Bereans? For a Christian this is already enough reason to know that it is God's will, that it is pleasing to God. And the motive becomes even stronger when he asks: why does God want us to diligently search the holy Scriptures? He wants it for the sake of our blessedness. He has given us his word that we may learn from it who he is and how we may come to him and enjoy him in time and eternity. The holy apostle Paul writes: "And because thou hast known the holy scriptures from thy infancy, the same can instruct thee unto salvation through faith in. Christ JESu." 2 Tim. 3:15. Our Lord Jesus Christ saith, "Search the scriptures: for ye think that therein ye have eternal life: and it is they which testify of me." Joh. 5, 39. And his disciple John writes: "These are written, that ye might believe that JESus is Christ, the Son of God; and that believing ye might have life in his name." Joh. 20, 31.

In the Holy Scriptures, then, in this book of all books, we find the true wisdom, the wisdom to



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Blessedness. St. David saith, "The testimony of the LORD ismen and women, youths and virgins, boys and girls. sure, and maketh the foolish wise." Ps. 19:8. "Thou makest me Let no man say, Searching the Scriptures is the business of wiser with thy commandment than mine enemies are; for it is preachers, and of such as desire to have great knowledge; I will my treasure for ever. Thy word maketh me wise: therefore do I abide in simplicity, knowing so much as is necessary to afflict all false ways." Ps. 119, 98, 104. Other wisdom for this salvation. O, a poor man who thinks and speaks in this way and temporal, earthly life is not to be despised, but what good would prevents the gracious will of God from being done. God has it do a man if he did not have this heavenly wisdom? He would given his word to all, and has intended for all the rich blessings be eternally lost. Should it not therefore be our highest concern of his word. The command of Christ is universal, "Search the to gain this wisdom and to increase in it, and should we not Scriptures." The apostle Paul saith, "Let the word of Christ dwell therefore diligently search the holy Scriptures? among you richly in all wisdom." Col. 3:16. The dear apostles

He that would be sure of his faith, and be established in the addressed their epistles not merely to bishops and preachers, doctrine of the holy gospel, let him search the scriptures: they but also to the hearers, to whole congregations. For example, are profitable for doctrine. the beginning of Paul's letter to the Romans reads: "Paul, a

He that would be preserved from error, and be able to servant of JEsu Christ, ... To all that are at Rome, the beloved discern, to refute, and to punish error, let him study the holy of God, and called saints." Rom. 1, 1. 7. To the Colossians he writes: "And when the epistle is read among you, cause it to be read also in the church at Laodicea, and that ye read those of Laodicea." Col. 4, 16. Yea, to the Thessalonians he writes, "I

If any man would be preserved from sin, let him exercise himself in the holy scriptures: they are profitable for correction. adjure you by the Lord, that ye cause this epistle to be read unto all the holy brethren." 1 Thess. 5:27. The apostle John says, "I

If any man would learn better and better how to live godly in the world, let him read and meditate diligently on the scriptures: they are profitable for chastening in righteousness. write unto you fathers: for ye know him that is from the beginning. I write unto you young men: for ye have overcome the wicked one. I write unto you children: for ye know the

Tell me, dear reader, is not he an exceedingly happy man who is no longer a child in understanding, but is daily growing in heavenly wisdom, who stands firm and is not moved by every wind, who is able to test all doctrines according to God's Word, and who can give an account of his faith? The apostle Paul, "Because thou hast known the holy scriptures from infancy." 2c. 2 Tim. 3:15. And St. David says, "How shall a young man walk his way blamelessly? If he keep himself according to thy words." Ps. 119, 9.

There is one more thing. Every Christian should also acquire a rich treasure of divine knowledge through research in the Holy Scriptures, so that he can serve others with it. Every Christian has the calling to serve others, both spiritually and physically. All Christians are spiritual priests who are to proclaim the virtues of him who called them from darkness to his marvelous light.

And it is God's good, gracious will that all should become such happy men, all should grow in the grace and knowledge of Christ, 2 Pet. 3:18, and that therefore all should search the holy Scriptures, and

1 Petr. 2,9. They should search for the treasure for themselves and also advertise the treasure they have found to others so that they may also be saved. So we read in Apost. 18, 24. f., that Aquila and his wife Priscilla took the eloquent Apollo, who alone knew of the baptism of John, and "expounded to him the way of God more diligently". O, how much opportunity is offered to a Christian! What blessings he can bestow on individuals and in the congregation, e.g. in the congregational meeting, if he is capable of chastising, warning, rebuking, and comforting his neighbor!

The Bereans searched the Scriptures daily. In this also we are to follow them. It is the will of God. The Lord said to Joshua, "Let not the book of this law depart out of thy mouth, but consider it day and night." Jos. 1:8. The first Psalm praises him blessed who "delighteth in the law of the LORD, and speaketh of his law day and night." And if we look at the Word of God, we find that we need much time to study it. After all, it is so rich and deep, we cannot search it out, we cannot learn it. "When Doctor Justus Jonas once said over Doctor Martin Luther's table that there was such wisdom in the Holy Scriptures that no one could 'study out,' nor learn, Doctor Martin Luther said: We will remain students in it, for one cannot sufficiently ground a single word in the Holy Scriptures, we have and keep only the firstfruits; and since we can and understand much in it, we can scarcely know the ABC, and yet not rightly" Erl. A. 57:10. A Christian also finds every day by diligent search ever new glorious treasures. "For some years now," said Doctor Luther, "I have read the Bible twice a year; and if it were a great, mighty tree, and all the words were branches and twigs, I have knocked at all the branches and twigs and wanted to know what was in them and what they could do, and have always knocked down a few more apples or pears." 46. S. 63.

Should not the glorious treasure of the divine Word provoke us to occupy ourselves daily with the same? The miser occupies himself daily with his treasures, with gold and silver; he calculates his riches, he feasts his eyes upon them. And how should we not rather occupy ourselves with the most precious treasure, which cannot be compared with all the treasures of the world, - we should not daily occupy ourselves with the most precious jewel? St. David says, "They (thy rights) are more precious than gold, and much fine gold." Ps. 19:11. "The law of thy mouth is dearer unto me than many thousand pieces of gold and silver." Ps. 119:72.

And let us look at ourselves, we must confess that we cannot do without the dear Word of God a day. The body needs daily the bodily food, our soul needs daily this heavenly food.

The Bereans searched the Scriptures and examined Paul's sermons. They were certain that the Scriptures were the Word of God> in which the God of their fathers spoke to them. With this consciousness we must also search the Scriptures, we must never forget when reading that the high, great, majestic God speaks to us, his creatures, in them: we must therefore be filled with holy fear of God's Word, Isa. 66, 2.

The Bereans had received an impression of Paul's preaching, they received the word quite willingly; they were therefore led by the Holy Spirit.

and wise. We are also to be led by the Holy Spirit, and not fall into the Bible with preconceived notions, but be obedient disciples of the Holy Spirit, saying with Samuel, "Speak, O LORD, for thy servant heareth." 1 Sam. 3:9; and therefore, before, during, and after the reading of the holy Scriptures, it is necessary to call fervently upon the Holy Spirit for illumination and guidance, saying with David, "Open mine eyes, that I may see the wonders of thy law. Show me, O Lord, the way of thy judgments. Instruct me, that I may keep thy law. I am thy servant: instruct me, that I may know thy testimonies." Ps. 119:18, 33, 34, 125.

One can distinguish a threefold occupation with the holy Bible book, depending on the particular purpose that the reader has in mind. A Christian may first of all have the purpose of edifying, encouraging, strengthening, and comforting himself; or 2. to familiarize himself with the whole content of the Holy Scriptures; or 3. to penetrate more deeply into the meaning of the Holy Word of God.

If edification is mentioned as the next purpose of the first kind, this does not mean that it is excluded from the two other kinds; for if a Christian reads the word of God earnestly, either in this way or in that, blessing will never fail to come, according to the Lord's good promise: "He shall not come again to me empty, but shall do that which pleaseth me, and shall prosper when I send him." Isa. 55:11.

When a Christian reads the Word of God for his own edification, he often lingers over a passage or a saying, to refresh himself, to suck the sweet honey from it, and to apply the Word especially to himself. When, for instance, he reads the beautiful saying, John 3:16, "God so loved the world," he cannot pass it by so quickly, for such thoughts come into his heart as these: "I, too, belong to the world; the Father also loved me; he so loved me, his enemy, that he gave up his dearest, his dear Son, for me; I, too, therefore, shall not perish, but have eternal life. Give thanks, dear Father, that you did not spare your only begotten Son for my sake; give thanks, dear Lord Jesus, that you gave yourself up for me, a wretched sinner; give thanks, God the Holy Spirit, that you also kindled faith in me. Oh, keep me in the true faith. - Or he reads the apostle's glorious words of holy baptism Rom. 6:3. f., "Know ye not that all we which are baptized into JEsu Christ are baptized into his death?" 2c. I suppose such thoughts come into his mind: I thank thee, dear Lord Christ, that I also have been baptized into thy death, and made partaker of all the fruits of thy death in baptism; oh help me now, that in daily repentance I may put to death the old Adam, and die to sin more and more, and live unto thee alone. - For this reading of the holy Scriptures, which is aimed first at edification, the well-known Altenburg Bible work is especially suitable, with its beautiful summaries and childlike final wishes.

If the Christian wishes to become thoroughly acquainted with the whole content of the Holy Scriptures, he will read several chapters, larger sections, or even a whole book at once; as we have heard above from Luther that, in addition to his other deeper study of the Scriptures, he read the Bible through twice many years. This

*) Price: 3 volumes, bound in leather, H7.2S.



But a Christian does not undertake to read more quickly merely to enrich his knowledge, in order to be praised by people as a competent Bible expert, but in order to memorize the delicious overall content of the holy Scriptures for the benefit of his soul, in order to be right at home in the Scriptures, in order to provide himself with many weapons against the enemies of his soul. A Christian does not read thoughtlessly in order merely to read and thus once more to satisfy God with a good work; he also does this faster reading with holy fear of God's word and with the invocation of the Holy Spirit. After he has read a passage, he reviews it again, memorizes the contents (for which the summaries or tables of contents of the chapters serve him), and remembers the especially important sayings occurring in the passage.

But the diligent reader of the Bible will gladly linger longer over a passage of "the saying, in order to penetrate rightly into the meaning of the Holy Spirit, not only in the lighter, but especially also, as much as is possible, in the darker passages; which latter the Holy Spirit has left in the holy Scriptures for the very reason that we may be rightly exercised.

So then, dear reader, when you take the Scriptures before you, let the word of the Lord Jesus, which he once spoke when quoting the prophecy of Daniel, be said to you: "If anyone hears this, let him take heed," Matt. 24:15, and the word of his apostle: "You do well to take heed," 2 Pet. 1:19. So pay close attention to the words of the Holy Spirit, to their meaning and context. And because the holy apostle says, "that no prophecy in the scripture is made of his own interpretation," 2 Pet. 1:20, hold fast that scripture is to be explained from scripture, that a dark passage is to be explained from light, the Old Testament from the New.

It will not be unwelcome to the dear reader if we share with him some delicious words of Luther, a master in the interpretation of Scripture. He wrote the following words to one of his friends in his Bible: "'Whoever runs it, let him understand it'/ That is, whoever wants to learn the Scriptures, let him understand them. This is said so much in Ebräisch: he should well notice it.... For thou readest not the word of man, but the word of God, the Most High: who will have disciples that diligently observe and mark what he saith. And if it be well said that the letters of princes ought to be read thrice, that they may speak diligently, that they may not be accounted fools; how much more ought God's letters, that is, the holy scriptures, to be read three, four, ten, an hundred, a thousand, and a thousand times? For he speaketh carefully and importantly; yea, he is eternal wisdom itself. He who does this becomes more learned and better from the Scriptures. He that doeth it not, learneth nothing, yea, becometh worse of it." Erl. At the end of one part of his church postilion he writes: "You see from this talk of mine how immeasurably unequal God's words are to all men's words, how no man can sufficiently reach and transfigure a single word of God with all his words. It is an infinite word and wants to be grasped and contemplated with a quiet spirit, as the 84th Psalm says: 'I will hear what God Himself speaks in me'; nor does any one else comprehend it but such a quiet contemplating spirit." (XI, 429.) What Luther says to a theologian, applies also to every Christian: "Secondly, thou shalt meditate, that is, not only in the heart, but also outwardly, the oral speech and

[59] literal words in the book always drifting and rubbing, reading and rereading, with diligent attention and thought as to what the Holy Spirit means by them." Erl. Ed. 63, 404.

Regarding Deut. 1:19 f. he writes: "This is the characteristic of the whole holy scripture, that it interprets itself through passages and oerters held together everywhere and wants to be understood through its rule of faith alone. And this is above and beyond all the surest way to investigate the meaning of Scripture, if you can come to the understanding of many sayings by keeping them together and perceiving them. N-1. XIII, 106.

In the Church Postil he writes about the Gospel of the Day of Jacob: "If they (the papists) say, 'The Fathers Augustine, Ambrose, Jerome, and others have illuminated the Scriptures,' they lie; for they have not illuminated them, but have made the Scriptures clear with their (the Scriptures') light, and have held one saying to another, that one has made the other finely bright and clear. So the Scripture is its own light. This is fine when the Scripture interprets itself. Therefore do not believe the pope's lies, and freely take for darkness that which is not proved by the clear sayings of the Bible. Thus we have had to put this error out of the way, for it is almost deeply entrenched, that the Scriptures are dark and must be illuminated by the teachings of men. Which is an excellent error and blasphemy, and is really called leading the Holy Spirit to the school, or first teaching him to speak." Erl. A. 15, 422 f.

He wrote to the Christians in Wittenberg from the Wartburg: "It is true that some of the sayings of Scripture are obscure, but in them there is nothing other than what is in other places, in the clear, open sayings. And here come heretics to take the dark sayings according to their own understanding, and to fight with them against the clear sayings and the foundation of the faith. Then the fathers contended against them by the clear sayings, and proved that the things spoken in darkness were the same as those spoken in light. This is also the right study of the Scriptures.... Only be sure and without doubt that there is nothing brighter than the sun, that is, the Scriptures; but if a cloud has come before it, there is nothing behind it but the same bright sun. So if there is a dark saying in the Scripture, only doubt not, there is certainly the same truth behind, which is clear in the other place, and he that cannot understand the dark, let him abide in the light." Erl. A. 39, 134. 136.

In the glorious interpretation of the last words of David he says: "We Christians have the sense and understanding of the Bible, because we have the new testament, that is, Jesus Christ, who promised in the old testament and came after, bringing with him the light and understanding of the Scriptures; as he says John 5: Moses wrote of me; if ye believed Moses, ye would believe me also. Item Luc. 21: That which is written of me in the law, the prophets, and the psalms, must be fulfilled: and he opened their minds, that they might understand the scriptures." Erl. A. 37, 3.

G.

(Conclusion follows.)

A kindly punishment avails more than a tumultuous accusation. Ambrosius.

(Sent in by R. Herbst.)

Something about the present apostasy from the Biblical Lutheran doctrine of election by grace.

(Continued.)

From Luther and the church of the Reformation we can learn the right way to fight in the present doctrinal dispute. It is necessary to counter the opponents over and over again with the clear statements of the Word of God. The real issue between us and our opponents is whether God's Word is to be the sole guide of faith and alone should be decisive, or whether human reason and the "fathers" are also to provide articles of faith. Our Confession says: "It is not valid to make articles of faith out of the holy fathers' work or word." "God's word shall put articles of faith, and no other, not even an angel." (Schmalk. Art. M. 303.) And Sol. Decl. M. 568, it is said, that we confess the prophetic and apostolic writings of the Old and New Testament, as "the pure lukewarm fountain of Israel, which alone is the one true guide, by which all teachers and doctrine are to be judged and judged."

Luther says in a sermon on Luc. 10, 38-42: "This I have said, that our faith may always stand on our conscience, and make us no articles of faith, whereof we have not thorough Scripture." (W. XII, 888.) He exclaims, "I will have for myself God's word alone, and ask no miraculous sign, neither desire any vision, neither will I believe any angel that teacheth me otherwise than God's word; I believe God's word alone." "For God cannot lie; I have his word, which I cannot lack, nor be overwhelmed by all the gates of hell; and have comfort in this, that God saith, I will give thee men and hearers, who shall receive it; only let me care, I will keep over thee, only stay thou steadfastly by my word." (W. XXII, 74.)

Now how have the adversaries stood on this principle of the church of the Reformation? We must accuse them, as already mentioned, of not allowing the Scriptures alone to constitute articles of faith. First, as to the "Fathers," though they have not expressly said that the sayings of the Fathers are to be considered equal to the Scriptures, yet they have sought to support their doctrines of election "in respect of faith" chiefly with sayings of the later teachers in the Lutheran Church. They have repeatedly stated propositions such as these: Is it conceivable that so great and so many teachers should have erred in this piece? Like once the Papist Dr. Eck, they would like to fight out the controversy with the "fathers." But then, by the judgments and inferences of human reason, they have thrust aside the clear word of Scripture. They did not want to take the doctrine of the gracious election of God's children to eternal life from the passages of Scripture in which God actually reveals this doctrine to us, but rather they first determined for themselves how God would have to arrange his election according to their judgment, and according to this they turned and interpreted the Scriptural word.

Thus they have established a "rule of election" of which Scripture - and according to Scripture also the Lutheran confession - knows nothing. God's word and our confession mention only two causes of the

Election, God's grace, and Christ's most holy merit. Our confession expressly says that it is wrong to let anything in man be a cause of election. But the two causes just mentioned are not sufficient for our opponents. They take it upon themselves to prescribe to God how he may elect men to eternal life. The Lord Christ says in John 15:19, "I have chosen you out of the world," and thus clearly says that in those whom he chose there was nothing that he could look upon. But because God, in doing such things, wants to appear unjust and partial to human reason, our opponents have taken account of human reason and invented a "rule of election," according to which God must act. It is: election in regard to faith, or in regard to human conduct. For that they so understand the word, "in respect of faith," is not only evident from all their writing, but they say so themselves. According to them, God's grace and Christ's merit are not alone what moved God to elect men to eternal life, but what, according to the doctrine of the adversaries, decided the election with God, is actually the good conduct of man in time. This is what God is said to have considered, and according to it to have chosen those who behaved well. Mind you, it is the "why" that matters here. Otherwise it goes without saying that God, by virtue of his omniscience, knows who will believe and who will not believe, who will be saved and who will not be saved. But this omniscience of God, which is over all things, is not at issue here. It is a question of whether God's word bases the election on the foreknowledge of good conduct. But God's Word says nothing about that! Nor is it a question of the non-elect. That so many men are merely called is not the fault of God and his choice, but of the obstinate reluctance of man himself. For God's good and gracious will is that all men may be helped and come to the knowledge of the truth, that is, to salvation. Now that not all who are called will be saved is up to them. It is certain from God's word that God has predestinated no man to damnation. There is no such predestination. A condemned man will never be able to say that God passed by him with his grace and did not want to give him the repentance of life, the grace of conversion, and the grace of steadfastness in the faith. Therefore we say again, there is no election to damnation, and the election which Scripture and our confession teach is not to do with those who are lost, whose own fault it is and ever remains that they have not attained to eternal life. They have brought calamity upon themselves. It is certain that where Scripture and the Confession speak of election by grace, only one election is meant: the election of the blessed. But as it is certain, according to Scripture and the Confession, that it is the fault of those who perish that they are not saved, so it is equally certain that it is not the merit of the elect that God has saved them to salvation. They did not in the least cause their election in the electing God by their conduct. "Ye have not chosen me, but I have chosen you," saith the Lord, John 15:16; and if their conduct in time had determined their election, or, which is the same thing, if their conduct had been the cause of their election, they would not have been chosen.

If they had come into "consideration," it would have been to their credit that they had been mentioned. It would have to be called "merit" if we wanted to give the words their meaning and not speak double-tongued. We would have no more choice by grace. But a purer election by grace the Holy Spirit teaches in the Word. St. Paul writes: "So it is also now at this time with those who are left, according to the election of grace. But if it is by grace, it is not by merit of works; otherwise grace would not be grace," Rom. 11:6. However, God knew in advance what the elect would do in time, namely, that they would believe and die in faith; for God is aware of all His works from the beginning. He foreknew who would hear his dear Son, believe in him, and be found believing at the end of his life. And only these persevering believers are the elect according to the Scriptures. In this respect there can be no dispute about the persons of the elect.

But the question here is, what determined or moved God to choose the blessed to eternal blessedness? Did God see anything in or about man that would have enabled him to choose? Did God elect to blessedness in view of foreknown faith or in view of foreknown conduct? The adversaries say yes. But God's word says no; for God's word puts calling, conversion, faith, sanctification, perseverance of the elect as the consequence and effect of their eternal gracious election, not as a condition to be fulfilled before election. Apost. 13:48: "There were believers. as many as were ordained unto eternal life." 2 Tim. 1, 9.: God "hath saved us, and called us with a holy calling, not according to our works, but according to his purpose and grace, which was given us in Christ JEsu before the times of the world." Eph. 1:3-6: "Blessed be God and the Father of our Lord JEsu Christ, which hath blessed us with all spiritual blessings in heavenly things through Christ. Forasmuch then as he hath chosen us through him before the foundation of the world, that we should be holy and without blame before him in love: and hath ordained us to filial piety toward himself, through JESUS CHRIST, according to the good pleasure of his will, unto the praise of his glorious grace, whereby he hath made us acceptable in the Beloved." But this order the adversaries reverse. First, the blessed are to be faithful and well behaved, and that to the end, and only then is their election to come on. Thus they make for themselves a "rule of election." The blind man takes it upon himself to master God. What seems good to him shall be as if spoken from heaven. May God have mercy!

Some might say that even if the teachers of the church do not teach correctly in all aspects of Christian doctrine, but are not in complete agreement with God's Word in this or that aspect, it cannot be said that such teachers have fallen away from the pure teaching of Scripture and Luther. Some think that one should not be too exact in this respect. Otherwise unity would never be reached. The judgment of the orthodox Lutheran Church is different. Christian doctrine is to her a ring that is no longer whole where it has even one break, that is, where one does not teach purely even in one doctrine. She rightly says: "As soon as one does not believe in God in even one doctrine, he is not pure.

If a man leaves the word of God and uses human flesh for it, other teachings will inevitably suffer as a result. For this reason, she does not grant even an angel the right, let alone a sinful, mortal man, to lead a doctrine other than that revealed in the Word of God, even in one article. All the articles of faith are articles or doctrines inspired to her by the Holy Spirit, to be believed as they are written in the holy Scriptures. Unity in the Spirit is to the Lutheran Church unity in pure doctrine. There she cannot depart. Pure doctrine is not of man, but of God. To depart from pure doctrine is to fall away from God's word.

As for the present doctrinal controversy, it does not concern secondary doctrines, but the heart of Christian doctrine and the heart of the Christian at the same time. It is not the same what a Christian believes about the election of grace, about conversion, and about the certainty of future blessedness. In these very doctrines the doctrine of salvation by grace alone, for the sake of the most holy merit of Jesus Christ, comes into consideration. Is the beatification of the poor sinner to be a purely divine work of grace, or is it to be conditioned by human conduct, human co-operation, human merit? That is the question. Here the Synodal Conference has had to confess its faith anew. It teaches, in accordance with God's Word and the symbols: "It is entirely and solely grace - grace from eternity, before we were born and could do neither good nor evil, and grace in time, until we shall have reached the blessed goal. God's free grace in Christ JEsu alone is the cause of our blessedness, the sole cause of our election, our conversion, and our entire state of grace until the blessed end. This is our watchword.

(Sent in by Dr. Sihler.)

The papal declaration of infallibility, that is, the impudent and blasphemous presumption of the pope, in collaboration with the bishops whom he has subjugated, to prescribe his infallibility in matters of Christian doctrine and practice as truth and as an article of faith binding upon the conscience of Christendom, and to enjoin obedience to this his scripturally contrary statute of men, on pain of loss of eternal blessedness, was feasible in the nineteenth century, but impossible in the sixteenth.

On the basis of the Holy Scriptures, Luther, by his testimony of truth, had not only torn the threefold crown from the head of the pope and wrested the twofold keys and swords from his hands, but had at the same time revealed him as the actual Antichrist, "the man of sin and the child of perdition," and thereby inflicted an incurable wound on him. And how serious he was about this truth of the Holy Scriptures, he still proved by the writing he wrote a year before his death: "Against the Papacy at Rome, founded by the devil."

Now it is certainly true that Luther's testimony, and that of his followers after him, in accordance with the Scriptures, as in general against the lies, liars, and false doctrines of the Papal Church, so also in this particular proof that the Pope was the Antichrist, did not penetrate everywhere in Christendom, enlighten the mind, and convince the conscience. By false suspicions and calumnies, the papal bishops and their priests and ministers of the Mass, together with the

The monks and other servants of the pope, likewise in the secular sphere the papal emperor and his imperial princes, by all kinds of persecution, did their honest best to stop the course of the purified doctrine and to keep the poor people in their miserable state of superstition and idolatry.

To this was added, at the devil's instigation, the breeding of vipers and the brood of vipers of the order of the Jesuits, which came into being in the sixth century, and which at that time and later, especially as the confessors of the papal princes and as teachers and educators of the young people, did everything possible, to counteract the pure evangelical doctrine of Luther and his fellow witnesses by cunning and violence, and especially by their accursed morality, that the end justifies the means, and to uphold the supremacy of the pope in the ecclesiastical and secular spheres.

But in spite of all this, the light of the pure evangelical testimony penetrated more or less into all the countries of European Christendom under the rule of the antichristian Pabstacy, and proved to be a power, a divine strength and divine wisdom. For first, a part of the European peoples, as such, was snatched from the darkness of the Pabstacy and the tyranny of the Roman Antichrist, so that independent, evangelical national or people's churches arose. On the other hand, even in the countries that remained under the servile yoke of the pope, even in Italy and Spain, there was no lack of individual gifted and educated witnesses of the re-emerging evangelical truth, who also let the light of it shine in their writings and won their acclaimed circle of readers.

In spite of all the raging and blustering of Satan as a roaring lion, in spite of all his cunning as a glittering serpent, both in the pope and his servants in his church and in the secular sphere, in spite of all the wickedness of the Jesuits, in whom the devil disguised himself as an angel of light - in spite of all this, the evangelical truth, which was first brought to light again by Luther, showed itself in the sixteenth century soon as a forcefully penetrating, soon as a more silently effective power.

It is hardly conceivable that the popes of that time, together with their bishops and individual priests, could have completely escaped this power. More or less illuminated by the light of the Gospel, convinced in their minds, and in relation to this knowledge also struck in their consciences, they nevertheless resisted it with their hearts and wills and thus became men who, according to Titus 3:10, "condemned themselves.

And although they accordingly continued in their persecuting wickedness with cunning and violence, and held their people straight to their heresies, yet it could not fail that they had inwardly a timid heart and a frightened conscience, however much they sought to drown out his punishing voice by their persecuting fury.

So several circumstances worked together that even Pope Clement VII or Paul III, in spite of their desire for it, did not dare to proclaim this infallibility in the 16th century by decision of a Vatican Council.

In the first place, the evangelical truth was opposed to them as a power which, even among the papal nations, had its influence and made its influence felt among the outstanding men of learning and power.

[61] Secondly, their very minds and consciences were affected by this power; and since, nevertheless, their hearts and wills resisted, it could not fail that they had a timid heart and a frightened evil conscience.

Thirdly, in the Lutheran army camp there was at that time a column of believers who were ready to fight and who knew how to wield God's word, the sword of the Spirit, firmly united in the simplicity of their orthodox confession. It would have been a small thing for them to take up the fight against this insolent, blasphemous, and ridiculous assertion of papal infallibility and to expose it in the shame of its nakedness.

Fourthly, those two popes were well aware that with this assertion, especially as a statement of faith, they would have found no acceptance even among many papal princes and least of all among the emperor himself; for the latter, especially with Clement VII, was repeatedly at odds, who, as his empire was also often "of this world," took up arms against the emperor in the secular sphere with other powers.

How did it come about that in this century of ours Pius IX nevertheless pushed through at his Vatican Council that impudent and contrary to Scripture assertion of papal infallibility as an article of faith? For the German bishops, who were the first to contradict him, finally crawled to the cross, allowed the pope to put his foot on their necks, and have been his wretched slaves ever since.

This is simply because those reasons no longer exist which at that time made it impossible for the pope to proclaim his infallibility as a statement of faith.

For, in the first place, the Lutheran doctrine in Lutheran purity and orthodoxy, even in the field of the Lutheran regional churches in and outside Germany, is not to be perceived anywhere as a power in the unity of the church confession, neither on the chairs of the universities, nor in the pulpits, nor in the writings of the theologians. Lamentable and deplorable in Germany, the cradle of the Church of the Reformation, are the heresies of the so-called Lutheran theologians, who are "regarded as pillars of the Church." Most perniciously and reprehensibly, philosophy has taken possession of theology, and instead of basing its doctrine on the holy Scriptures and standing firm on the Lutheran confession, each of these learned and perverse gentlemen seeks to bring to market a new system of alleged science, and by such "falsely famous art" to "shift the minds of hearers and readers out of simplicity in Christ." Scarcely two of these famous doctors of theology (?) are one in doctrine, either in their oral lectures, or in their writings; and even in the doctrine of Christ, the vanquished errors of the Oriental Church in the former centuries are served up to the ignorant as new wisdom and truth, as the attainments of the intellectual labors of the present dwarfs and thumbings.

Luther's writings, however, this inexhaustible treasure trove, this living fountain of evangelical truth, such as had never before poured forth in an invigorating manner in the church and transformed the arid soil all around into green meadows - these writings lie quite dusty and despised in their libraries and are not studied and searched by these arrogant newcomers.

Should such loose, confused and blurred theology, such as they, like their uninitiated and even their sentimental subjects, robes of cobwebs, such straw armor and swords of cardboard see the pope rather as a powerful bulwark against the covers, if these theologians should really assume a fencing dangerous onslaught of the revolutionary masses. Indeed, position against the pope, be a power to him that would impress them, like their uninitiated and even their sentimental subjects, him with respect and move him to retreat? Where are now, God regard the pope rather as a powerful bulwark against the be lamented, the Lutheran theologians, as godly as they are dangerous onslaught of the revolutionary masses, and they learned, who, gathered in a united mass under the banner of perhaps rely more on him than on their standing armies, which their confession, which alone is in accordance with the could easily be infected by this spirit of overthrow of all divine Scriptures, and armed with the armor of the Holy Spirit, were and human order, indeed, in case of necessity and decision, formerly well able to wield the sword of the Spirit, the Word of they could refuse obedience and join their enemies in part. God, and after Luther's process and under his leadership were Thus we have seen sufficiently that the desire of the Pope able to strike deadly wounds at the pope? to enforce the delusion of his infallibility as truth and as a

The situation is no different and better in the pulpits of the doctrine of faith was impossible in the sixteenth century, but Lutheran Church, especially in Germany. There every one very feasible in the nineteenth.

preaches what seems good to him, his heart's dreams and thoughts, the old or the new faith in reason, the special little finds from the lectures of his former teachers. Nor is there any lack of swarm spirits, wind riders, and cloud riders; nay, even open deniers of Christ are tolerated in the pulpits, to murder the poor people spiritually and to fill hell; for where even such murderers of souls are tolerated in the public teaching office, how could there be any talk of doctrinal discipline from above? And even the best of them, who really preach Christ as our righteousness before God, do not sufficiently understand how to rightly divide "the word of truth," law and gospel, and how to powerfully touch and seize the whole man, according to heart, mind, and will, with both in proof of the spirit and power, and to work righteous Zion be built. For Mr. Landsmann writes: "Venerable Father in Christ! With a joyful and thankful heart towards our only saving Saviour, I can inform you that, God willing, next Sunday, Easter Sunday evening, three Israelites will again be incorporated into the Christian Church through holy baptism. The names of the three baptized are: Stekl (30 years old), Landau (32) and Silber (22). All three are natives of Galicia; they have received short but regular instruction; the word fell on good ground. I have felt it to them, how at the last the Word burned in their hearts, like the disciples who went to Emmaus, saying, "Did not, our heart burn within us, when he spake with us in the way, when he opened unto us the scriptures?" They all three, with glad and joyful hearts, gave up all for JEsu's sake, father and mother, sister and brother, friends and relatives. The Word took hold of their hearts and they could not help but give ear to the voice of the Spirit of God. They are educated people, good Eberians, fully proficient in German, and have all been merchants. Dear Pastor Sieker will preach with us and deliver the baptismal sermon. Thank God for the undeserved grace! The young man who had his baptism postponed is still in our hospital, he is not yet quite well; but I hope when he gets well he will not want to hesitate with baptism. Others of my three serious students have unfortunately left here for work, but they are in correspondence with me. It will be difficult for them to be without work, for they do not want to be entertained; they are not beggars. Oh, if only the Christians had more sympathy for the mission to the Jews! Here is a promising station, on which the blessing of the Lord visibly rests. But I will hand over all my worries to my Saviour; he knows everything and can also do everything. The mission to the Jews is really about asking and understanding. The Lord puts us all to shame with our little faith. He has especially put me to shame out of great grace and shown me that I am an unworthy servant who, in spite of all the experiences of blessing, still has little faith and a despondent heart. Therefore I will repent and pray to the Lord for salvation.

Where, then, is there, even from the pulpits, a power united and firmly united in the confession of the Lutheran Church, which in its part resists the encroachment of the Pabstacy, opened unto us the scriptures?" They all three, with glad and urges from it a wholesome timidity and respect, and keeps it in joyful hearts, gave up all for JEsu's sake, father and mother, bounds?

On the other hand, it was and is impossible under these circumstances that the pope of the present time, as in former times, would have been sensitively struck in his mind and conscience by the power of truth in the Lutheran confession, and that his heart would have become stupid and despondent, giving so much room to the desires of his "arrogant" and domineering heart that he would proclaim the delusion of his infallibility as an article of faith? Rather, the confessional slackening and death of the Lutheran Church was also a desirable occasion and welcome opportunity for him to push through this delusion and to give it ecclesiastical validity in his own field.

Thirdly, at the present time the Pope had no special opposition and resistance to fear from the doctrinally indifferent, unconfessional Union, the unchurched state churches, against this assertion of his madness; for the Unionist secular rulers, far from recognizing and hating him, according to Scripture, as the actual Antichrist and great murderer of souls, are rather accustomed, or at least inclined, to support him as a great Christian,

To the ecclesiastical chronicle.

Mission to the Jews. After we have already communicated a letter addressed to us from our dear missionary to the Jews, Daniel Landsmann in New York, dated March 10, in the last but one issue of this newspaper, we now communicate a second letter from him, dated April 7, in the hope that this, like that, will greatly please all those of our readers who are concerned that the Word of God be built. For Mr. Landsmann writes: "Venerable Father in Christ! With a joyful and thankful heart towards our only saving Saviour, I can inform you that, God willing, next Sunday, Easter Sunday evening, three Israelites will again be incorporated into the Christian Church through holy baptism. The names of the three baptized are: Stekl (30 years old), Landau (32) and Silber (22). All three are natives of Galicia; they have received short but regular instruction; the word fell on good ground. I have felt it to them, how at the last the Word burned in their hearts, like the disciples who went to Emmaus, saying, "Did not, our heart burn within us, when he spake with us in the way, when he opened unto us the scriptures?" They all three, with glad and joyful hearts, gave up all for JEsu's sake, father and mother, sister and brother, friends and relatives. The Word took hold of their hearts and they could not help but give ear to the voice of the Spirit of God. They are educated people, good Eberians, fully proficient in German, and have all been merchants. Dear Pastor Sieker will preach with us and deliver the baptismal sermon. Thank God for the undeserved grace! The young man who had his baptism postponed is still in our hospital, he is not yet quite well; but I hope when he gets well he will not want to hesitate with baptism. Others of my three serious students have unfortunately left here for work, but they are in correspondence with me. It will be difficult for them to be without work, for they do not want to be entertained; they are not beggars. Oh, if only the Christians had more sympathy for the mission to the Jews! Here is a promising station, on which the blessing of the Lord visibly rests. But I will hand over all my worries to my Saviour; he knows everything and can also do everything. The mission to the Jews is really about asking and understanding. The Lord puts us all to shame with our little faith. He has especially put me to shame out of great grace and shown me that I am an unworthy servant who, in spite of all the experiences of blessing, still has little faith and a despondent heart. Therefore I will repent and pray to the Lord for salvation.

I beseech the Lord that he will not enter into judgment with me. In short, the Lord has faithfully kept his promise that his word would not return to him empty, and has given us six souls from Israel in such a short time. Praise be to Him forever for such undeserved grace! O, pray, pray only for me, and help me work while it is day. Now is the pleasant time, now is the day of salvation; therefore, as long as it is said today, let us not grow weary in the Lord's work, so also will the Lord crown our labor. Now, the Lord be with us all, and give us all right thankful hearts.

[Walther].

A so-called charity ball was recently held in Philadelphia and the money raised was distributed among various hospitals. While the Episcopalians accepted their share, the Presbyterians refused to accept the sum intended for their hospital (\$2500.00). In return, the hospital received the sum of B3000.00 as a gift from a member of the Presbyterian Church.

Also a missionary success. Recently we received a letter in English from one of the states inhabited mostly by Mormons, which will certainly also interest our readers. We therefore communicate the same herewith: "- March 8, 1884 Werther Herr! Following external instructions and my own inner impulse I address these lines to you, leaving them to your kind attention. I am a young man of only 18 years. I have spent all my life in this western region, and principally among Mormons. So far as my little education is concerned, I have obtained the same by assiduous self-study. I have at all times placed full confidence in the faith of the Mormons, and adhered strictly to all their principles until August of last year, when I happened to meet a certain E. K., who, coming from California, and detained on the A. & P. railroad by an under-wash, stayed four days at this place. This gentleman showed me, in the course of our conversation, that those 'last day saints' were not the true and proper saints of Jesus Christ. This astonished me greatly, and I asked him for further information on this subject, and he told me all that he could tell me with certainty during his short presence. When Mr. K. departed, he told me to try to get into a theological college belonging to the Lutheran denomination, directing me at the same time to you, and giving me your name and post-office address. Hereupon he left that place and I have not heard from him since, but neither he nor his teaching has been forgotten. Before he left, he made me a present of a book called 'Catechism', but printed in German. So I began to study the German language, and have made so much progress in this language that I can read the catechism without difficulty. What I wish to know is this: Can I become a minister of the Gospel of Jesus Christ? How could I become one, and where should and could I receive the necessary training? What books can I use to further myself in the study of theology? Werther Lord, if there is still room to work in the vineyard of the Lord, I gladly offer my services, and even if the evening of the world is still present, I would still like to participate in gathering a few more to the small herd of true 'last day saints'. I work here only for food and clothing, but prefer this place to any other where I could have no opportunity for study. In leaving this to your kind consideration, I remain in sincere regard your obedient servant 2c." - May the contents of this letter be of interest to all our Lutheran readers...

to remind you that every true Christian, according to God's will, should be a missionary, namely, wherever he is offered the opportunity to confess the truth before friend and foe, in the certain confidence that even his weak testimony will not be in vain, but will be blessed to God's glory and for the furtherance of His blessed kingdom on earth.

[Walther]

How once fifty years ago in Darmstadt in Hesse the Union was introduced.

We read the following in the "Kreuzblatt" of 2 March: In No. 4 we brought a report on the Darmstadt Union Jubilee. Today we want to report briefly about how the Union in Darmstadt was accomplished 50 years ago. The "Rhein, luth. Wochenblatt" has the following to say about it. "On the holy day of Christmas, when Christendom was full of the worship of the mystery of godliness: -God is manifested in the flesh*; -God becomes man, for your good; God's child, united with our blood', nothing of this blessed message sounded in Darmstadt, but the following announcement: By virtue of the highest command and the special commission given to me, I declare the unification of the former Lutheran and Reformed congregations into one Evangelical Christian church to be accomplished; the names of the parties are extinguished at this moment and shall henceforth belong only to history; I greet you first as one Evangelical Christian congregation. The word of the Lord is to be proclaimed without the admixture (!) of human statutes.* - Which now is this pure word of the HErrn, said the preacher thus: -Faith in God, and in him whom he hath sent, JESUS CHRIST; faith that there is one God, one God only, and that he is our Father; faith that this God is not to be worshipped by gifts and sacrifices, but spiritually by right knowledge and pure virtue; the faith that the Father of all beings is also judge, and will give even beyond life what each man's deeds are worth; this faith, which Christ brought from heaven, is the one thing that is necessary; the indispensable condition of Christianity, in which all must agree who wish to belong to the church.* The one who reported on this 50 years ago in Rheinwald's paper said even then that he felt a certain horror when he considered that not even from a single mouth of all the so-called clergy did this congregation learn anything that really served salvation in Christ. We are not surprised, however, that such a union could produce fruits such as Mitzenius' blasphemies against Christ; but we are surprised that faithful Hessian pastors and congregation members can remain in such a union, and that foreign churches, which still want to hold fast to the confession, can have fellowship with such a church; for the Darmstadt congregation is in church fellowship with all congregations of the Hessian Protestant Church, and thus with all Protestant state churches. This is how the Union celebrated Christmas 50 years ago."

Can those who have sworn falsely obtain forgiveness and be saved?

(Communicated on request.)

There are many who, though they do not otherwise regard sin as very great, think that if a man has sworn falsely, he cannot be saved. This is a great error. The principle, "Sworn falsely, eternally lost," is not true. The sin of knowingly perjuring oneself is free.



This is a great and terrible sin, not a sin of weakness, but a mortal sin that excludes us from the kingdom of God and deserves eternal damnation. But God's word tells us first of all that Christ bore all sins, that is, also the sin of perjury, and has done enough for it. For thus it is written, Behold, the Lamb of God, which bare the sin of the world. (John 1:29.) "The blood of JEsu Christ, the Son of God, maketh us clean from all sin." (1 John 1:7.) God's Word also tells us, secondly, that God forgives the sins of all who repent and believe in Jesus Christ, no matter how many they may be, and no matter how great and heinous they may be, even the sin of perjury. For thus it is written, Though your sin be as the color of blood, it shall be as white as snow: though it be as the color of raisins, it shall be as wool. (Isa. 1:18.) "Return again, thou apostate Israel, saith the LORD; and I will not disguise my face against you. For I am merciful, saith the LORD, and will not be angry for ever. Only know thine iniquity, that thou hast sinned against the LORD thy God." (Jerem. 3:12, 13.) And Christ saith, "Come unto me, all ye that labour and are heavy laden, and I will give you rest." (Matt. 11:28.) "Him that cometh to me I will not cast out." (John 6:37.) Christ, therefore, will refresh all sinners, that is, even those who commit perjury, if they will but come to him weary and burdened, by the remission of their sins, and will not cast them out. Therefore it is also said in that beautiful song of Ernst Gottlieb Woltersdorf:

Yes, JEsus accepts sinners,

Also fornicators, thieves, false witnesses. And such as have done this already,

Which we conceal as dumb guilt. Yes, Jesus accepts sinners,

Who, where and when and how they come. One is also always, as one can:

One is truly accepted. There is no difference here at all. Salvation is prepared for all. And because they are all called sinners, So all shall take it to themselves.

It is a word for everyone: Yes, JEsus accepts sinners.

Of Peter we read, "Then began he to curse himself, and to swear: I know not man." (Matth. 26, 74.) O dreadful sin! But what do we read further? Lucas reports: "And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, which he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out, and wept bitterly." (Luc. 22, 61. 62.) And what else do we now finally read of Peter, who had perjured himself, but had repented? - When the Lord had risen, he of all men, the weeping Peter, was the first of all the apostles to whom he, the Lord, appeared!

Whether with us is much sin, With God is much more grace;

His hand to help has no aim, However great the pity.

He alone is the good shepherd,

Who shall redeem Israel

From his sins all.

W.

[Walther]

Luther's translation of the Bible.

The whole world can now and never repay Luther for the translation of the one little Psalter book, let alone the whole holy Bible.

(Prince George of Anhalt.)

[63] Punishment of mammon service.

On the 10th of October last a rich miser died in Moscow, whose fortune amounted to about four million roubles. The man, when he felt close to dying, dragged himself to his iron money-case, lay down on it, and with both hands grasped the clasps on the sides of the case, as if to drag it along with him. In this position death surprised him, and so he remained lying there for two days, until his son looked through the keyhole into the room and there noticed the body of his father. Since all the doors leading into the room were locked, the police were summoned and had the door opened. It was with difficulty that the hands of the old man were released from the suitcase. Next to the stove, hanging from a rope, were several bonds which had become damp in the suitcase, and which the dead man had hung up to dry shortly before his end. In the suitcase itself was found over four millions in cash. The deceased never gave a penny to charity in his life and lived like a beggar himself, eating only dry bread with salt and wearing such shabby clothes that his own children were ashamed to go with him. In his will, which he left behind him, the poor money-fool demanded that his money should be given to him in his coffin. (Neighbor.)

Roman Bible Forgery.

The "*Chr. Intelligencer*" reports the following from an Italian newspaper: At the time when the Protestants in France were severely persecuted, soon after the Edict of Nantes (1685), a New Testament translated into French by the Roman theologians at Louvain was published in Bordeaux. After the same had already been printed, it occurred to them that they should have put somewhere the doctrine of the Sacrifice of the Mass, which the Protestants considered such an abomination. So they changed the translation of Apost. 13, 2. and had the sheet on which this saying was written printed again. Before they had translated correctly: "when they served the Lord", now it read: "when they offered the Lord the sacrifice of the mass." The bookbinder was instructed to tear off the leaf in question and paste in the reprinted one. In one copy, however, he made an oversight and tore off the next leaf, so that the copy thus contained two identical leaves with the same number of pages. This is how the forgery was discovered. The copy is in the Geneva library.

The Tolerance Fox.

A fox stood in front of a rabbit hole and called out: "You have made the entrance much too narrow, you should widen it; in general you should make more room in your hole, so that others could live in it with you, who are not exactly rabbits, like you and your kind. The rabbit answered, "For this very reason, that you foxes may stay away from me, I will leave it at the narrow burrow." "How intolerant!" cried the fox, and trotted grimly on.

There are tolerance foxes, even those with two legs.
(Freimund.) ----- 1 W", -----

The highest penalty.

God can also give a boy a box full, but it does not follow that he is righteous, because he wants to pay him here. Again, he makes it hard and bloody for a pious man, but he is not his enemy because of it; indeed, he is kind to him. For this is the highest punishment, that God does not punish, but keeps still and lets one live in the day according to his will. (Luther.)

(Submitted.)

In memory of Wilhelm Hattstädt, Lutheran pastor,
who died blessed in the Lord.

f March 22, 1884.

"Take the staff from my hands, I esteem thee worthy of mercy.
I will pledge myself to thee in love. Go, feed my herd in faithfulness. "But know that the hour will come when I will ask it of thee again. "If then thou be true, thou shalt be clothed with everlasting beauty." Thou hast stood in the midst of thy host - Forty times the time hath turned - Thou hast pleaded, thou hast taught, thou hast contended, Thou hast spared neither trouble nor hardship. Many a sour course was thine, And oft thy heart did tremble with woe; But though the waves raged, grace kept thee on high! Thou didst pasture thy people quietly, For to parade was not thy way. Thou didst lead them to the fountain Of that which was thy very life. Thus the word that thou hast led, Not only leaves, but blossoms alone; Many a ripe fruit hath it adorned, Which God's angels have gathered in.
When, after God's counsel, the hour of the end of the day came, To end the race, you received this news, Commanding yourself to God, with faith. The horror of death did not frighten thee, The light of faith burned brightly in thee: "I know in whom I can trust, And I do not lack my companion!"

We have laid your body
In the closet;
We sang thee to thy eternal rest
With psalms of peace in.
We paid our last respects to you
In this valley of thrones;
You went in the company of angels
In God's hall of joy.
We have to wallow here a little longer
In rough pilgrim's garb;
Still longer homesick in us carry In the house of dust ready.
One day our heart will be still, Our heart will be still, Then let us too, dearest JEsu,

A. Ch. Bauer.

Inaugurations.

According to the notice received, Mr. P. H. Diemer was introduced in Peru on Sunday Lätare, and in the Rochester and Denver Branches on the following Monday, byl . H. Jox.

On Sunday Judica, by order of the Honorable President Clöter, Rev. C. W. Nickels was installed in his office at the Lutheran congregation at Rochester, Minn.

M. Stülpnagel.

Address: Rov. 6. VV. Nickel",

Church dedications.

On Sunday Lätare, the Lutheran Immanuel congregation at Hep ler, Crawford Co, Kans, dedicated their new church to the service of the Triune God. Mr.?. Matthias preached the consecration sermon and in the afternoon Professor Bäpler preached in English. The undersigned said the consecration prayer. H. Lüker.

On Sunday Oculi the newly built church of the Lutheran Peace Congregation at Wall Lake, Sac Co., Iowa, was dedicated to the service of the Triune God. In the morning Father Schug preached, in the afternoon Father Meinecke and in the evening the undersigned preached in English. The church is a nice frame building (24X36 feet). To all those who assisted us in our church building we again extend our sincere thanks.

"B. A. Muller.

To the Synod of Delegates.

The undersigned takes the liberty of drawing the attention of the delegates to the fact that an agreement has been reached with the following railways:

- OdioaZo, UurliuAtou L HuiuoZ', west to Des Moines, Iowa.
- Indianapolis L 8t. Louis or Leo Line, east to Crestline, O.
- Louisvill" Lvausvillo to Louisville, Ky.
- Louisviiiie L klasiivlii" to Nashville, Tenn.
- Oliio L Llississippi to Cincinnati, O.
- 8t. Louis L 6airo, Narrow Onu^e, to Cairo, Ill.
- 8t. Louis L 6airo 8kort Line to Cairo, Ill.
- 8t. Louis L 8t.?aul Laokot Oo.
- 8t. Louis L 8au l'ranoisoo to Fort Smith, Ark.
- 8t. Louis, Leokuk L klortk IVostoru to Keokuk, Iowa.

All delegates wishing to use the above railways will pay the full price on the journey to St. Louis; on the return journey they will pay only one third. All are therefore requested to indicate to the undersigned by map which of the above railways they will use and at which station they will board.

All those who are using the following lanes:

- Missouri kaeiüo to Kansas City,
- Irou lckountuiu L 8outkoru to Texarkana, Tex., ^Vabask L kaoitic: to Detroit, Mich...,
- "" to Chicago,
- "" to Omaha, Nebr...,
- Lüissouri kaeitio to Council Bluffs, Iowa,
- Vaudalia Line to Indianapolis,
- "" to Chicago,

are requested to contact the undersigned immediately, as they require a certificate in order to obtain a return ticket at l'z the price. This also applies to all guests.

All those who have worked with the

OkieuoAO L ^itou Railway

who wish to travel from Chicago or from Kansas Citp, pay the usual price for the journey there, whereas the return journey is free. These also require the above certificate.

It should also be mentioned that this applies to anv of the above

Conferenz - Ads.

The Eastern Michigan Pastoral Conference will meet, w. G., on the 22nd & 23rd of April, at the church of Mr. L. Claus, in Utiea.'-Notifications are requested. C. Lohrmann.

The Texas Districtsconference will assemble, w. G., from the 27th to the 30th of April at?. Klindworth. - Arriving at Brenham or Navasota on the 26th. Registration requested, stating at what station you will be staying. Speaker: P. G. W. Behnken. Aug. Wilder.

Revenue into the Wisconsin District's coffers:

- For the Free Church in Saxony: From Mrs. Minna Dam- köhler -3.00.
- For the comm. in Dresden, Saxony: From N. N., Reeds- burg, 2.00.
- For poor students in Springfield: A. B., Milwaukee, 1.00.
- For emigrant mission in New Aork: k- G. Barth 1.00. Wedding coll. at Wilhelmine Borchert 4.00. (S. -5.00.)
- For poor and sick pastors: I. Pritzlaff Hardware Co. in Milwaukee 25.00. C. Schubert for P. M. Wyneken 1.00. (S. -26.00.)
- For poor school children in Milwaukee: Trinity Congregation in Milwaukee 30.55. Wedding coll. at Franz Schulz. Portage, 2.60. A. B. in Milwaukee 2.00. From the Trinity congreg. in Sheboygan from the Women's Club 10.00, Young Friars - Club 10.00, Hockzeitscoll. at Hein's in Scott 9.00, Coll. at a birthday party 5.10. Coll. at the silver wedding of Aug. Ruh- litz, Freistadt, 4.00. (S. -73.25.)
- For poor students in St. Louis: A. B. in Milwaukee 2.00.
- For the orphanage in Addison: Jmm.-Gem. in Milwaukee 8.15.
- For the Deaf and Dumb: Hockzeitscoll. at Will). Farmer at Bloomfield 3.56. L. I. G. Hilds Gem. 6 65. Ferd. Schulz 3.00. Teacher Weigles Schüler 4.00. (S.-17.21.)
- For a piano in Milwaukee: P. Vomhof 2.00. P. Kretz- schmars Gem. 4.00. Mr. Lauterbach 5.00. L. Sieving 2.00. P. Plehns Gem. in Chippewa Falls 5.92, on the foremost Aellow River 2.96. (S. -21.88.)
- For Negro Mission: P. Georgiis congregation in Cedarburg 1.75. Walther Lüdtkke in Milwaukee .85. P. Wambsganß' congregation in Hancock 10.00. (S. -12.60.)
- For the household in Milwaukee: Etl. members from the congregation of P. I. G. Hild 2.00.
- To the seminary building in St. Louis: From the Trinity congregation in Milwaukee 76.00.
- For teachers' salaries & maintenance fund of Concordia College in Milwaukee: L. I. G. Hilds Gem. 14.50.

For Jewish mission: L. G. Barth 2.00. Mrs. Minna Damköhler 2.00. F. Rick .50. W. Uttich in Grafton 1.00. (S. G5.50.)
For building and paying off debt of Concordia College in Milwaukee: D. Sprengeler 10.00. By L. C. H. Loeber of N. N. 5.00. By L. Plebn of Butt Dellow River 2.12. (S. \$17.12.)
For the widow's fund: L. I. G. Hild 2.00.
For Wisconsin District Inner Mission: L. G. Barth, thank offering for preservation of health, 10.00, G. Ohland .75, F. Katzbach, F. Brandt, I. I. Wiese each .50, W. Meyer .25. k. Arnold's Gem. at Calumet 20.76. D. Markworth's Gem. at Caledonia 4.10, to Schroeder's Corner 2.34. teacher Hammer 1.00. D. I. G. Hild's Gem. 9.09. H. Luecke 1.00. P. C. Naumann's Gem. 9.31. L. Georgiis Gem. at Cedarburg 5.80, at Fredonia .55. P. E. Grothe's Gem. 6.20. H. Lüttke, Augusta, 1.00. (S. K73.71.)
Milwaukee, April 2, 1884. C. Eissfeldt, Cassirer.

Income to the coffers of the Minnesota - and DakotaDistricts:

For the synodical treasury: From D. Clöter's St. John's parish bet Woodbury K4.23. D. Lange's parish at Hay Creek 8.79. L. Horst's parish at Courtland 10.00. P. Maurer's parish at Belvidere 4.24, at Jacksonville 1.85. D. Bernthal's parish bet Lewiston 8.50. (P37.61.)
To the seminary building in St. Louis: D. Schaaf's congreg. at Claremont 8.00. L. Landeck's congreg. at Hamburg 14.00. k. Koumorgen's congreg. at Atwater, 2nd Sdg. 33.50. D. Kruger's congreg. at Elizabeth City and Farly 5.00. P. Hertrich 5.00. C. Bernhard at St. Paul 20.00. (S. K85.50.)
For the Progymnasium in Milwaukee: L. Koumorgen's comm. at Atwater 6.60. L. Schaaf's comm. at Claremont 4.00. D. Horst's comm. at Courtland 25.00. P. Landeck's comm. at Hamburg 25.00. F. C. Schutte's comm. at Maple Grove 5.00. L. Friedrich's comm. at Waconia 10.00. (S. P75.60.)
For the household in Milwaukee: Etl. Glieder from k. Stülpnagels Gem. near Potsdam 15.20.
For the piano in Milwaukee: L. Sievers in Minneapolis 1.00.
For the deaf and dumb: D. Friedrichs Gem. in Waconia 6.00.
For Jewish mission in New Uork: L. Rolf's congreg. at St. Paul, Coll. on Christmas Eve at children's service, 4.35, Mrs. Messerli this. 1.00. D. Schulenburg's congreg. at Josco 21.50. D. Koumorgen's congreg. at Atwater 6.63. Etl. members from L. Rolf's congreg. .35. L. Schaaf's congreg. at Claremont 4.30. I'. Heyer at Minnesota Lake 1.25, F. Habeck, F. Bohm, John Bütz each .25, T. Stellmacher .50, W. Volks .50, John Deuhler 1.00, F. Berger 2.00, H. Berger 2.00. L. Sievers' Gem. at Minneapolis 6.00. P. Schrieser at Plainview, Dak., .25, K. Jscnbram there .50. D. Friedrich's Gem. at Waconia 5.00. By P. Rumsch of E. Rothke, Dankten, Dak., 5.00. L. Krumsieg's Gem. 4.00. Wm. Ostermann at Arlington 1.00. Coll. on Mr. Mich. Dorn's wedding at Lewiston 12.78. (p. K80.76.)
For emigrant mission to New Dork: P. Sievers' congregation in Minneapolis 7.00. L. Horst's congregation in Courtland 5.00. P. Lange's congregation at Hay Creek 4.13. D. Friedrich's congregation 5.00. Reichmuth's congregation in Minneapolis 1.00. L. Krumsieg's congregation 4.00. (p. \$26.13.)
For negro mission: 1'. Langes Gem. to Hay Creek 5.78. k. Sievers' surplus of "Mission Pigeon" and "Pioneer" of two years 14.75. (p. tz20.53.)
For the Negro Church in New Orleans: large and small members from Fr. Sievers' congregation in Minneapolis 8.25.
For poor students (especially for Destenon in St. Louis): L. Rolf's Gem. in St. Paul 2.49, 4.77, 3.95. (p. K11.21.)
For poor students from Minnesota: D. Vomhofs Joh.- Gem. 4.26. By teacher Trupke in Nicollet, Kindtaufcoll. at Aug. Stolt, 5.90. Dcsgl. at H. Kahle 8.10. (S. S18.26.)
For poor students in Springfield: F. C. Schutte at Maple Grove 5.00.
For the widow's fund: L. Vomhof's Grace comm. 8.50. k. Sprengeler's Gem. 6.00. P. Schaaf's Gem. in Claremont 5.62, of himself 2.00. L. Kretzschmar's three Gemm. 15.00. U. Horst 5.00, whose gem. in Courtland 10.00. P. Landeck 10.00. D. Maurer 3.00. L. Kollmorgen 5.00. Teacher Ehlen in Waconia 4.00. (S. H74.12.)
For the orphanage at Addison: F. C. Schutte at Maple Grove 5.00. Father Maurer's children 2.35. By Father Wendt of Reinhard Schindeldecker at West St. Paul 1.00. (Summa K8.35.)
For the orphanage near St. Louis: L. Kretzschmars three Gemm. 7.00. P. Kollmorgen's school children at Atwater 1.84. L. Maurer's school children 2.30. (S. tzll.14.)
For the orphanage near Pittsburgh: Emil Krenz at Atwater, wedding coll. 3.00. P. Sievers' Gem. at Minneapolis 10.50, G. W. Cornelius 2.00, two children that. .75. (S. K16.25.)
For teacher Schroeder at Moltke, Sibley Co, Minn: k. Lange's comm. at Hay Creek 5.86. D. Horst's comm. at Courtland 10.00. L. Bernthal's comm. at Lewiston 12.00. L. Krumsieg's comm. 10.00. (S. K37.96.)
For D. Hübener's parish in Dresden:?. Kollmorgen's Gem. at Atwater 10.85. P. Maurer 1.00. P. Sievers 1.00. L. Junker at Eitzen, Minn., 6.00. D. Tirmenstein at St. Paul 1.00. P. Krumsieg's Gem. 10.00. (S. \$29.85.)
For the community of Rochester, Minn.: By Treasurer H. Bartling 26.50.
For the community in Fairmont, Minn. By Treasurer H. Bartling 3.92.
For L. Brunn's parish in Steeden: I'. Friedrichs Gem. in Waconia 5.00.
For inner mission in Minnesota & Dakota: L. Schulz's congregation at Faribault 12.70. L. Frick's congregation at Hillsboro, Dak., 2.10. P. Fackler's congregation at Maple Grove 9.00. P. Horst's congregation at Courtland 30.00. L. Kollmorgen's congregation at Atwater 2.80. D. Mueller's congregation at Willow Creek 4.60, St. Paul's congregation at Fairmont 1.95. .Mrs. Ritz's. .25. I'. Johl's Gem. 5.00.
Clötters Joh.-Gem. 4.05. D. Vettters Gem. in Fatrfield 35.00.

By L. Sievers of Brandt, Reichmuth, A. Scherer, Christ. Scherer and Veit at Minneapolis 3.00. By Kassirer E. F. W. Meier 1100.00. L. Schriefer at Plainview, Dak., 1.00. By?. Johl of G. Schäpp & N. N. at Hart, Minn, 10.00. H. Holmeke bet Hay Creek 1.00. P. Rådeke's congreg. at Carver 14.00. L. Zahn's Petri congreg. at Elysian, Communion Coll., 7.12. L. Kretzschmar's congreg. at Dryden desgl. 5.00. Filial congreg. 5.00. P. Rådeke's congreg. at Fish Lake 7.80. Kassirer C. Eißfeldt 6.00. T. H. M. 3.00. (S. K1270.37.)
St. Paul, Minn, March 26, '84, T. H. Menk, Cassirer.

Note and request. The undersigned take the liberty of adding a few things to the above receipt for the gifts for the Inner Mission. Our missionary treasury is in great need of strong help soon. We need more than could be calculated beforehand. A hard, bitterly cold winter lies behind us, praise God! also behind our poor travelling preachers, whom the Lord has faithfully protected in many great dangers, in many threatening dangers of death. But our treasury has dwindled to a few dollars, though the general missionary treasury has but lately bravely come to our assistance. Until it can render us this service again, in about three months, we still need about 1000 dollars at least. So there is no other advice than this, that we first ask the dear congregations of our district cordially and urgently to help us again soon so that our treasury is able to cover the current expenses for the continuation of our blessed missionary work. As long as we receive grace for grace from the abundance of our Lord and Saviour JEsu Christ, we will not tire of giving thanks for such grace through works of love. Therefore, the request for a renewed collection, for an extra collection for the Inner Mission, must not annoy us. - But one more thing. To no district of our synod has God assigned such a fertile field for inner mission as to our district, the district of Minnesota and Dakota. In no District of our Synod, therefore, is so much Inner Mission done as in this. Nevertheless, in no other district is the ecclesiastical abandonment of the faithful scattered to and fro so great as in ours; as all this appears irrefutably from a comparison made of the statistical data in the synodal reports in question, and, if it is desired, can also be publicly proved. More must therefore be done. In recent times, God has also opened doors for us in Montana, and one of our traveling preachers has already been sent there, which understandably increases the demands on our missionary treasury. Since we have often received gifts from various districts of our Synod specifically for the Inner Mission in the West, we hereby dare to express our heartfelt request that other districts of our Synod also earmark an extra collection or an individual gift specifically for the Inner Mission in our district. Well, the faithful God will again give holy courage, good counsel and right works.

Such is the hope and petition of the Missionary Commission of the Minnesota and Dakota Districts:

K. Rolf.
Mrs. Sievers. Theo. H.
Menk.

Entered the caste of the Western District:

For the synodal treasury: Through D. Frese in Lyon from Mr. Brune \$2.50. Through Mr. Geister from?. Krämer's congregation in Humboldt 5.10.
For inner mission in the West: Through D. Achenbach in S. St. Louis from sr. Gem. 19.60, by H. Behrens 1.00, by Mrs. Brinkmann 1.00. By Mr. A. Ranke in St. Paul, Minn-, 1.50. By 1?. Heyne in Lake Creek from H. H. Heim- soth Sr. 10.00. By D. Freie in Lyon from W. Brune 2.50. D. Albrechts Gem. in Schall 4.00. By L. Hanser from Mrs. Ziegler 2.00, by Wittwe Wolfs 1.00, by L. Schliepsieks Gem. 6.20. By Hrn. teacher Kilz in St. Louis from Mrs. Hämmer 1.00. By P. Wangerin in St. Louis from N. N. 5.00. (S. K54.80.)
For Jewish mission: Through D. Heyne in Lake Creek by H. H. Heimsoth, Sr. 5.00. by Hrn. Gust. Unrath in Paducah, Ky. 5.00.
For Negro Mission: By D. Achenbach in S. St. Louis from N. 30, from E. u. M. Behrens .75. (p. K1.05.)
For the Dresden congregation: By L. Wangerin in St. Louis from N. N. 5.00.
For the widow's fund: By D. Achenbach in S. St. Louis, Coll. at F. Mülker's wedding, 6.45. L. Albrecht's Gem. in Schall 6.15. By L. Hanser from Dr. Schade in St. Louis 2.50. P. Wuggazer in Stockton, Cal. 4.00. St. Louis Lebrer Conference 5.00. (S. K24.10.)
For the orphanage bet St. Louis: By D. Achenbach in S. St. Louis by Mrs. M. Lahrmann 5.00, by Mrs. Brinkmann 1.00, by N. .55. U. Albrechts Gem. in Schall 3.40. By?. Wangerin by Mrs. Ch. Ellebrecht 5.00. (S. \$14.95.)
St. Louis, April 6, 1884. H. H. Meyer, Cassirer.

For the English Lutheran mission in the West:

By Mr. U. C. C. E. Brandt, of Mr. U. G. A. Barth, Sandusky, Wis. \$2.00. By Mr. G. Weinrich, New Mile, Mo. \$1.50. By Mr. 1?. C. Noack, of Riverdale, Cook Co. Ill, .55.
St. Louis, April 1, 1884. C. F. Lange, Cassirer.
509 I'ranlrlm ^,vs., 8t. I,oui8, IVlo.

For the widow's fund: From Dr. Schade, \$2.50.
Mr. Friedr. Waltke 20.00.
For poor students: From N. N. 3.00.

C. I. O. Hanser.



For the flooded in Pomeroy by Mr. P. Brömer with heartfelt thanks received from the community in Napoleon, O., H9.40, in Fiat Rock, O., 13.10.

Jakob Thress, Secr.

Received for the needy in my parish at Louis- ville, Ky. from the Trinity parish of Mr. P. Hafner at Darmstadt, Jnd, 42.30. - God's rich blessing to the kind givers!
F. W. Pohlmann.

New printed matter.

After the removal of all obstacles to the completion of our "*Third Reader*" we are now in a position to announce that it will be ready for dispatch two weeks after Easter.

Price 40 Cts.

Luth. Concordia Publishing.

Construction, life and care of the human body. For school and home. By Dr. H. Dümling, professor at Concordia College at Fort Wayne, Indian". With many woodcuts. St. Louis, Mo. Printed and published by the Louis Lange Publishing Company. 1884.

Although the "Lutheran" is not in the habit of reporting writings which do not directly serve the kingdom of God, we are urged to make an exception in the case of this most interesting and instructive writing. David says by the Spirit of God, "I thank thee that I am marvellously made: marvellous are thy works, and my soul knoweth them well." Ps. 139:14. We see from this that it is therefore without doubt God's will and well pleasing to Him, if we Christians observe with attention the marvelous construction of the human body, and also seek to recognize from it to some extent God's wisdom and goodness toward us men, which can never be fully fathomed, in order to thank, praise, and glorify Him for it with David. Therefore also Luther, in the interpretation of the first article of our Christian faith, calls upon every Christian to confess with thanksgiving that God has given him body and soul, eyes, ears, and all members, reason and all senses, out of pure fatherly, divine goodness and mercy, without all his merit and worthiness; for all of which he owes him thanks and praise, and in return to serve and be obedient. As for the care of the body, the children of this world generally do too much, but the children of God too often do too little. And yet St. Paul writes in relation to this, likewise by inspiration of the Holy Spirit, "Take care of the body" (though with the addition, "yet so that it may not become lustful"). Rom. 13, 14. The care of the body is therefore also a duty not to be forgotten by any Christian. It is true that there are a great number of writings which both illustrate the admirable structure of the human body and give good advice for the preservation of bodily well-being and the right conduct in cases of illness; but most of these books are not written in the right sense and contain not a few objectionable things. Dr. Dümling, on the other hand, has delivered with this book a work which not only every Christian can read without being offended, but by which he is also awakened to gratitude to his Creator, as well as faithfully instructed in the right care for the precious vessel of his body. The following headings, after an introduction, indicate the various subjects to which the instructions for the proper care of the body are connected: The skeleton. The Muscles. The Skin. The Circulation of Blood. Respiration. The Larynx. The digestion. The nervous system. The Senses. Appendix: The home nursing. The medicine chest. Poisons and antidotes. Of Dying. - The book is splendidly furnished, both as to printing and paper, and as to binding. The woodcuts, which illustrate the illustrations, are excellent. An appended alphabetical index of the contents increases the usefulness. The volume is 232 pages in large octavo. The price is \$1.00 postage prepaid.
W.
[Walther]

Sermon at the commemoration of the 400th anniversary of the birth of Dr. M. Luther in St. Paul's Lutheran Church at Fort Wayne, Ind. delivered Nov. 11, 1883, and submitted to print by H. G. Sauer by resolution of the congregation. Fort Wayne, Ind. 1884.

A sermon excellent in form and content. Based on 1 Corinthians 15:10, the subject of this sermon is: Dr. Martin Luther, the Reformer of the Church by the Grace of God, 1. that he really was the Reformer of the Church, and 2. that he was only the Reformer by the Grace of God. We can only express the wish, firstly, that all our readers should not miss the opportunity to have the true image of Luther refreshed again and again by this sermon in order to strengthen their faith, and secondly, that if the world should still exist for one column, at the next column celebration of the birth of Luther, our descendants may see from our dear brother Sauer's sermon that there were still righteous disciples of Luther in the year 1883.
W.
[Walther]

Changed addresses:

liev. O. Luninunri, 8u1ters, IssusbiriAtoll 6o...,
6. P. D. Duts, 9 Dibble ^ve., Olevelund, O.

Intereck ut the Dost Oülee at 8t. Douis, Llo., äs 86eonci-elu88 mother.



Herausgegeben von der Deutschen Evangel
Zeitweilig redigirt von dem Sek

40th Year, St. Louis, Mo., May 1, 1884, No. 9.

"They searched the Scriptures daily."

(Conclusion.)

We will show how important it is to keep these rules in mind when researching the Scriptures with a few examples.

The Methodists and other enthusiasts maintain that the apostle Paul speaks Rom. 7:14-25. of his state before conversion. It is not to be supposed, they say, that Paul could have said of himself, as one born again, "I am carnal, sold under sin." But he who reads and considers the whole passage in connection, must admit that Paul is speaking of his state after conversion; for he says, among other things: "The will I have well," v. 18; "who will I do that which is good," v. 21; "I delight in the law of God according to the inward man," v. 22. This cannot be said of any unconverted man. The "willing," the "delighting in God's law," is wrought in conversion. Those who read the passage in connection will find that the apostle here teaches that the one who is born again has the flesh in addition to the newness of the Spirit, and that in him there is a constant struggle of the Spirit against the flesh.

The word "weakness" used by the apostle 2 Cor. 12:5-10. is often wrongly explained. Many think he is talking about sinful weaknesses. But the context shows that the apostle uses infirmities to refer to the sufferings he had to endure. He places these infirmities next to hardships, persecutions, etc., for Christ's sake, and says that he boasts of them, and is of good cheer in them; but no Christian can boast of sinful infirmities, he cannot be of good cheer in them, but should be grieved over them.

The Scriptures, which interpret themselves, sometimes give their interpretation in the same passage. For instance, the words of the Lord, "Break this temple," 2c., Joh. 2, 19, are immediately explained in v. 21: "But he spake of the temple of his body." But sometimes the interpretation is found in another place of the same book, or in another biblical book. He therefore that would learn to explain the Scripture by Scripture,



St. Louis, Mo., den 1. Mai 1884.

No. 9.

must diligently compare such passages which deal with the same thing, and which are called parallel passages.

Genesis 3:15. is said of the seed of the woman, that he would bruise the serpent's head; the parallel passage, 1 John 3:8. tells us who is the seed of the woman, and who is the serpent, and what the bruising of the serpent's head signifies; for it says, "For this purpose the Son of God appeared, that he might destroy the works of the devil."

In Genesis 32:24 we read that a man was mixed with Jacob; the parallel passage Hos. 12:4-6 tells us who this man was, namely, the angel of the covenant, the Son of God, Jehovah, the God of hosts.

Malachi 4, 5. God says: "Behold, I will send you Elijah the prophet." This does not mean the prophet Elijah, who lived in Ahab's time; the parallel passages Matth. 11, 10, 14. Luc. 1, 17. teach us that John the Baptist is meant and why he is called so, because he will go before the Lord in the spirit and power of Elijah.

Luc. 11, 20. the Lord says: "But if I cast out devils by the finger of God" 2c.; Matth. 12, 28. the words are: "But if I cast out devils by the Spirit of God" 2c. We see from this comparison that by the finger of God is to be understood the Holy Spirit.

Luc. 14, 26. we find the words of the Lord: "If anyone comes to me and does not hate his father, mother, wife, children, brothers, sisters and his own life, he cannot be my disciple. From Matth. 10, 36. we learn that the Lord does not demand the sinful hatred forbidden in the fifth commandment, but wants us to love Him more than father and mother.

It is therefore important to use a good Bible edition in which the most important parallel passages are given. (They are usually marked with * or †.) Such passages can also be found compiled in shorter Biblical Indexes that accompany older Bible editions and other books, and in the larger Concordances or Proverbs Indexes. It is also important that the Bible one uses has correct chapter headings. For example, one will read and understand the 69th Psalm quite differently if he reads

reads the heading: "The Messiah's Prayer in His Suffering", as if he would read: "Lamentation of a Prophet in His Misery. A good Bible edition, which besides a correct Lutheran text also has exquisite parallel passages and good chapter headings, is the one provided by the local Lutheran Central Bible Society. *)

But a diligent Bible scholar will also faithfully use the gifts that God has given to others in the church, according to the words of the apostle: "Do not despise prophecy (that is, the right interpretation of the Scriptures). 1 Thess. 5, 20. And our Lutheran Church in particular has a number of excellent interpreters of Scripture. At the top of the list is our dear Luther as an interpreter. From him we do not have a complete explanation of the whole Bible, but he has interpreted many books and passages of Holy Scripture, e.g. the First Book of Moses, the Epistle to the Galatians, Christ's Sermon on the Mount and Farewell Discourses. Also, otherwise splendid explanations of this or that saying are found scattered throughout his writings, which can be easily looked up according to the appended index. The Wittenberg theologian A. Calov collected Luther's explanations and compiled them into a large Bible work. It was published in 1682 in Wittenberg in 3 folio volumes under the title: "Die deutsche Bibel D. Martini Lutheri... with the addition of the interpretation, which can be found in Luther's writings, so clearly and thoroughly explained, that next to a proper classification, the actual literal understanding, and in good part also the wholesome use of the Holy Scriptures, is presented in all places, especially with the witty words of the great man of God". The work is rare and expensive.

A splendid work is the Bible explained by Lucas Osiander: "The Whole Holy Scroll, Old and New Testament, D. Martini Lutheri, with a brief but thorough explanation of the text, D. Lucä Osiandri, *senioris*." Lucas Osiander, a theologian from Württemberg (born December 16, 1534, died 1604 at Stuttgart), published his explanation in Latin since 1573, but it was soon translated into German by Magister David Förter. It came

*) The prices are exceedingly low: small octavo, bound in leather, 90 cents; large octavo in leather binding \$1.35.

first in individual volumes, then in a large folio volume. Both, theand examine whether it is as he hears it presented and taught in original Latin explanation, as well as the German translation,the public meetings.... /With their help every pious householder experienced many editions. Dr. Jacob Weller writes in thecan direct his teaching ministry to his own, bring up children and preface to the edition of 1650 that Osiander "especially achievedservants in discipline and admonition to the Lord, and under the eternal praise and an immortal name" through this work, that itassistance of divine grace bring it about that in his house and was "received with great joy" and that "all libraries were adornedamong his own the word of Christ dwells abundantly in all with it". What distinguishes the Osiander Declaration in particularwisdom" 2c.

is that it is mostly drawn from Luther and Brenz and is written in We would like to mention another very short explanation of simple, strong, grainy language. the Bible: the Hirschberg Bible, which was published in 3 octavo

Another beautiful explanation of the Bible, which, because itvolumes from 1756 onwards.) It was edited by Ehrenfried has been newly interpreted, is easier to obtain than the previousLiebich, pastor in Lomnitz near Hirschberg in Silesia, and Joh. one, is the so-called Weimar Bible Work. The church owes thisFriedr. Burg, Oberconsistorialrath in Breslau (d. 1760). The work to the godly Duke of Saxony-Golha, Ernst the Pious, whoformer first drafted the notes with Burg's approval, and the latter was concerned about the welfare of his subjects and who sparedrevised, improved, and increased them. Both were learned, no effort and no expense to bring it about. Ernst Salomonpious men, zealous for the welfare of the church. With Cyprian wrote in a preface to one of the editions for which he determination they testified against the reason-believing was responsible: "If ever in the Protestant Church a book hasscriptural explanation penetrating into the church, with been produced with fervent prayer, untiring diligence, sour laborearrestness they opposed the unbelief stepping out more and and great prudence, then it is certainly the present one . . . The more boldly and saved in their Bible explanation especially the Duke was very anxious, first of all, to have righteous sayings which are contested by the scoffers. Burg concludes his commentators, secondly, to have excellent revisers, and thirdly,preface, among other things. with the following words: "In our to have a suitable printing." About 30 theologians worked on the day we see the multitude of scoffers with melancholy and tears Bible work. The theological faculty of Jena, to which Dr. Johannin their eyes, yes, with a zeal that almost grieves them to death, Gerhard also belonged, laid down the rules by which all co-who do not keep your word, O Lord, Triune God, but forget it, workers were to be guided. Some of these rules read: "Each oneeven blaspheme it and consider it a mockery, so horribly must see to it that the interpretation of all passages is in harmony multiply: May then, by thy blessing, O Spirit of grace, that which with the similarity of faith (Rom. 12, 7.) and with the confessions has been attempted here for the salvation and explanation of the of our church; 2. whether it corresponds in all to the meaning of same, accomplish this purpose in so many misled souls, to make the Holy Spirit, the final purpose of the same, and the precedingthe inestimable benefit which we have in this thy dear word more words; 3. whether it is written in clear, pure, and distinct words-knowable to them, and ever more dear and worthy. To all... who 2c." The aforementioned theological faculty, which also had tolove your salvation, may this same salvation always prove itself work on some biblical books itself, had to revise all incominganew... may it always prove itself anew as spirit and life, yes, as works and, where necessary, improve and rework them, so that words of eternal life, the blessed effect of which will only prove the work, although different men worked on it, neverthelessitself perfectly in eternity! Yes, let not your word, O Lord, the became completely uniform. Most of the work was done by Dr.eternal light, be extinguished in us!"

Johann Gerhard. After 5 years of faithful work, the delicious work We do not cite these writings in order that the reader may appeared at the beginning of the year 1641 in Nuremberg. The abandon his own research, but in order to give him some help interpretation is inserted immediately into the Bible text (in for it. Nor do we mean to say that the dear men whose writings brackets) and distinguished from the text by smaller print. In later we have mentioned have everywhere hit the true meaning of the editions, special explanations were also placed under the words, for they were not infallible prophets and apostles; but this verses. Each book and chapter has good summaries. Luther's we say, that in their interpretation they always had before their prefaces to the biblical books and his short marginal notes are eyes the word of the holy apostle: "If any man have prophecy, included. Other valuable additions are: Other valuable additions, let it be like faith," Rom. 12:7; that they were firmly convinced are: time registers, a harmony of Protestant history, registers of that all Scripture was inspired by God; and that in their work they the most distinguished doctrinal articles, explanations of foreign had as their aim the glory of God and the salvation of the church. names and unknown words, and others.

What makes the Weimar Bible especially recommendable Here we cannot but add a warning. In many Lutheran families there are Bible editions which they have let themselves to the lay reader is that, according to the pious duke, its main be talked into by wandering profit-seeking agents, but which purpose was "to serve the common man, who is not experienced should not be found there. They are usually illustrated and in arts and languages. "With the aid of this glossy Bible," writes beautifully bound, and contain either explanations or various Dr. Joh. Musäus, "every faithful and pious Christian, when he additions that are supposed to serve as explanations. The has learned to read, can, after the example of the Bereans, read explanations, however, are not all similar to the faith, but often in the Scripture perversions of the holy scripture, and the praised supplements,

*) Mr. F. Dette dahier, 710 l'rauklin .4ve. has procured in 1877 a newe. g. compilations, are not really the same. handsome impression in large quarto after the last (14th) edition. The prices are, according to the binding, -12.00 to -25.0Y.

*) We do not know whether the new edition procured forty years ago is reproduced unchanged.



The books on the establishment of the doctrines, history of the religious parties, 2c., teem with errors and misrepresentations. Be careful, therefore, and follow faithful advice.

We conclude with the words with which Luther closes a sermon on Joh. 5, 39 f. (Erl. A. 19, 104): "But the eternal God and Father of our Lord Jesus Christ grant us His grace, that we may study the Holy Scriptures well and diligently, and seek and find Christ in them, and through Him have eternal life. May God help us by grace. Amen. " G.

(Sent in by P. R. Herbst.)

Something about the current apostasy from the biblical Lutheran doctrine of election by grace.

(Conclusion.)

But see where it leads if one places faith before the choice as a condition to be fulfilled by man and wants to make the choice of human reason plausible through the assumed "in view of faith"! In this case faith is conceived at least as a partial work of man, and thus one has got into the swamp of synergism and Pelagianism! If faith were not conceived at least as a partial work of man, then "in regard to faith" would explain nothing at all to human reason, and so the assumed "rule of election" would not at all accomplish the purpose which it expressly pursues. Therefore, as certainly as the "in view of faith" is set up and held fast, in order to make the choice of human reason unoffensive, it is also certain that human merit and human worthiness are put into the "faith. Therefore all those must reject the opposing doctrine who wish to hold that faith alone is God's work of grace, and who wish to hold that election is an election of grace.

We are left with the choice revealed in the Scriptures. The Scriptures reveal to us no other motive for election than God's grace in Christ. For Christ's sake God blessed us in time with all spiritual blessings, called us, brought us to faith, sanctified us, and kept us in the faith. But for Christ's sake God has also blessed us, that is, chosen us, before the time of the world, before we were, when we could not yet do anything good, and so could not yet believe, with all these blessings, with calling, with conversion or faith, with adoption, with sanctification, and so on.

Should it be thought possible that in the Lutheran Church, where the word: "By grace shall I be saved," is valid, and where one draws his faith from the Scriptures alone, this pure doctrine of the election of grace, which is so highly consoling to Christians, could somehow have been touched? Or that this doctrine, after it has been so often clearly set forth, could be condemned as Calvinism, as is continually done by Professors Schmidt, Stellhorn, Loy, &c.? What does Calvin concern us with? That he cites sayings in support of his false doctrine, which we also use to prove the right doctrine, cannot concern us. That he uses an expression here and there which is also used in the exposition of the true doctrine, if we do not know it, is of no concern to us.

[67] can that make you mad? Nevertheless, all of Calvin's teaching remains wrong and all of our teaching remains right. Even the pope often uses sayings and words in certain teachings that we also use. The opponents should therefore be ashamed before God and the church that they cry out the pure biblical doctrine of election, as it is confessed by the Synodal Conference, as Calvinistic, and that because reason encounters mysteries in the doctrine of election, they so horribly distort this doctrine in order to strike a chord with the people. Especially should the apostate Missourians and Ohioans be ashamed of their present omissions, since, before Prof. Schmidt laid the unfortunate egg of his Pelagian and Papist doctrine of election, they never thought so far. But so it goes when one loses filial reverence for God's Word.

As the opponents have fallen away from the pure doctrine in the doctrine of election, so also in the doctrine of conversion. They have now arrived at Iowa, which they themselves formerly, and justly, accused of false doctrine of conversion. Iowa has now become orthodox with Ohio, as if overnight. And this friendship comes not because Iowa has abandoned his false doctrine, but because Ohio has now embraced the Iowa error. Yes, Ohio has fallen away from the pure doctrine it formerly professed. Iowa still teaches, in spite of all its misrepresentations, that man's blessedness rests "in the last analysis" on man's own free decision, on man's good conduct. It is true that Ohio has lately been very careful to assure us that they mean only good conduct by virtue of grace. But they entirely annul the assurance themselves by using "conduct" to make it plausible to human reason why one man is converted before another. Thus they mean a conduct, an omission of resistance, which man performs by natural forces. Prof. Schmidt, and a writer in Ohio papers, have expressly ascribed the omission of what is called wanton reluctance to natural powers. First man, lying in the mire of sin, should, so to speak, pull himself out by the head, and then grace will come and bring him to dry land. But man, before his conversion, is dead in transgression and sin. Man, before he is born again or converted, has no free will at all in spiritual things, nor any spiritual powers to behave well. Nor can he give the "faintest assent." God must take away all and every inward reluctance that hinders conversion, namely, overcome it by the power of his grace. This is how a man is converted. Surely this is clear teaching of Scripture and symbols. "Convert me, O Lord, and I shall be converted." What, then, is the use of the wretched synergistic reasoning of self-decision and self-submission of wilful reluctance in conversion to the diminution of divine grace? Every man who has been converted to Christ knows, and must say yes and amen to this, that he has not contributed the least thing to his conversion himself, but that it is wholly and entirely God's work of grace. God's grace, with its gentle power and holy drawing, overcame him, and in his conversion made a willing and consenting man out of one who was unwilling and resisting. Back, therefore, to the old word of God and the pure teaching of Luther! Christ

saith, No man can come unto me, except the Father draw him."to no longer be led in matters of Christian faith by "Frau Hulda," And, "Ye have not chosen me, but I have chosen you." *) of whom they well know how much Luther resented her, but

In the doctrine of the certainty of future happiness, too, the opposing side has departed from the pure doctrine. Scripture and the pure doctrine of Luther, then unity in the spirit can be and the Confession clearly teach that a true Christian should be restored and peace can be established. God grant it in grace!

completely certain of his eternal salvation through faith.

Christians, Christ's sheep, are to believe Christ, who says: "I give them (my sheep) eternal life, and no one will snatch them out of my hand. Christians are to consider themselves God's chosen children, not as if they had received a special revelation, but because they have the gospel, through which Christ is given to them with all his merit and with all his goods and gifts. But if they have Christ, they have all things, "How shall he not with him give us all things?" They have no need at all to trouble themselves with thoughts whether they have also been chosen

to salvation. Such thoughts are sin and come from the temptation of Satan. They do not need to wander with their thoughts into the distance, neither into the heights nor into the depths. They should look at the Lamb of God, who bore the sin of the world, and thus also their sin; they should look at God's Father's heart, which has been completely reconciled to them through Christ: then they will know how God is disposed toward them and has been disposed toward them from eternity. Moreover, they see how God's grace has long been at work with them. Because God desires to make them eternally blessed, they say, therefore from my childhood he has approached me with his grace. The Holy Spirit has called me through the gospel, only enlightened me with his gifts, and sanctified and preserved me in the right faith. His word guarantees me that he will also carry

out the work of grace in me. It is certain by God's grace that I belong to God's chosen children, to those to whom he has eternally destined blessedness. Let the true Christian say with Job, "I know that my Redeemer liveth, and he will hereafter raise me up from the earth." And with St. Paul, "I know in whom I believe, and am sure that he is able to keep my salvation unto that day."

How sadly, on the other hand, they teach about the certainty of blessedness! They say that a Christian cannot have complete assurance until he is on his deathbed. Only then, when he has fulfilled the condition of perseverance, can he be sure that he belongs to the elect and will be eternally blessed. But this is neither faith nor certainty, but doubt and uncertainty. It was not so with Job nor with St. Paul, and yet these were sinful men, as we are. What they say in the Proverbs quoted, they say not merely for themselves, but for all the believing children of God. And it is just this firm, confident faith, which has eternal life in blessed hope, even though it does not yet stand, that lifts us above all earthly suffering, takes the bitterness out of impending death, and is the strongest impulse to follow Christ. Instead,

then, of making such certainty of faith in the future eternal life a matter of ifs and buts, we ought rather to help that this certainty of faith in personal election and future blessedness may grow in believing Christians, and become their consolation in tribulation, their zeal in sanctification, and their banishment from carnal security.

So once again we call out to the opponents,

(Submitted.)

Open letter to our dear traveling preachers.

Beloved brethren in the Lord!

It is indeed true that you have to bear "the burden and heat of the day" and the cold and snowstorms on top of that before temptation of Satan. They do not need to wander with their foot, on horseback, or in wagons and sleighs, you will not find good lodging everywhere. Soon you will have blankets that are too light, and soon you will be crushed to death by a thick, righteous, German upper bed. In addition, perhaps, there are the nocturnal tormentors, the cruel little monsters that our Lord has set upon us sinners for our humiliation. And these, as is well known, are as fond of human blood as the bloodthirsty Negro kings are even of the blood of this or that of their subjects. You will be so badly bitten by these little monsters that they will not rob you of the necessary night's rest, but that you will also emerge in the morning, spotted like a trout, from your bed of pain.

But what then awaits you for breakfast? You must sometimes make do with a very poor breakfast. You are glad to do so, for you do not want to be better off than your hosts. You gladly follow the poor life of Christ, who had not where to lay his head. You willingly follow the example of St. Paul, your great predecessor, who as gladly "suffered want as had abundance," as gladly fasted from time to time as enjoyed good food, as

This example of yours, the dear apostle, you will diligently keep before your eyes, especially in 2 Cor. 11. Of course, you have not yet attained to apostolic honors. For the sake of Christ you have not yet been beaten, beheaded, and cast into prison, and yet these were sinful men, as you have not yet been in danger of death before the enemies of Christ. We children of the last days, we weaklings in the faith, would not be able to endure all this with cheerful courage, as did the noble apostles, the first witnesses of Christ, and especially St. Paul among them.

At the same time, the suffering that God's chosen armor had to endure was certainly not far from his heart, more so than all physical suffering, deprivation and discomfort. Not everywhere did he find open ears for his testimony of Christ, willing hearts, poor sinners of his own people, who were wholesomely crushed by the hammer of the law. The Acts of the Apostles tell us that the mass of the Jews scattered in the pagan cities of Asia Minor were ready to listen to his testimony.

*) Mrs. Hulda calls Luther reason, when the same presumes to master, to combat, and to change the articles of the Christian faith, when it cannot rhyme the same.

He was stubbornly and maliciously opposed to the testimony. So But you sometimes also come to settlements, then you find he had to, even though he was inflamed with ardent love for his willing reception and the spiritually starved fellow believers and people according to Rom. 9, finally break out in the painful people, and whoever else finds himself here, receive the food of lamentation of Apost. 13,46: "The word of God had to be told to the souls, the precious Gospel, out of your mouth with you first (according to God's order, cf. Rom. 15,8). 13,46: "The eagerness and let themselves be filled with the bread of life. word of God had to be told to you first (according to God's order, Then you can let the sweet and comforting sermon of the cf. Rom. 15,8), comparing the Old Testament prophecies of justification of the poor sinner before God by grace alone, for Christ and the New Testament, actual and historical fulfillment Christ's sake, through faith without the cooperation and in Christ. But now ye cast it from you, not esteeming yourselves assistance of works, resound with the joyful opening of your worthy of eternal life, behold, we turn unto the Gentiles." mouth and with the power from on high.

You, my dear brethren, have certainly experienced Of course, this very preaching is the noblest task of your something similar on several occasions. You will not always and arduous and yet so sweet profession, and that everywhere, everywhere find open ears and willing hearts among your fellow there may be many or few souls hungry for mercy. For the believers and fellow people, the immigrant and immigrating hundredth, lost and stray sheep, the good shepherd himself laid German Lutherans in these and those settlements. Some of down his life and shed his blood to snatch it out of the jaws of these immigrants may have had emotional (Pietist) preachers in the infernal wolf, Satan! How should you, as his evangelists, not their old fatherland. They are not averse to your testimony of do likewise, and put all the powers of the soul and all the Christ and are willing to be healed of their morbid emotional faith members of the body to this service? Is not every immortal soul, through your healthy Lutheran preaching of Christ and His work bought with the blood of Christ and wrested from Satan, worth of redemption, which is independent of human faith, and to attain more in the sight of God than all the gold and silver, the pearls to the healthy Lutheran faith of the Scriptures and the heart at and precious stones of the earth and under the earth, even than the same time. all the kingdoms of the world and their glory?

Others have been fed by their moral and virtue preachers Then you have great cause to thank and praise the Lord, if over there either with water soups or hard dumplings, which still you, as helpers and co-workers of the Holy Spirit, as lie undigested in their stomachs and yet at the same time have ambassadors in Christ's stead, snatch even one soul through produced the flatulence of arrogance and self-righteousness. the word of grace "from the dominion of darkness and transfer it Still others have brought over from the dazzling chameleon, i.e., into the kingdom of the dear Son," so that it may finally "attain to their Protestant-union preacher, a misty Christ who hovers the inheritance of the saints in the light," to the full possession between heaven and earth, is neither fish nor flesh, neither God and enjoyment of the imperishable, undefiled, and unfading nor man, but the morbid spawn of their philosophizing inheritance, which the Lord has assigned to it and preserves. imagination, and can help the poor sinners nothing. Other Therefore, by helping even one soul from sin to people, over there perhaps unchurched and powerfully corroded righteousness, from an evil conscience to a good conscience, by the mass apostasy of the poor German people, by unbelief, from the curse of the law to the blessing of grace, from spiritual may have been either softened or hardened by all kinds of death to spiritual life, from hell to heaven, from damnation to misfortune and misfortune on the journey. Still other Lutherans salvation, you are before God, are you not, in the sight of God, who immigrated earlier are in danger of being driven mad by a in spite of your poor and unsightly appearance, far more glorious swarming preacher from simplicity in Christ. than all the famous generals, statesmen, scholars, and artists,

Sometimes you have a very motley audience in front of you. and even than all the mightiest princes of the earth, who, as And there it can easily happen that you do not get an invitation such, are not able to snatch even one poor sinner from the after your first sermon in such a settlement. To repeat your visit, power of Satan and bring him to heaven? and the few souls eager for salvation also keep their mouths But it also happens that you occasionally come to larger shut. But this should not put you down and make you settlements, where you stay for a few days and preach there despondent. We Lutheran preachers in general, who are more more than once, if the people desire it. There you will certainly interested in gathering and planting, or in tending and watering, receive several requests to visit individual families in order to must always keep Isaiah 55:11 in mind. This is our comfort, for baptize children. To comfort the sick who are in need or to report it is written that the word of the Lord should not return to him to them in some other way. empty, but should accomplish what pleases him, and should It could also happen that in the evening neighbors, friends succeed when he sends it. and relatives of your hostellers would come together in your

Then you should not avoid visiting that settlement again from hostel. Then you will have a suitable opportunity, without time to time, if it has not happened to you as it did to St. Paul of breaking the fence for spiritual conversations, to draw from the the stiff-necked self-righteous children of the synagogue, who good treasures of your heart old and new things that will serve maliciously rejected the gospel; for you cannot know, but you for teaching, edification, improvement, yes, even for harmless have to hope, according to that comforting word of the Lord, that amusement. his word from your mouth has had many a healing after-effect in Then it could also happen that a half-educated person or a your absence. The word of the law may have awakened many a doubter or a smart aleck or even an obviously unbeliever and a sure sinner from his hard sleep, and the gospel may have mocker could be among those who are comforted many a frightened conscience.



who would desire to make a knight of you, to take up a lance against you, or to secretly corner you with captious questions. Moreover, our objectionable country people are no longer so simple-minded and without distrust and all kinds of ulterior motives as they were in former times, but are tainted from time to time by the newfangled culture and afflicted by the intricate educational addiction of our days. But the Lord will give you, at your request, a fresh and cheerful courage and the right word in the right place, so that your opponent will lose his courage to want to earn knighthood from you. The reputation of such a fellow among his people would also suffer noticeably as a result.

Summa, you still have several opportunities to deal with individuals on your spiritual crusades and cross-country journeys, first of all in order to convert these and those unconverted from the power of Satan to Christ through the Word of God, or to strengthen those who are already believers, from among your fellow believers and people and whoever else hears you.

There you have to instruct the ignorant, to rebuke the erring, to shut the mouth of the gainsayer, to counsel him who is at a loss for his salvation, to heal the sore conscience, to comfort the sad, to help the challenged out.

Now a request is being made by one of your old journeymen - senior in the language of the church - who did your work 40 years ago and for about 3 years thereafter. And the writer of this is convinced that he is also doing it in the name of your older and younger brothers in office, yes, of all readers of the "Lutheran". I should, however, have made it at the beginning, and then this letter would have been somewhat shorter. But you must, after love, have patience with me.

But it was close to my heart to accompany you in spirit on your faith journeys and thus to let a little of encouragement and comfort flow into it.

The request, however, is that you give the readers more frequent notice of your "deeds and fates," sufferings and joys, in the "Lutheran".

Indeed, this would bear fruit several times over.

First, for "your work of faith and labor of love," the faithful intercession and the hand of love would be kept alive and active in the readers.

On the other hand, the visibly blessed fruit of your "labor of love" would have a refreshing and stimulating effect on our older congregations.

Thirdly, many a younger journeyman in our seminaries would be inspired to follow you gladly and to surrender to this blessed service.

Only always persevere in the word of God and in prayer for your own souls and in intercession for your hearers.

And hereby commanded unto the Lord, and unto the word of his grace.

From

Your old co-worker in the work of the Lord

W. Sihler.

Fort Wayne on Feb. 7, 1884.

It gives me the greatest air and joy to see discord and dissension arise for the sake of God's word, for this is God's way, course, and happiness. (Luther.)



(Submitted.)

Easter joy in and from Israel.

Cleophas and his unnamed companion are "sad" because they "hoped that he would redeem Israel" (Luc. 24, 17. 21.). But this hope, they say, is buried with Christ. Then the unknown stranger punishes them as "foolish and slow of heart to believe all that the prophets have spoken. - Did not Christ have to suffer these things, and enter into his glory?" (v. 25. 26.) And now the risen Prince of Life holds with the two mourners a paschal Bible lesson from "Moses and all the prophets" (v. 27.), and paschal radiance dawns in their hearts even before the eyes held before recognize Him in the breaking of bread; for they confess their heart-burning from the Word after His disappearance (v. 16. 31.32.). Mourners have become rejoicers, and in Zerusalem the word resounds from mouth to mouth in the circle of tongues, "The HER is risen indeed!" (v. 34.) The sorrow of the cross makes and makes sad; the faith of Easter makes and makes glad. Our youngest brethren of the house of Israel know a thing or two about this. They now no longer "demand" a "sign," for the crucified One, before a "vexation" to them, is revealed to them as the Risen One, "divine power and divine wisdom" (1 Cor. 1:22-24). O, what an Easter blessing may have been to the Easter congregation in New York, made up of Jewish and Gentile Christians, in the midst of which, on the evening of the first Easter day, three sons of Abraham were again incorporated into the kingdom of God through holy baptism! Praise be to God, the Lord, the God of Israel, who alone does wonders! (Ps. 72:18.) "Miracles?" Yes, dear reader, real "miracles!" It is true that every conversion is in truth a miracle of Him who, among other things, is also called "Wonderful;" but the conversion of a confirmed Jew to the previously hated Nazarene is in a very special sense and measure such a miracle. And what does the Lord mean to say to us, that, according to the riches of his mercy and grace, in so short a time he dignifies us poor, lowly, unworthy people with such joys, true Easter joys? Apart from many other things, certainly also this, that he is pleased with our missionary service to Israel by grace. - What then distinguishes "ours" from "others"? We do not come to Israel with the flattering preaching of its extraordinary future as a "people" or even of its supposed future calling in world history. We confess in view of the past: "Salvation comes from the Jews" (Joh. 4, 22.); but we do not put them off to a more distant future by misinterpreting the words "and so all Israel shall be saved" (Rom. 11, 26.). We well esteem the "father of the faithful," whom Jehovah Himself made from a "high father" (Abram) to a "father of the multitude" (Abraham); but we attack their Jewish Abrahamic conceit as a sin worthy of punishment, as well as the pride of money, virtue, scholarship, priesthood, and other proud stilts, from which the high-legged and high-nosed old Adam must first descend in order to be able to crawl to the cross of Christ! - And what happens? The merciful Lord gives one prey after another to His handmaid who professes His Word! Oh wonder! The hard-headed, rigid and stiff "Missourians" have been made partakers of an honor of the apostolic primitive time and church: Jewish and Gentile Christians united into One flock under One Shepherd! In the cow eyes of the dull

In the sensible world, however, this firstfruits harvest of the 6 take them, heal their welts, bind up their wounds, feed them as brethren from Israel is --- 0*): but in the eyes of Christians it is best we can in our inn? Have you not wished, dear reader, to a "miracle"! - Oh, how many well-meant attempts of a be worthy of serving and helping one who is persecuted for the missionary society, how many faithful labors of capable, well- sake of Christ, a martyr? Such people, after all - especially in trained workers, how many far greater sacrifices than we have this country, in the shadow of freedom - are rare game. - Here, made so far, how many fervent songs and prayers of fiery dear reader, in our six brethren from Israel, the Lord Himself missionary friends have not shown such fruit of victory! Are we presents to you six such "saints" who for His sake forsake all. then better than they? Oh no! Who would dare to entertain even True, they are not to ask, "What shall we have for it?" (Matt. the thought of "merit" in this? All grace, nothing but grace! (Rom. 19:27.), but their temptations and sufferings we should, as 11:5-7.) Hitherto the Lord has so heartily enticed and much as possible, relieve. It is a washing away of wounds, and strengthened our faith that we should have hearts as hard as that is what that jailer of Philippi did before he was baptized pebbles if we did not understand this language. Or do we not (Acts 16:33.). But enough! We know what is to be done! May see from such Easter tidings how the Risen Lord confesses this the eternally rich God warm the hearts and fill the hands very work? Every converted Jew is a bodily, living witness of especially of those (there are many) who have not yet sacrificed Christ's resurrection and its whole, full, indivisible truth. Thus anything for this purpose! - In remembrance of what was said the gracious LORD, who is "the truth" Himself, testifies that He earlier, I would like to ask serious Christian businessmen to is pleased with our little service to Israel, to whom we bring the contact ^l.r. Daniel Danäsnaann, 154 D. k'ourtli 8tr, New York whole counsel of God unto salvation. We are not content with Oit^.

Of the three last baptized he writes: "They are all educated the "historical" confession: Jesus of Nazareth is the Messiah, people from Galicia ... 24 ... 32 ... 36 years old." Brothers in the Son of God. We do not proceed quickly and easily, but the ministry want to make an effort to find out such positions slowly and thoroughly. We do not entice them with any and to inform the missionary. We do not want (pardon the promises and do not put a "premium" on their baptism. One is repetition) to make our brothers poorer for the prescribed fight not content to persuade their minds and teach them the and run; but we do not want to push them out naked and naked language of New Testament Zion, and so increase the number or leave them lying on the road. They should and will work, of circumcised and uncircumcised mouth and head Christians. remembering the word, "If any man will not work, neither shall One does not blunt the plowshare of the law, nor lead it above he eat" (2 Thess. 3:10-12.). But what would you say of the the surface, but into the bottom of the conscience; one does not skipper who would pull the drowning man out of the water into sow the seed of the gospel sparingly, but abundantly. After the ship, but leave the exhausted man lying helpless without many months' instruction with the missionary, and subsequent food or drink? From such merciless "mercy" God protects us, baptismal instruction with Mr. D. König, the former says, "they who "does not cast away his people," as Paul proves partly by are all converted in the truth!" Blessed be the feet that went after his own example, partly by that of the 7000 in Elijah's time these lost sheep of the house of Israel, blessed the lips that (Rom. 11, 1. 2. 4.). We also confidently repeat after him, "So it preached JESum to them, blessed the hands that broke for is also now at this time with these that are left, according to the them the bread of life! Yes, dear reader, we have high cause to election of grace" (v. 5). - Therefore, even in regard to the new thank the Lord of the Church, the Gölte of Israel, also for the converts, we boast with fervent thanksgiving to God, "God's gifts which he has given to our brother Daniel for his special gifts and calling may not repent Him! .. To him be glory forever calling, for the fervency of faith which glows in his heart, for the and ever! Amen!" (V. 29. 36). -sd-

love of his brethren "according to election.... for the fathers' sake" (Rom. 11:28.), for the hope that will not let him be put to shame even when our zeal is dull, our hearts colder, our hands emptier than should be the case. "Ah, if every pulse were a thanksgiving, and every breath a song!" - Then, too, intercession would not remain like a snail in the house, or creep slowly, and the gifts would not go the canker course. One would not consider the "cost" of this mission, but the "price" even of a converted Jew's soul: Christ's blood! What do we offer the converts from Israel? What earthly reward can lure them to our camp? The shame of the cross of Christ accompanies them at every turn; they must break the most precious earthly bonds in order to become partakers of the "bonds" of Christ! They must leave everything in order to win Christ, to adhere to Him, and to follow Him! - And we should not welcome with brotherly love the confessors of him whom we confess, who have been cursed and banished by their own.

Theses

to

Meeting for the Synod of Delegates 1884.

Commissioned by F. D. Bishop

Set 1.

A doctrine is scriptural only when it is based on the express words of Scripture, or, which is the same thing, when it is drawn and judged solely from those passages of Scripture which deal precisely with that doctrine.

A. What we are saying here. Not that all the words with which we speak of a doctrine (or the ecclesiastical and theological expression) must be in the letter of Scripture, but that all that is said in a doctrine must be revealed in the words of Scripture.

*) Read: equal to zero. Red.

B. What we hereby reject: a. The derivation of a doctrine from the so-called whole of Scripture or from passages which do not deal with this doctrine; b. The rejection or modulation of a doctrine clearly expressed in Scripture for the sake of so-called necessary conclusions or in the interest of a so-called system.

Set 2.

Only if we hold on to this

- a. the individual articles of Christian doctrine stand, and does faith still take place at all; only then is
- b. a divine certainty in our hearts, and the right determination in the face of all error; only then will
- c. left to Christians the right given them by Christ to test all doctrine; only then do we have
- d. the promise that God, in teaching us, will also give people and listeners who will accept it (Luther).

To the ecclesiastical chronicle.

I. America.

Mission to the Jews. Already in the previous issue we reported that on Easter Sunday last year three Israelites, through our dear missionary to the Jews had come to the knowledge of their Messiah, our dear Saviour Jesus Christ, and to be incorporated into the holy Christian Church through baptism. This has now happened by the grace of God. Mr. Waldsmann writes to us about this under April 14: "Last night Christ showed us all that he lives, in that he again made three Jews from Israel, who were his bitter enemies, his disciples through holy baptism, who freely and joyfully confessed him before a congregation of 800 persons. Father Sieker preached a moving sermon on 1 Tim. 3:16: 'The great mystery of God is evident: God is manifest in the flesh, justified in the Spirit, preached to the angels, preached to the Gentiles, believed by the world, taken up into glory. There were also many Jews in the church who heard and saw everything. Some of them showed how much they resented everything; they would gladly have blasphemed, but they had to keep silent. - For three days we had a great fight with two young people, one of whom is an anathematic Talmud Jew, the other an unbelieving so-called reform Jew. Their reluctance has made me positively sick. O Lord, open their hardened hearts! For this He alone can do, no man. A third person who was struck by God's word led me for baptism. I had to tell him, however, that he still lacked the necessary knowledge, and with that he allowed himself to be calmed down

A necessary warning will be given in the next issue of the "Schulblatt", namely against a newspaper for children published in Milwaukee, called "Kinderpost", which one tries to place in all state schools where German instruction is given, and otherwise in German families, and which is already printed in 150,000 copies. In the above-mentioned number of the "Schulblatt", Director K. proves in detail that this paper for German children is not only unchildlike and un-German, but also thoroughly un-Christian, "because it knows nothing of Christ, the one and only Saviour of the world, and thus also of the children, and wants to and may know and say nothing, and because it

instead of the righteousness that is valid before God, the shallow virtue morality of nationalism and the lodges is endeavoring to raise." "We therefore ask," the article concludes, "all our dear brethren in the school and preaching ministry, to whom these lines come to their attention, cordially and imploringly, that they keep an eye on the 'Kinderpost,' which is trying so obtrusively to nestle itself in families; I beg them cordially to keep this insidious poison away, as much as they ever can, from the children's souls commanded to them. Praise and thanks be to God that we have a 'Lutheran Children's Journal' which we can put into the hands of our dear little ones with the best conscience, a journal which they can read for their salvation and for true advancement in good! Let us spread it diligently."

II. foreign countries.

The new so-called revised Bible. For many years, people in Germany have been working on "revising" the old Luther Bible, that is, improving it. Now that the revision will soon be completed, it is finally being considered that if the new Bible is to be introduced into the church, school and home, the congregations should also have something to say about it. The time in which no one was allowed to complain when the godless church leaders took away the congregations' good catechisms and their good hymnals and introduced new ones that were most shamefully falsified and corrupted for them without further ado is, thank God, over. Dr. Mönkel therefore writes in his "Neues Zeitblatt" of March 20: "After all, it depends on the congregations whether they want to put up with the new Bible. They have had free choice in the liturgy, catechism, and hymnal, and they will least of all be denied it in the Bible. If one is now to some extent familiar with the congregations, one will be able to say to oneself that a general acceptance of the new Bible is not to be thought of. Unwilling statements can already be heard, as if the Bible should now even be touched. Do not count on the fact that the unwillingness will subside after a closer acquaintance with the corrected Bible. - What we have in prospect is a double Bible in the congregations, and that is a dim prospect. Hitherto the Luther Bible has been the unifying volume for the whole of Protestant Germany; now, in addition to the many divisions, comes this one; and if we wish to look farther out, we must fear that the German churches abroad will not accept the new Bible either, and will increase the certification considerably." - Dr. Mönkel is right. We German Lutherans here in America, at least, will not accept the new Bible under any condition. Among the causes which induced the small Lutheran Central Bible Society here to print and distribute the old unchanged Luther Bible itself at great expense in various formats, was the fear that it would soon not be possible to obtain an unchanged Luther Bible from Germany. W. [Walther]

Deification of the Pope. On March 3, the sixth anniversary of the coronation of the present pope Leo the Thirteenth was celebrated in Rome. In the court newspaper of the pope, congratulations were given with the words: "To you, O Lion of the tribe of Judah, we offer our congratulations!"

Interdict. An interdict is an antichristian, papal church punishment that consists in forbidding certain or all public acts of worship in a place, in a parish, in a city, or even in a whole country. Recently in France such an interdict was imposed on a parish by a papal bishop. The "Kreuzblatt" of March 30 relates the event in the following manner: The assistant pastor of the village of Menesplet in the Dordogne had recently been sentenced to four days' imprisonment.

The same man had fiercely attacked the government from the pulpit because of the public school law. When he returned from prison, the inhabitants of the village received him like a martyr with processions and church bells. After this homage had already lasted two full hours, the Maire thought it was enough and, dressed in the insignia of his dignity and accompanied by two Gensdarmen, entered the church. This action was interpreted by the bishop of Perigueux as a desecration, and so it came about that on the following Sunday, after mass, the dean Parrot of Montpont ascended the pulpit and informed the population of Menesplet of an episcopal decree which banned the church for 14 days. The assistant pastor then proceeded to execute the bishop's order in the face of the horrified congregation, removed the existing hosts, and stripped the altar of all adornment. Then he brought to the knowledge of the devout that the bells may not be rung during the 14 days and that no kind of divine service may take place in the area of the banished village. Those to be baptized would have to be taken to a neighboring church, and those who died would have to be carried to the grave without a priestly blessing. This made a deep impression on the peasants. The women fainted and the men shed tears.

He who puts himself on an equal footing with the world

has no right to complain about the evil world; but if he does so, he is a wretched hypocrite. Even the Catholic Bishop Besson of Nimes in France recently reproached his so-called "good" Catholics, who are in fact bad, in a pastoral letter. In it, as the "Kreuzblatt" reports, he writes, among other things, the following: "One has made a comfortable religion for oneself, which goes together with the most suspicious pleasures and the most shameful passions. One is angry every day with those who do not believe in God, and lives himself as if he did not believe in him. One complains that there are schools from which the Name of God is banished, and one persistently reads novels which violate his holy law; one incessantly attends the theatre, the school of pestilence and nefariousness, where this law is ridiculed . . . No, we have no salvation to expect in this way; one does not raise up others by humiliating oneself." - Unfortunately, this punitive sermon also fits many so-called good Protestants, yes, even many who want to be good Lutherans. May God have mercy!

W.

[Walther]

Converted by a sermon of Luther.

Dr. Hieronymus Welker von Molsdorff, a faithful friend and disciple of Luther, author of many wonderful writings, describes in one of them how he was converted by one of Luther's sermons, as follows:

"Forty years ago, when I came to Wittenberg to learn the art of oratory and to begin my studies in jurisprudence (for at that time I thought of nothing less than that I would become a theologian), it once happened that Doctor Luther interpreted the Catechism in church and gave terrifying examples of the divine wrath against sin, along with terrible divine threats. I was so deeply moved by this sermon of Luther's that I fell into an unusual sadness, whereby I was impelled to earnestly repent and to convert from the sins into which I had previously fallen, partly through ungodly company, partly through eager reading of Lucian, that God-denying religious mocker. In short, the consternation and affliction of my soul, which arose in me, became an inducement for me to set my mind henceforth on the study of theology. Therefore, I have often blessed myself because of this sadness sent to me by God.



[I praised thee, remembering that saying, Ps. 119:71: 'It is dear unto me that thou hast humbled me, that I may learn thy judgments.' But Paul expressly says that we shall never repent of having been thus afflicted and grieved by God Himself."

Luther Monument.

I read of a farmer in Hesse to whom a minister came to collect money for a monument to Luther. He said, "What is the monument made of?" The pastor said, "Of stone." "I'll give nothing for that," replied the peasant, "but if you want to erect a monument to Luther in the spirit, if you want to reintroduce the Lutheran catechism in our parish, I'll help plenty." And the pastor could go. Had not the farmer hit the nail on the head? If only our time would rise up and not continue to build the graves of the prophets, if not, it will not escape the woe of the Lord our Saviour!

(Evangelical Lutheran Messenger of Peace.)

The Jesuits

Even to this day, the Lutherans love to make a sheep's clothing out of the Holy Scriptures in order to cover their evil cause in it. It usually turns out badly for them.

In 1601, at the request of Maximilian, Duke of Bavaria, a colloquium (public discussion of doctrine) was held in Regensburg. The distinguished philosopher Cornelius Martini was appointed to our theologians. When the Jesuit Gretser saw him, he immediately said: Huick 8au1 intrs kropūstas? Is Saul also among the prophets? (1 Sam. 10, 11.) But Martini answered him beautifully from the same passage: HuLsro as'mas patris inei, I seek my father's asses, i. e. your lost and deceived souls.

A word spoken in its season is like apples of gold in silver bowls; that is, it is good to be heard, and bad to be heard, saith Solomon, Proverbs 25:11.

May the Lord richly equip His children with such fruits!
(Evangelical Lutheran
Messenger of Peace.)

Dr. Johann Diekmann, General Superintendent of the Duchies of Bremen and Verden, died in 1720, was pronounced dead in 1712. He wrote the following about it in his calendar: "In this month of October I have been pronounced dead in Hamburg, Berlin and Leipzig in the printed notices (news), also variously in letters. May God grant that, since I am still alive by His grace, I may henceforth endeavor the more to die to sin and to kill it in me, so that my Jesus may live the more strongly in me and I in Him unchanged here in faith and there eternally with Him in sight. Amen."

Inaugurations.

On the Sunday after Easter, Mr. A. Grafelmann, who had resigned his office on account of sickness, but is now restored by God's grace, was introduced into the church at Victor, Iowa, by C. W. Baumhöfener.

In accordance with orders received, Mr. P. M. T. Holls was introduced at Osage Bluff, assisted by Mr. P. H. Wesche, byl. A. Proft.

After a number of members of the St. Jacobi congregation in Chicago had formed a new, independent congregation, the St. Lucas congregation of Lake View, and had called the former assistant preacher of the first-named congregation, Joh. E. A. Müller, he was installed in his office by the undersigned in the midst of his congregation on Sunday Oculi in accordance with the commission received.
W. Bartling.

To the Synod of Delegates.

All delegates and guests who attended the
OüiertZo L Nortsi liVsstsru and the
OdieaZo, Liilrvaukee L 8t. Uaul lanes

may obtain the usual discount for 1)H bare rouucl trip by paying full price
up to Chicago and on the return journey only if they register immediately
with the undersigned by card, who will send them a certificate for the
return journey.

Mr. C. Eißfeldt in Milwaukee also gives the Certificate for OtucLAO L
Altou Railway

to whom all who reside in the State of Wisconsin are requested to
address themselves. C. H. F. Rohlfing.

Income to the Coffee of the Illinois District:

For the synod treasury: From?. Weisbrodt's Jmma- nuels
congregation in Mount Olive \$10.00. Fr. Mennicke's congregation in Rock
Island 30.00. (S. \$40.00.)

On the new construction in St. Louis: By?. Burfeind in Rich 1.00.

For traveling preachers in the West and Northwest?: Cämmerer in
Cbanderville, Joh. Eichmann, H. Schneider and Fr. Brauer 2.00 each, P.
Vollmers, H. Eichmann, Jak. Kruse, Joh. Hirschen, Joh. Kraft, Fr. Gem.
in St. Hermann, C. H. Henkel, Chr. Bön- sel, W. Kirchner sen. 1.00 each, Fd.
Zorn, H. Dörr, G. Dietz .50 each, Bernh. Eichmann, Karl Kreis, W. Durck
Kirchner jun, Fr. Kirchner Jr. .25 each. (p. \$19.50.)

For inner mission: By Bartling in Chicago from Aug. Lange 1.50. P.
Nuoffer's congregation in Eagle Lake 13.75. W. Grotc in Addison 2.00. By
Chr. Bockelmann from some members of? Wangerin's congregation atzelmann 1.00. Mrs. Louise Ncstler 2.00. Zinkenber 1.00. by Dir. Bohm
Summer 4.00. By?. Steege's congregation at Dundee from the Woman's
Club 12.76. By?. Böttcher's congregation at Mount Pulaski from H. Honn
10.00. By P. Burfeind's congregation at Rich 6.75. W. D. das. 1.00. (S.
K51.76.)

For heathen mission: Teacher Theiß'Schüler in Danville 5.50.

For Negro Mission: Through?. Miracles in Chicago by N. N. (with the
motto Marc. 16, 15.) 2.00. Fr. Mary's parish in Danville 14.50. (S. G16.50.)
"For mission to the Jews: By?. Miracles in Cbicago by N. N. (with thein Pittsburg 5.00. congreg. in Roxbury 5.00. E. by Etta das. 1.00. By?.
motto Joh. 4, 22.) 2.00. By?. Raven in Warsaw by Joh. Spitze 2.00, G. King by Wößner, Leutncr, N. N., Johann Zinkenberc each 1.00. Gem. P.
Sonneborn 1.00, Ch. Oberlies .50, H. Oberlies .50. By?. Burfeind in RichLauterbacks at the crossroads 3.30. Hockzeitscoll. at G. Mueller's,
by W. D. 1.00. By?. Schieferdecker, Palm Sunday coll. of the Accident, 7.00. Gem. in Somer set 8.00. Women's club in Roxbury 4.20.
congregation in New Gehlenbeck, 12.00. (S. P19.00.)

For emigrant mission in New York: By?. miracles in Cbicago by Anna
Evers 2.00. From?. Large Gem. in Addison: by Sophie Dettmering 1.00,
H. Bude, H. Dettme- ring each .50, F. Göüner5.00, F. Kuhlmann 1.00. (S.
K10.00.)

For poor students in St. Louis: By?. Reinke in Chicago from the Young
Fr. Association for John Meyer 20.00.

For poor students in Springfield: By?. Cämmerer in Chandlerville,
collected at K. Nuppel's wedding, 3.50. By?. Wartens in Danville from the
young men and maidens in sr- Gem. for Huber 25.00, for Trappe 10.75,
for Th. Stephan 10.00. P. Mennicke's Gem. in Rock Island for A.
Mennicke 10.00, for Fr. Krögr 10.00. (S. H69.25.)

For poor students in Fort Wayne: By?. Noack in Dalton from Fr. Rau
for E. Scheibe 10.00. Durck?. Bartling in Cbicago from sr. Congregation
for E. Albrecht 17.00, for W. Kohn 17.00. Congregation in Addison for W-
Baths 15.00. P. Mennicke's congregation in Rock Island for Fr. and G.
Möller 20.00. (S. H79.00.)

For poor students in Addison: Lebrer Wildes Schöler in Wine Hill 5 00.
from?. Streckfuß's Gem. in Chicago 2.00, Karl Bauer .50, from the Gem.
15.00 for Gust. Brewer. By ?. Burfeind in Rich from Heinr. Stege for M.
Burkhardt 5.00. Gem. in Rodenberg 20.00. Contribution from?. Dorn in
Gem. in Rick for E. Petzel 10.00. Durck Kassirer Birkner in New Nork for
A. Prinoke 57.25, for Reisig 10.00, for W. Krönte 5.00. (S. G124.75.)

For poor students in Milwaukee: Miracles in Chicago by the Young
Friars' Society for A. Harloff 15.00. Miracles there for A. Leutbeußer by
the women in his congregation 8.00. Heinemann at Okawville by F.
Rennegarbe, Sr. for Rösch 5.00. P. Mennicke's congregation in Rock
Island for Ernst Mennicke 10.00. (p. K46.00.)

For the progymnasium in Milwaukee: By?. Knies in Golden of B.
10.55. For salaries of professors?: Weisbrodt's gem. in Mount Olive
17.50 and by?. Wonder's gem. in Cbicago 34.00. (S. K62.05.)

For?. M. Wyneken: Coll. of?. Dorn's Gem. in Plea- sant Ridge 10.55.
P. Great Gem. in Addison 5.00. (S. G15.55.)

For the widow's fund: By?. Bartling in Cbicago from Aug. Lange 1.50.
P. Grupes Gem. in Rodenberg 20.00. Contribution from?. Dorn in
Pleasant Ridge 2.00. Contribution from teacher Eggers in Homewood
4.00. (P. 27.50.)

For the deaf and dumb?: Frcses Gem. in Champaign 3.58. P.
Bohlens Gem. in Summit 4.16. P. Weisbrodis Gem. in Mount Olive 10.00.
(S. O17.74.)

For the orphanage near St. Louis?: Haakes Pau- lusgem. in Cbapin
6.50. Durck?. Heinemann near Okawville from Mrs. Waseloh 2.00. (S.
K8.50.)

For studying orphan boys from Addison: Teacher Ro- sens Schöler in
Addison 2.60. C. Leptin in Sycamore 3.00. ! From Addison by H.
Oeblerking 5.00, C. Greve 5.00, F. Lührs 1.00. Lebrer F. Wilde's Singing
Society in Paulina, Iowa, 5.00. (p. -K21.60.)

For the Dresden, Saxony congregation: By?. Bartling in Cbicago from
Fr. Bornhöik 2.00. By I. Lunow, Abend- mabtScoll. from I'. Lcwerenz
Gem. in Effingham 15.50. by P. Dorn's Gem. in Pleasant Ridge 6.25. by
I'. Burfeind in Rich by W. D. 1.00. (L. \$24.75.)

Addison, Ill, April 15, 1884. h. bartling, cassirer.

Entered the Sasse of the Eastern District:

For the synodical treasury: from the congregation in St. Jo-
bannisburg K9 45. congregation in Hartem 13.88. congregation in Port
Richmond 41.97. Jmm. congregation in Brooklvn 20 00. congregation in
Otto 2.35. Trinity congregation in Buffalo 15 05. congregation in Somerset
1.10. Jmm. - Gem. in Baltimore 11/24 (Summa K127.91.)

For the widow's fund: I. Uhl in Albany by?. Frey 2.00. G. Klingelhöfer
in Pittsburgb 2.00.

For the orphanage near Boston: Gem. in Long Green 5.00. G.
Gübring in New Pork 2 00. Kassirer Schmalzriedt 2.00. N. N. in Harlem
5.00. Gem. in Washington 10.00. Stücker's children in Baltimore 1.00,
Mrs. Tr. the. .75. (S. \$25.75.)

For orphanage near Pittsburgh: squat coll. at G. Miller in Accident
7.00.

For the deaf and dumb: N. Sckwartz in Pittsburgh 10.00.
For the orphanage at Mount Vernon: Mrs. Monsec at New Uork 5.00.
For poor students in St. Louis: St. Jo- bannisburg comm. 2.00. Mrs.
S. in Washington 2.00, A. Z. there 2.50. Wellsville comm. 12.20.
Christenlekrcollecte das. 4.04, Joh. Gallmann das. 1.76 for Th. & K.
Engelder 18.00. (S. \$24.50.)

For poor students in Fort Wayne: Collecte at the Golden Hock Time
Father & Mother Chicken in Buffalo for Rand 4.40.

For poor students in New Pork: Mrs. A. B. Nies in Accident 2.00.
Wittwe Eisenhut in Pittsburgh 5.00 for Fleckenstein.

For mission to the Jews: Geo. Emmet in Washington 5.00, F. Stutz
2.00. Wittwe Heinemann in Buffalo .25, Mrs. Altemoo das. 1.00.
Gem. in St. Johannsburg 2.00. Gem. in Rickmond 9.55. C. Ludmever in
Fdschenectadn 4.00. By Dir. Bohm 9.50. Durck Miss. Landsmann 4.00.
W. Durck Kassirer Grahl 60.12. Karl Eißner 2.00. Hänschen Körner 1.00. ?.
Tramm 2.00. by Kassirer Bartling 20 00. G. Güh- ring 2.00. C. Sckmerling
in St. Johannsburg 2.00. Gem. in Rickmond 9.55. C. Ludmever in
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For the mission to the Jews: Through Mr. Schlimpert of ?. Zschoches Gem. in Frohna 23.05. P. Falles Gem. in Glasgow 2.10. Through ?. O. Hanser in St. Louis from N. N. .50. By ?. Mencke of sr. Cong. in Stover 5.30, sr. Filialgem. in Rich- land 4.45, by 2 schoolgirls .75. By ?. Jungck in Pal- mer, Coll. on Mr. Nie. Peter's wedding, 4.20. By?. Ne- thting in Lincoln by L. Kunolt sen. 1.00. (p. -41.35.)

For the Negro Mission: By?. Nothing in Lincoln by Dor. and Anna Kunolt 1.00 each.

For?. Hübener's Gem. in Dresden:?. Grimm's Gem. in Washington 9.00.

For the deaf and dumb:?. Grimm's Gem. in Washington 10.00. P. Michels' Gem. in New Haven 2.00. By?. Winkler in Central by F. Friese 1.00. By?. Nothing in Lincoln by L. Kunoldt Sr. 1.00. (S. -14.00.)

For the widow's fund:?. Will in Concordia 4.00, by sr. Gcm. 12.70. Fr. Matthias in Paola 5.00. Fr. Jungcks Gem. bet Palmer 9.00. (S. -30.70.)

For poor students in St. Louis: Through Praeses Biltz in Concordia from sr. Gem. 5.00 (specifically for St. Claus). Through ?. Nütze! in West Ely from Mrs. G. "for a studying orphan boy" 5.00.

For poor students in Springfield:?. Left confirmands 2.75 (spec. for L. Hagelberg).

For the Kansas City commune:?. Maack's comm. at St. Charles 8.65.

For the orphanage near St. Louis: By?. Winkler in Central from s. Confirmanden 3.00.

For poor and sick pastors and teachers: Mr. Raithel in Picrce City 150.00.

For the Progymnasium in Concordia:?. Michels' Gem. in New Haven 3.00. P. Rehwaldt's Gem. in Clarks Fork 13.25.

For the flooded at the Ohio: By?. Griebel in California by A. Backhaus 1.00.

St. Louis, April 20, 1884. H. H. Meyer, Cassirer.
1328 H. Ickarkct 8tr.

For orphanage at Addison, Ill, received Jan. 1, 1884: From

churches 2c. in Illinois: by?. Lewerenz at Effingham, Ill, by Chr. Alt -1.00, I. Krohn .50, A. Eden, Tr. Ringwald,?. Lewerenz each 1.00, I. Todt .50, M. & H. Langhoff .50, E. & S. Zander .50, H. Köpke .25, I., K. u. H. Reuter .30; Mrs. M. Woidt 1.00, Anton Tjardes .50. From Chicago: by?. Succop from I. Krüger 1.00, H. Danker .25 uno ges. at W. Thoms wedding 7.25; by?. Wunder from Mrs. N. N. 1.50, Mrs. N. N. 5.00, C. Warncke 1.00; by?. Bartling from the workers in E. H. Fischer's cigar factory 15.00, Ludw. Müller .50, Aug. Baumann 1.00, Aug. Krutz 1.00; by?. Wagner from sr. Gemeinde 50.00 and 80.12, Joh. Kummer 10.00, N. N. .25; by?. Lochner from individual members of sr. Gem. 59.75; by?. Hölter from L. H. 1.00, Mrs. Fieberitz 1.00, from the Women's Association 10.00; by?. Engelbrecht from Karl Krüger .50 and thank-offerings from Mrs. W. Schröder 1.00; by?. Wunder from Mrs. Hänisch 5.00. By?. Sapper in Bloomington from Ch. Teske 3.00. From?. Large congregation in Addison: by Herm. Lührs by C. Heitmann, F. Dammeyer and W. Dammeyer each .25, F. Knippenberg .19, H. Heitmann, W. Böske, E. Pflug, H. Licht, A. Hahn & F. Kahle each .50, F. Kordt .75, F. Mesenbrinksen., F. Mesenbrink Jr, F. Palzien, C. Schnacke, F. Lührs, F. Kuhlmann, H. Neuhaus, F. Göllner, H. Wiebe each 1.00, H. Mesenbrink and D. Dammeyer 3.00 each; by W. Buchholz from H. Drögemüller, L. Mayers, W. Schaper, A. Plaß, Herm. Marquardt, H. Hachmeister, L. Kruse, A. Buchholz, H. Winkelmann, F. H. Buchholz, A. Wolkenhauer, F. H. Firne, H. Rohrs, L. Hohmeyer, C. Schulle, F. Leeseberg, C. Classen, V. v. Diffen, H. Liebt, I. Range, E. Buchholz, John Rohde, H. F. Stünkel, W. Rotermund, Prof. Th. Brohm and Wittwe Stünkel each 1.00, Paul Kleinschmidt, H. Stünkel, F. Thon, I. Schlomann, D. Kruse, W. Mesenbrink, H. Buchholz and C. Harloff .50 each, H. Rosenwinkel 1.50, H. Kruse, E. Fiene, E. H. W. Leeseberg, L. Stünkel, Dir. Krauß, Prof. E. Homann, W. Buchholz, I. Reinke & Prof. Häntzschel 2.00 each, Prof. K. Brauer & L. Fiene .50 each, Prof. Selle 3.00, C. Heidemann .50, H. Kruse, W. Poppe & H. Helfers .25 each; by W. Grote by H. Tonne 1.00. By ?^ Strieter's congregation in Proviso from the orphan box 12.90. By?. Noack's congregation in Dalton collectirt at the children's service 11.18. By?. Schrader in Ruma, part of the Miss. - ...coll., 2.00. From? Koch's congregation in Wheaton 2.65. From? Heumann's congregation in Farina 8.02. From teacher Malte in St. Paul 1.00 and from Ernst Kaiser there 1.00. From? Winter in Hampton from I. Wente 5.00. Christmas collect from? Müller's congregation in Schaumburg 36.00. From? Katthain's parish in Hoyle- ton 10.00. By?. Bruegmann's parish near Goodrich 15.67. By?. Brewer in Crete by Frieda Daus 1.00. By?. Früchtenicht in Elgin by Mrs. H. Vollstorff 2.00. Coll. by?. Kollmorgen's parish near Nashville 6.85. By?. Uffen- beck in Lemont, Weihn.-Coll. 12.15, Heinr. Schultz .50 and Wm. Schmidt.50. By?. Mennicke in Rock Island from Mrs. G. Scherer 3.00. By H. Dierking in Secor 5.00. By?. Wartens' parish in Danville 14.00. By?. Große in Hartem from Mrs. Hübner 1.00. By?. Heinemann from an unnamed person in Gcneseo 10.00. By?. Bötticher in Mount Pulaskt from Mrs. Hanna 1.00 and a gold ring. (S. -501.03.)

From congregations 2c. outside Illinois: by teacher Elbert of?. Theel's congregation at Newton, Wis., 11.00, at Crystal Lake, Wis., 3.50. By?. Sievers at Min- neapolis, Minn., by the congregation that?, 13.65, of the comm. at Atwater 2.00, of Wittwe Schwend 2.00, Cornelius .50, Qniel .25 & Anna Bertsche .10. By ?. Küchle at Milwaukee, Wis-, of Mrs. Wergi .50, Mrs. Uecke 2.00. By ?. Gutknecht in Caledonia, Minn., by two members of his... Gem. 6.00. By Kassirer Schmalzriedt in Detroit, Mich., 31.10 & 19.05. By Kassirer Menk in St. Paul, Minn. 7.00. By Kassirer Eißfeldt in Milwaukee, Wis. 37.11 & 10.00. By Kassirer Tiarks in Monticello, Iowa 11.50. By Kassirer Grahl in Fort Wayne, Ind. 16.36. By Phil. Bechtel at Theilman, Iowa, by Dir. Krauss 5.00. By Lucian White at Fort Dodge, Iowa, 3.00.

By?. Mueller at Willow Creek, Minn. sent by H. Zempel at W. Lüdtkke's wedding, 3.30. (p. -184.92.)

From children: Acknowledged in the Children's Gazette 357.26. By Teacher Grimm's pupils at Fort Wayne, Ind. 2.00. (pp. -359.26.)

In board money: By?. Küchle in Milwaukee, Wis. from F. Sturr 4.50. By?. Bartling in Chicago, Ill. from Mrs. Wille for her nieces 24.00. (S. -28.50.)

For purchase of a piano: From L. Balgemann in Addison, Ill, 1.00. Addison, Ill, April 12, 1884. h. bartling, cassirer.

With heartfelt thanks, the undersigned certifies that he has received the following gifts through Mr. Biltz here:

1) For support of the new **St. Paul's - Progymnasium in Concordia, Mo:** From?. Rohlfing's parish at Alma, Mo., -2.85,?. F. I. Biltz's parish at Concordia, 135.00, ?. Willes Parish, 45.20... Janzow's Young Men's Association in St. Louis, 10.00, ?. Meyer's congregation at Indian Creek 15.00... Spehr's congregation at Appleton City 11:00, Cole Camp congregation 3:00, Kassirer Meier's congregation in St. Louis 7:55,?. Rofchke's comm. in Piercc City 5.50,?. Mähr's compound at Ellsworth, Kans-, 5.00,?. Matthias' comm. in Paola 11.00, ?. Lüker's parish of Farlington 10.00,... Toenjes' compound at Ruffel, 1.00, ?. Hafner's church, Leavenworth, 11:00 a.m., total -273.10.

2) For construction: From?. Menkes Gem. at Stover, Mo., 11.65, at Richland, 11.05,?. Heyne's Gem. to Lake Creek, 25.85,?. Toenjes Gem. at Ruffel, Kans., 2.00,?. Senna's parish of Alma 15.00, from Mr. C. F. Ziegler... F. Ziegler at Junction City 10.00, together -75.55. Concordia, Mon, 21 April '84. JohnKröncke, Cassirer.

Afterthought.

Since it was the expressed wish of the synodal congregations of the Western District to have a preschool here in the West, namely at this location, at least for the other synodal schools, after GSSt had provided us with a teacher and a number of students (since Easter, two more have been added, and quite a number have already registered for the fall), we were faced with the unavoidable necessity of erecting our own building for the young institution. Trusting in God's continued blessing, we have now begun the construction, simple and solid, but corresponding to the needs, according to a plan examined, improved and provided with specifications by Mr. Sutermeister in Kansas City. It will be a two-story brick building, 32X54, with addition of same height, 20X24, besides basement. Cost price: about 5000 dollars. God willing, construction will be completed next August. - In bringing this to the attention of our dear synodal congregations, we add the request to turn to us their assistance, as far as it is possible for them. Items can be sent to the undersigned or to the treasurer, Ickr. ck. Xrooueke, Ooneorcli, No., or to the Treasurer, Ickr. ck. F. I. Biltz.

The Lutheran orphanage at St. LouiS, Mo., has received since

March 18: From the congregation at Ellisville, Mo., -9.10. Miss Ottilie Pietschmann 8 trimmed girls' hats and 1 boys' cap. By Karl Geister from the piggy bank in?. Krämers Gem. in Humboldt 3.30. From Zionsdistr. in St. Louis: by Hackmann 19.10, by Göhmänn 6.00, from Mrs. Louise Hauptmann 1.00. From?. Mayer's Gem. in St. Louis by Collector Dopp 5.55, from a happy pilgrim 2.00. From the Dreieinigk. dist. by Brockmeier 4.85. F. Seibert in Altamont, Ill, 1.50. H. Meier in Washington, Mo., 1.00. From the confirmands of Mr. P. Bartels in St. Louis, 4.65. I. C. Brockmeier in St. Louis, 5.00. From the sewing club of Trinity Distr. by Mrs. Niese, 26 children's shirts. From the school box of Teacher Nagel in St. Louis 2.80. By?. F. W. Pennekamp in New Wells, Mo. from sr. Gem. 10.00, children's baptismal coll. by Mr. Meister 1.30, by Mr. Fiedler.80. From Mr. H. F. Müller in St. Louis 1 parthie separate dresses. Mr. H. Dedecke Sr. through?. Wille in Concordia, Mon., 2.00. Mr. A. Almeroth in St. Louis 17 boys' hats. Mr. G. Bräustedt in St. Louis 2.00. From the Dreieinigk. district in St. Louis by Jörn 13.25, by Hänicken 5.00. From the Jmm. district in St. Louis by Huning 9.50, by Wilhardt 2.50, by Günther 7.00. From?. Janzows Gem. by Hörmann : by H. Kruse, A. Niemann each 1.00, Mr. Breusch 5.00, W. Döding 2.00, Mr. Sepmeyer 1.00, Mr. Schlichting .25, Mr. Tölke, Aug. Ühlich, Hedwig Tölke each 1.00; from the underclass of the Bethlehem School that. 2.90, together 16.15. From Kreuz-Distr. in St. Louis by Körner 2.50. From Zions-Distr. by Gehner 9.45. From? Mayer's parish in St. Louis by Dopp 2.30, from a happy pilgrim 1.00. Pilgrim 1.00. From?. Sievers in Cape Girardeau, Mo. by the Women's Association of his congregation. Congregation 10.00. By ?. R. Bunnies from s. Gemm. in Drake and Red Oak 6.00. From Famous Shoe & Clothing Co. in St. Louis 2 dozen. Boys hats.

At?. C. C. E. Brandt: Through teacher Kam- mann from the orphan's box of sr. pupils.75, thank-offering sr. Thank you for a happy delivery. From C. Quade 1 car-load of coal. Wittwe C. Trampe 2 sacks of potatoes, Ed. Trampe 3 p. do., 10 lbs. meat and 4 gall. Apple butt cr. C. Brunk 2 p. potatoes. I. G. Brandt 4 pr. boy's shoes. H. Trampe 2 bush. Potatoes. E. Fackler 1 bush. Potatoes. By?. C. Hafner of the Women's Club sr. Gem. 5 Pr. woolen stockings. From?. Brandt's community through Birnbaum, Kopp, Schlüter and Veffel 20.75. Through?. H. Bartels from sr. Gem. 15.00. From the women's club of the Bethlchem congregation in St. Louis 10.00. (p. -215.10.)

Correction.

The -3.70 "from the poor fund of the parish in Altamont" listed in my receipt of Jan. 21 were from the parish of Mr. P. Th. Grüber in Bethlehem, Ill. Also missing from my receipt of March 8: by Mr. P. Katt: from the Virgins' Association in his parish 5.00 and from Mrs. Wähler 5.00, and the 5.00 noted as from the Virgins' Association in Mr. P. Brandt's parish were from the Young Men's Association there. Gem. 5.00, as well as from Mrs. Wähler 5.00, and the "5.00 noted as from the Virgins' Association in Mr. P. Brandt's Gem. were from the Young Men's Association there.

St. Louis, April 23, 1884. I. M. Estel, Cassirer.

cor. 3ck <L Rut'ner 8ts.



For the preacher and teacher widows - and orphans - "äffe (of the Illinois District)

have been received:

1. contributions:

From the pastors: W. Bartling -5.00, C. Schrader, I. F. Nuoffer, G. Johannes 2.00 each.

From the Chicago Teachers Conference 19.75.

Two. Gifts:

From Mrs. I. Saß by?. Engelbrecht 2.00. From F. Rennegarbe sen. by?. W. Heinemann 5.00. Charfreitagscollecte der Gemeinde?. L. Lochners 25.76. From Mrs. Landeck by?. Hölter 1.00. From the Gem. of?. Leeb 5.55. From the Gem. of?. Johannes 16.75.

Mr. Kassirer H. Bartling delivered 40.50. (Summa -127.31.)

Chicag-o, Ill, April 15, 1884. H. Wunder, Cassirer.

Received

For Wittenberg Academy, Shawano Co, Wis: 1). Household treasury: from?. Hudtloff & parish -15.67, 1 peck dry. Beans, 1 peck red beets, 17 p. potatoes, 1 suckling pig, 2 gall. Plum jam. P. Dicke & comm. 16.17. P. Ebert & comm. 10.00, 3 lbs. soap, 2 p. flour, 10 bush. Potatoes. Of the two latter comm. jointly 14.50. Coll. after a sermon preached by the undersigned in a Presbyterian church at Shawano 5.50. P. Dicht and comm. 10.50. ?. Erck and comm. 12.50. Fr. Markworth and comm. 7.16. Fr. Hiebei and comm. 23.00. Fr. Leyhe and comm. 5.00, 15 S. Potatoes, 1 p. turnips, 2 p. turnips, bush. Onions, 1 1 barrel of sauerkraut, 6 doz. Eggs. P. Gap & comm. 3.00. P. Walker & comm. bush, green, bush, dry beans, bush. Peas, 6 pieces of soap, 3 p. flour and 6 p. potatoes. From the women's club of the community 1 pillow with 2 covers, 1 straw sack, 1 sheet and 2 quilts.?? Ebert and Schütz 1.35. ?. Aulich & Co. 2.50. P. Kleinhaus 5.00, 20 lbs. of butter, 25 lbs. of cheese, Peck apples and 1 pig. P. Schwan & Co. 16.33, 2 piglets. Kassirer Tiarks 4.00. Mr. C. Eißfeldt: porcelain goods, werth 30.00. 2) Building fund: Collecte on inauguration day 16.88. P. Walkers Gem. 13.40. By ?. Walker from the Vereinskaffe 11.05. P. Leyhe 6.00. P. Sckilling 2.00. P. Lücke 2.00. P. Rehwinkel 5.00. P. Purz- ner and Gem. in Wittenberg 10.53. C. Purzner.

For poor students received with heartfelt thanks by Mr. P. Heitmüller from his parish at the Clifty, Ind., (especially for student H. Röhrs) -9.50. By Mr. P. Gräbner the Collecte on 2nd Easter Day 7.95. By Mr. P. Biedermann in Friedensau, Nebr., a Coll. sr. Gem. 7.00. By Mr. ?. Engelder at Punxsutawney, Pa. the Char Friday Collecte sr. Salemsgem. in Brady Township 17.00. By Mr. P. B. Sievers at Cape Girardeau, Mo. from Mrs. F. Gerstacker 2.90, from Mrs. H. Nischwitz 1.00. From N. N. at Pomeroy, Ohio, (spec. for Morhart) 3.00. C. F. W. Walther.

For the seminary budget in St. Louis:

From Gatsche Brothers -10.00. From Mr. Schürmann in Jefferson Co. mo. 2 bushels potatoes. From Bro. Koehn, Sr. in Sheboygan, Wis. barrels of salt fish.

Many thanks to the dear donors.

St. Louis, April 16, 1884.

H. luNLkuntz.

For the pupil Daberkow received through Mr.?. M. Adam from his Immanuel congregation -16.00, and from his Zion congregation -4.00. God bless the benevolent givers.

Springfield, Ill, April 9, 1884, I. S. Simon.

Received by Mr. C. C. Schmidt for Stud. Hackmann 9.15 coll. at the wedding of Mr. P. Meiländer; by Mr. ?. Horst for Stud. Horst 1.00 from Mrs. Weber. Günther.

For the local SeminarLibrary

received from Mr. Teacher G. M. Beyer: A. H. Francke, Idea Studiosi tdeologiae and Llouita pastoral!" Ideologies.

Gunther.

Received with thanks for the church building at RoseHill, Cotton- wood Co., Minn-, by Mr. P. I. H. Muller from his congregation -6.80, by himself 1.20. By Mr. P. Schaaf 10.00. C. W. Nickels,?.

. For t h e Wittenberg - Academy by Mr. P. Lübker in Juka, Ill, received -6.00.

Much obliged!

Wittenberg, April 2, 1884.

H. Feuchter.

Received for the Seminary household in Springfield from the parish of Mr. P. I. Drögemüller in Arenzville, Ill, 1 box of meat, containing 3 hams, 9 shoulders, 4 sides. - To the dear givers the warmest thanks. Helene Pfau.

Just published:

MILD

Price 40 cents. Postage 10 cents.

Luth. Concordia Publishers.

Changed addresses:

?6V. -V oraclemaun, Victor, Iowa Oo., lorva.
Rev. Cl. Ilurum, Lrorvusvillo, 8a1iue Oo., lAo.
Rev. Ll. D. Ilolls, Osage Lluü, Oole Oo., Llo.
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O. lA. ^edermauu, 759 Viue 8tr., Oiueiuuati, O.
O. -tppel, 1312 8th Llaiu 8tr., Lloomingtou, Ill.
Game. Lammauu, 1004 31st 8tr., Okioago, Ill.
l., P. Rittmueller, 719 W. lleKersou 8tr., Lloomiugtou, Ill. ?. liuellMi,
868 12td 8tr., Lliilwaudee, lVis.

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Herausgegeben von der Deutschen Evangelischen Kirche
Zeitweilig redigirt von dem Sekretär

40th Year, St. Louis, Mo. May 15, 1884, No.

Synod Speech.

"The LORD hath done great things for us: we are glad."
(Psalm 126:3)

This word of the Psalm expresses what now moves our hearts and what we must therefore let be heard above all things. The Lord has done great things for us, a great help in the great troubles that have afflicted us.

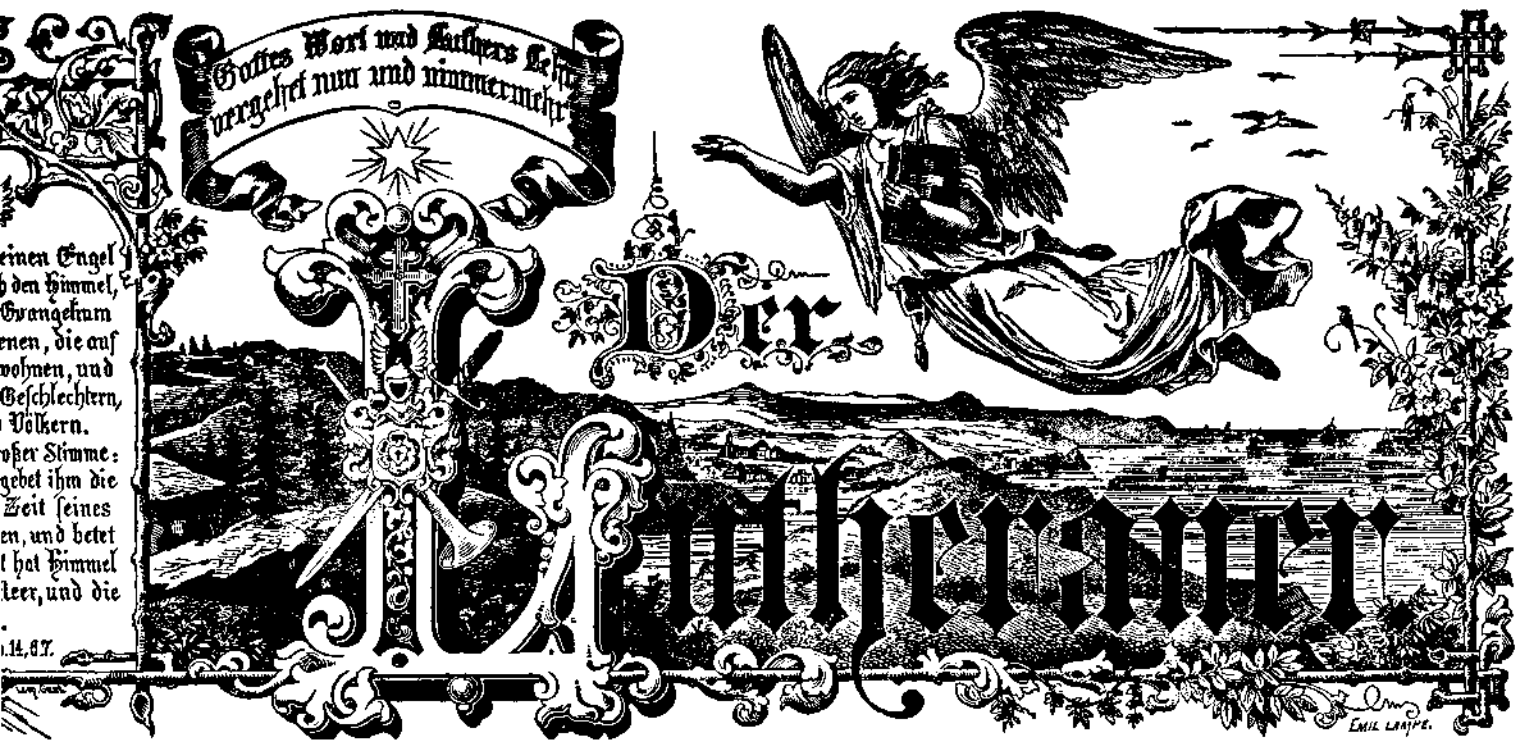
Let's just think back. A heavy pressure was upon us all when we last met together. An article of our Christian faith had been attacked, which, after all, the Scriptures clearly reveal and our confession just as clearly testifies to; an article which, if overthrown, must take with it the foundation on which our salvation stands. In its place an attempt had been made to substitute a doctrine which, if accepted, would have transferred our salvation to an entirely different ground.

And this was not done outright and blatantly - it would have brought little danger - but it was done in a rather veiled way and under a deceptive appearance. They were presumptuous and arrogant in saying that it was not the doctrine of Scripture and the Confession, but rather our terrible falsification of them that they were fighting against; it was the truth of the Gospel itself that they had to save against us and preserve for Christianity.

And they who spoke thus were not our old enemies, whose voice was known. They were brothers who did this. They prayed their hearts bled, but they could not help it. Therein lay the danger.

And this danger had come reasonably close to us. There were among us even then some who were openly on the side of our accusers. Others seemed to be on the way. Some had allowed themselves to be confused. Not a few saw nothing but division or ruin before the eyes of our community. Yes, who will deny it, with troubled hearts we all awaited the things that were to come. And so it was with us when we last met together. Strife within, fear within.

And now? - Now we see here all happy faces Our sadness is turned into joy



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Mai 1884.

No. 10.

have been. The danger is over. The battle is over. We have peace. Isn't that something?

But how? Do not the cries of war still resound around us? Is not lust full of the arrows of our enemies? And we should have peace? - Indeed, what the world calls peace, that we have not. There is no peace with them that make war there. As long as they fight against the truth, they must be our enemies. But yet we have peace. Just as well and in the same way as the first church of Christians, Apost. 9:31, had. The apostolic church had then also enemies, and kept also enemies; and these enemies had and kept also their great wrath, and did what they could to disturb the church of God. And yet the Scripture says, "So then the church had peace throughout all Judea and Galilee and Samaria." For he who presided over her as sun and shield, and protected her with his right hand, had cried out to her persecutors: Hitherto and no further! That was enough. That gave peace, and that in the midst of strife. And so we too have peace now, peace throughout the land, through all our districts, in all our churches. The strife no longer troubles us, not even outwardly, and as many of our God's children as are at peace, not only with God through our Lord Jesus Christ, not only with their own consciences, but also among themselves, and now hold fast to one another in this matter also, against all attempts of the enemy, in one mind and in one opinion. Is not this a great thing?

And it is not a shameful peace, but a victorious peace that we have. Not as if our adversaries had declared themselves conquered, which they might well have done. Not that anyone else would have fallen to us. It should not have been so good even for the apostolic church. But as they once were, so we also now have victory. For only he to whom the Lord gives the victory is the victor. In the sight of God, however, the one who has survived the temptation and has kept the faith always has the victory and wears the crown. This then is the victory that is given to us. And oh how gladly we want to occupy ourselves with it

...be satisfied! This is the only victory that brings the right booty.

And there has been no lack of such spoils either. We know that we have gained something, because we enjoy it. The dear holy Scriptures, studied and more deeply opened up in our temptation, have become all the higher, more glorious, and sweeter to us. The confession of our church has proved itself once again in this struggle as the good confession of the faith that was once given to the saints. Through this, however, its reputation has only increased. We have become all the more confident in standing alone on the word of Scripture against all men's reputations, and in becoming fools for this word before the world. For a source of comfort that had been badly buried has been abundantly opened to us again, and has also done its part to make our hearts firm and confident in the truth. We now stand united and stronger than before.

If we now look at all this, if we consider how little this was to be expected according to human probability, and how quickly, beyond all hope, what was thought to be evil has turned out to be good: then indeed we do not know what else we should say but: great, great things have happened to us!

But now, who has done this great thing? Who has won victory, peace, and booty? Did we do it? Did we at least do our part? Were we perhaps too much superior in learning to our adversaries? Alas, our erudition, however great it might have been, could not have made the difference. Or were we better able than they to explain the apparent contradiction between universal grace and the special election of individuals, and to make it acceptable to reason? That helped us even less. Indeed, we have not even attempted it. No, no! To speak humanly, we had everything against us in this struggle - one thing excepted. Our adversaries had quite an excess of advantage over us. For before the crowd, which does not think, but would all the more prefer to be considered enlightened and liberal, not we, but they, as fighters against dark madness, heroes of the light and martyrs of freedom, could

and this has seldom failed to have an effect. In the case of those who always want to understand and make things up before they decide to accept divine truths themselves (and that is what the old Adam also wants in Christians), they could appeal to the judgment of "common" sense, which we were not allowed to do. In their doctrine, after all, there was no secret, from which even the wisest must put his finger. Everything rhymed perfectly with natural human thoughts and feelings. Reason of every kind had free play and full validity. For the sake of their teaching, no one needed to become a fool before the world. Was not this a great advantage to them? And did they refrain from making use of it? - In the case of those who, even in matters of faith, based their convictions on the reputation of men (even if unconsciously), they could point to a number of "fathers" who, though not of their own mind, yet often seemed to agree with them in words. And how much use this was to them, especially among those who knew least of these fathers, is clearly evident. - Yea, the dear sacred Scriptures themselves they were able to adduce before guileless and unpracticed Christians here and there with greater success than we. For the more - and rightly so - the general promises of grace in the Gospel are dear to the hearts of the simple-minded, the easier it is to persuade them that the doctrine of God's eternal election can only be inferred or explained from these passages. In short, what only the reason and feeling of the natural man (also in Christians) thinks, desires, and wants, all this spoke in this battle for them and against us. Would it have been a miracle if they had succeeded in winning the hearts of our people in numbers and finally even in leading them over to their camp with a ringing song?

And yet the exact opposite of all this happened. After the first shock was over and it became clear where this attack was coming from and where it was aimed, our congregations turned their backs on their pretenders and deliverers in such an overwhelming way that they themselves were dismayed and that they still do not know how to find their way into it. Churches which before had paid but little attention to the doctrine in question, now, to their amazement, stand firm against all the attempts of our adversaries.

Now, whose work was all this? Was it our doing? No, no, it was done by the Lord, and it was a miracle before our eyes. No man could do it, neither hath he done it, but he that doeth great things in us and in all places.

But why did he do these great things to us? Verily, if it be not for his dear Son's sake, if it be not of his own free grace; if it be not that he might exalt the wise in their prudence, and that he might choose that which is weak before the world, that he might put to shame that which is strong, that no flesh should glory before him; if it be not for this cause, we know it not. Neither do we know how it came to pass. Except that it must have been by his word and his Spirit. By this he must have come into the hearts, must have made the text more powerful than all the glosses of false art, must have broken and hindered all evil counsel and will, and must have strengthened us and kept us fast in his word and faith. Anders

it couldn't have happened. For this is his good, gracious will.

But if it is indeed the Lord himself, and the Lord alone, who has done so great a thing for us, and by grace, then let us also rejoice in it with all our hearts.

Cheerful, not gloating. Let's not rejoice in the fall of our enemies. That would displease him that can and will raise up the fallen. Let us rejoice, not glorify, as if we thought that what is given us by grace is robbery. Then we would by deed take back from God the glory which we had given him in appearance. This would be a sign that we ourselves are already on the verge of falling. - No, if we sincerely believe that it is the Lord who has done great things for us, our joy must be of a quite different kind, it must be joy in the Lord. He that rejoiceth must rejoice in the Lord, and be glad in the power of his strength; he that boasteth, boasteth in the Lord alone. So then may all our joy be.

But in such joy we ought to forget what is behind, all the wrong that has been done to us, all the anguish and distress that has been caused us. Let all these things be remembered no more, because of the great things God hath done for us. As a woman whose hour is past thinks no more of fear for joy's sake. - Rather, with this joy in our hearts, let us confidently reach forward, let us be joyful in hope. Let us trust in him who has kept us until now, that his faithfulness and mercy will keep us until the end, yes, let us rejoice in advance of the great things he will surely do for us in the future. - Finally, we are to prove by deed that this joy does not leave us lazy and unfruitful in good works, but that it makes us willing, eager, and powerful for everything that pleases the Lord. Let us therefore make good use of the time of peace, following the example of the apostolic church. Let us build ourselves up like her, let us walk in the fear of God, and the comfort of the Holy Spirit will not be lacking.

Just as in the burnt offerings of the Old Testament the billowing clouds of incense surrounded, enveloped, and covered everything that would have been unattractive and offensive to the senses, so also with us the joy in the Lord and the praise of the great God and our Saviour must envelop, hold down, muffle, and swallow up everything in us that is still from below; but on the other hand lift, carry, and strengthen what in us strives upward. Then our sacrifice of joy and thanksgiving will be a sweet savor before the Lord, he will abide with us with his grace, and we can sing anew day after day:

The Lord has done great things for us,
That we are merry.

Amen.

"Gradezu - gives the best racers!"

When Duke George of Saxony, that fierce enemy of Luther and persecutor of the Lutherans, saw death before his eyes in 1539, he sent for his confessor, Father Eisenberg. He took great pains to point the dying duke to his own merit and to the saints; in particular, he ordered him to invoke his patron saint, St. James,

...in earnest. But this comfort would not calm the dying man in his agony. Then Doctor Rothe, his personal physician, who was Lutheran, took heart, wrapped his arms around the dying man, and cried out to him: "My lord, you have a proverb: "Straight to - gives the best runners! Therefore pay no attention to what you are told about dead saints and other intercessors, but set your heart straight on the crucified Jesus, who died for our sin and is our only intercessor and beatific, and you will be sure of your blessedness!" With a slurred tongue the Duke, wrestling with death, said: "Help me, then, thou faithful Saviour, JEsu Christe, have mercy on me, and make me blessed by thy bitter suffering and death, Amen." With these words he died.

Straight to JEsu! This was a right evangelical Lutheran word; for it is according to the Gospel of Christ, and is therefore called out by the Lutheran Church to all poor sinners who are terrified because of their sins. For thus saith the Lord Christ, "Come unto me, all ye that labour and are heavy laden, and I will refresh you." Match. 11, 28. "Turn ye unto me, and ye shall be saved, even to the end of the world." Isa. 45, 22. "The strong have no need of the physician, but the sick. I am come to call sinners to repentance, and not the righteous." Matt. 9:12, 13. The divine invitation is, "Come, for all is ready. Go out into the highways and by the fences, and compel them to come in, that my house may be filled." Luc. 14,17.23. The Lord asks nothing of the sinner who is afraid because of his sins, but that he should come to him, that is, that he should believe in him. And by his kindly enticing word he wants to work such faith himself. He sets no conditions which the sinner must first fulfil if he is to be allowed to come to him. "Him that cometh to me," saith he, "I will not cast out." Joh. 6:37. When therefore "all manner of publicans and sinners," troubled for their sins, drew nigh unto him, he took care of them, and the enemies told the truth, when they said, "This one receiveth sinners!" Luc. 15:1, 2. When Zacchaeus the publican turned to him, he was not cast out, but the LORD made his abode with him. When the sinner stepped behind to His feet and wept, she was accepted with grace and received the comforting word: "Your sins are forgiven!" Luc. 7, 36 f. When the thief on the cross took his refuge in Him, he heard the kind word: "Verily I say unto thee, this day shalt thou be with me in paradise." Luc. 23, 43. When the jailer at Philippi, in anguish because of his sins, asked, "Beloved, what shall I do that I may be saved?" Paul and Silas answered, "Believe on the Lord JEsu? so shalt thou and thy house be saved." Apost. 16, 30. 31.

Yea, even to JEsu! for his redemption is a perfect one. He has accomplished the salvation of the whole human race; he has taken upon himself all the sins of all men, borne, endured, and atoned for all their punishments, fulfilled the whole law in their stead, and thus acquired the righteousness required of man in the law. The heavenly Father, by raising up His Son, our Surety, declared that all our debts were paid. The righteousness purchased by Christ is now offered to sinners in the word of the gospel, in baptism, and in the supper. All will be saved in

[75] pointed to this one Saviour. "There is salvation in no other, neither is there any other name given unto men, wherein we must be saved." Apost. 4:12. "God was in Christ," saith the apostle, "reconciling the world unto himself, not imputing their sins unto them, and hath established among us the word of reconciliation. We are therefore ambassadors in Christ's stead; for God admonisheth by us. We therefore beseech you in Christ's stead: Be ye reconciled to God." 2 Cor. 5:19, 20.

So then the poor sinner may be told: Flee straight to Christ! Come, all is ready! He will give you everything. Make a blessed exchange: lay at Christ's feet all your misery of sin, and let all his righteousness be given you! Yes, not only so may, so shall, so must the poor sinner be told. Nothing else can save him, nothing else can raise him up. All other talk is vain. If one wanted to demand something of him, - he can do nothing. If one wanted to set him a condition, - he can't fulfill it. If one wanted to comfort him otherwise, - no other comfort can truly satisfy his heart.

But, some might say, is it not natural that sinners should be directed to the Savior of sinners? Would to God that all sinners everywhere were pointed straight to Christ! But how many there are who, instead of directing poor sinners to Christ, rather lead them away from Christ, or let them come to him only in a roundabout way, and put all kinds of obstacles in their way, so that they cannot flee straight to Jesus!

It is especially the papistical church that does not point sinners straight to Jesus, indeed, does not point them to Jesus at all, but rather drives them away from Christ and points them to themselves, to their own penances and atonements, to their own merits, to the Virgin Mary and the saints, and to the intercessions and merits of the same.

The Papal Council of Trent declared: "It is fitting for the goodness of God that our sins should not be forgiven us without all satisfaction. (8688. 14. 6. 8.) It curses those who say, "the satisfaction of penitents is nothing else than the faith by which they apprehend that Christ has done enough for them." (Oau. 12.) It curses those who do not believe that the repentance which the sinner himself works "prepares for grace." (Oav. 5.) It curseth them that say that faith is necessary to obtain remission of sins. (8688. 6.) It enjoins the bishops to instruct the people that it is good and useful to invoke the saints humbly, and "to have recourse to their intercession, help, and assistance." (8688. 25.) The Roman Catechism says of invoking Mary that we thereby "devoutly and humbly take refuge in her, that she may reconcile us sinners to God by her intercession." (IV, 5,8.)

The Romans do not refer to Christ, but always to Mary as the "refuge of sinners". A Roman priest says: "To sinners I will preach the mercy of Mary, To all courage to turn to thee, O Mary." (Cinc. Truthfr. 1852.) "Trust in Mary; for if thou art sick, Mary is the salvation of the sick. Art thou in sins, Mary is the refuge of sinners!" "He that trusteth in Mary, for ever and ever.

not to shame." "Blessed is the heart to which Mary comes! Woe to the man who stands alone. She no longer protects him, she redemption of Christ is something quite unknown to the vast no longer has mercy on him. This abandonment is far more majority. The Methodists, for instance, understand by "perfect terrible than when God abandons man. . . If Mary no longer redemption" their dreamed-of perfect sanctification of life. Their prays for the sinner, where will he go? To men? They cannot real chief comfort is not the perfect redemption of Christ, but make him blessed. To the saints? They know him not, because their perfect sanctification. How often they scoff at the "poor their Queen hath forsaken him. To JEsus Christ? He looks not sinner" of the Lutherans! That Christ fulfilled the law for all upon him; for his mother is no more with the sinner." ("Marian sinners they do not believe. Christ's obedience is to them only Preachers") In Roman prayer-books we read, "O thou sweetan example. That, because Christ has done and suffered Mother of graces, into thy gracious bosom lay and hide all my everything for sinners, no sinner has to do anything to make sins." "With filial love and trust I come to thee, O Mother ofhimself blessed, that a sinner, in order to be blessed, should mercies, seeking help and consolation from thee. For thou art only accept in faith all that Christ has done for him, is almost not the safest refuge of all the poor, and the best mediatrix between heard at all among them.

God and man." "Under thy protection and shield we flee, O holy Nor do they describe faith, however much they may speak of God-bearer, spurn not our prayer in our afflictions, but deliver us it, as the mere receiving hand which accepts as a gift all the at all times from all dangers. O glorious and blessed Virgin, our salvation acquired from Christ; they take their self-generated Lady, our Mediatrix, our Advocate, reconcile us to thy Son, feelings for faith; they look to faith more for its effects, that it is commend us to thy Son, present us before thy Son."

So the Pabst Church says to sinners: Christ is indeed the And just as they do not know the hand that takes grace, so Savior of sinners, but what he has done and suffered is not they know nothing of the divine hand with which God offers and enough; you must also atone and do enough. He is indeed the gives grace and salvation to the poor sinner. Word and Redeemer, but the Virgin Mary must also redeem you. He has sacraments are not in truth means of grace to them, that is, earned something for you, but you must also earn something; means by which God communicates his grace to the sinner. you also need the merits of the saints. He is indeed the They do not believe that God has placed all the treasures of Reconciler, but he himself must first be reconciled through Mary. salvation in the Word and Sacraments, and that faith takes them Not he, but Mary is the real refuge of sinners. You cannot come from them.

to Christ except through the Virgin Mary. Flee therefore to Mary! They consider the gospel to be a mere teaching about the

What a blasphemous doctrine is this teaching of the pope's Lord Christ. They do not believe that the gospel is the means by church, a doctrine that robs the Lord Christ of all honor and the which God communicates what it preaches to the sinner who poor sinners of all comfort. Indeed, even the dumbest eye must believes; indeed, they mix the law into the gospel and make see that the pope is the true antichrist, the antichrist who Christ a new lawgiver. Thus, for instance, Methodist preachers impudently pushes Christ aside. Luther, therefore, after are instructed in their church order, "The best way to preach expounding the doctrine of the holy gospel on this subject, writes Christ is, to present him in all his offices, and to preach his law thus: "But in the papacy this doctrine has been put under the as well as his gospel to believers and unbelievers, and to press the bank and despised; for the pope has only wanted to drive men powerfully and firmly for outward and inward holiness in all to Christ with good works, so that they would do enough for their things." (§ 131.) "In short, go from one house to another and sins and say on the last day before the judgment of God: Behold, teach all who are in it, young and old, to become Christians from Lord Christ, I have done this, I have fasted so much, I have done within and without; make clear to their minds every point, these and those works. And if afterward this also shall not help, impress it on their minds, write it in their hearts. To the end, that they shall say, Thou dearest Mary, come forth; help me, precept must be given upon precept, rule upon rule." (§ 141.) thou dearest St. John, St. Peter, and St. Paul. This is called This means, then - mark well! - according to the Methodists, to teaching the devil, and not preaching Christ, but being driven preach Christ rightly!

and thrust from Christ. Thus Christ has been put out of the It is well known how the enthusiasts empty Holy Baptism and eyes of poor sinners, yea, even taken out of their hearts." (Ex. Holy Communion of all power and turn them into mere images of the 6th, 7th, and 8th chapters of the Ev. Joh. Erl. A. 47, 300.) and signs, into allegorical acts.

* * *

Luther writes about this: "The enthusiasts of today . . . also say: We also proclaim grace and mercy through Christ.... and

As in the papacy, so also in the sects, the poor sinners are say that I, Luther, am lying to them. But look at them. They not exactly pointed to Jesus. The doctrine that Christ is the confess that Christ died, hung on the cross, and made us Savior of the world and that one must believe in him is indeed blessed, that is true; but they deny that by which we get him, written on paper in many of them and is also preached in part, that is the means, the way, the bridge and the path, which they but this doctrine of Christ, of his work, and of faith does not come break down. ... It is like unto them, and goeth with them, as when into effect in them.

I preach unto a man, I have a treasure; and yet I hold not the treasure up to his face, neither givest thou him

the key to it; what good would this treasure do him? They shut up the treasure, which they should set before our noses, and lead me on a monkey's tail" (have made a fool of me); "the entrance and the presentation, the use and possession of the treasure, they deny and deprive me of. For this reason the fanciers speak much of God, of the forgiveness of sins, and of the grace of God, even that Christ died; but as I receive Christ, and as grace comes to me, that I may receive it, that we may come together, they say, the Spirit alone must do it, and lead me on a monkey's tail; they say that the outward word, baptism, and sacrament, are of no use, and yet preach grace. That is, they proclaim the treasure to me, and speak well of it; but they have taken away the key and the bridge by which I should come to the treasure. Now God hath ordained that this treasure should be given and presented unto us by baptism, the sacrament of the Lord's Supper, and the outward word. For these are the means and instruments whereby we come to the grace of God. This they deny. I say this because the devil is so quick to confess these words; but he denies the means by which we come to it, that is, they do not deny the treasure, but the use and benefit of the treasure, they take away and deprive us of the manner, means, and ways by which we come to it, and enjoy the treasure, and how we ought and may come to grace." (Ausl. üb. etl. Kap. des 5. B. Mose. Erl. A. 36, 228.)

The sects therefore deny the means of grace, and thus prevent sinners from coming to Christ and God's grace. And when, for example, the Methodists call the Word and the Lord's Supper means of grace, they do not do so in the sense that God thereby gives grace, but in the sense that they, like other things, encourage and support men to seek and find grace for themselves. Hence they call fasting, self-denial, taking up the cross, their feasts of love, and mass meetings, means of grace.

The doctrine that all salvation has already been acquired for the whole world of sinners, and that the sinner need only accept it by faith, that whoever believes the word of the gospel, the word in baptism and in the supper, and thus comes to Christ, immediately obtains grace and forgiveness, This doctrine, this gospel of the poor sinner, is utterly abhorrent to the proud sectarians, a real abomination, because according to this doctrine man has nothing at all to do, and, as they say, the way to salvation is thereby made too easy.

Therefore they do not point the poor sinner straight to Jesus, but rather make an enclosure around Golgotha, they make all kinds of demands that he must first fulfill before he can take comfort in grace, even if he has already come to the knowledge of his misery through the law. They call upon him to cry out and struggle, to break through, to "get out" his blessedness. A certain amount of repentance is demanded, certain struggles of penitence, certain feelings. He is not made to believe that he has obtained mercy until he feels the mercy, and is urged to struggle for these feelings. The jailer, who in his anguish asked, "What shall I do that I may be saved?" would have been advised very differently by the friars than by Paul and Silas, who said to him, "Believe on the Lord Jesus." They would have told him that to be blessed was not so.

They would have worked on him according to their method of conversion, would have urged him to pray and struggle, would have asked him from time to time under such treatment how he felt, and would have encouraged him when the sweet feeling had not yet set in: How do you feel now? and, if the sweet feeling had not yet set in, would have encouraged him to struggle on, and would not have consoled him until it had come to a breakthrough with him. O what a terrible perversion of the gospel!

Thus, both in the papacy and in the sects, the poor sinner is deprived of the consolation which Christ has purchased and intended for him.

* * *

"Toward Christ, ye poor sinners!" This was the real summa of all Luther's sermons. This precious instrument of God has led us back to the rich, inexhaustible source of consolation in the Gospel. No teacher since the holy apostles has understood, as Luther did, how to paint Christ, the Saviour of sinners, according to the holy Gospel, sweetly before their eyes and to draw them to Him. He clearly showed how Christ had done everything on our behalf, and that no work was required of the sinner, but that Christ wanted to give him everything free of charge, so that the sinner, with all his misery, could, and indeed should, come to Christ, his Savior, with confidence.

"We teach therefore," he preaches, "that he (Christ) is to be known and regarded as sitting for the poor consciences that believe on him, not as a judge who would wrath and punish, but as a gracious, kind, comforting mediator between my troubled conscience and God, 1 Tim. 2:5, saying unto me, If thou be a sinner and affrighted, and if the devil by the law will drag thee before the judgment seat, come and stand before me, and fear no wrath. Why? For I sit here, if thou believest in me, to stand between thee and God, that neither wrath nor displeasure may befall thee." (Sermon on the Summa of the Christian Life. Erl. A. 19, 319.)

To the words of the shepherd seeking the lost, he says: "Behold, if we could thus paint his (Christ's) heart, and press it into our hearts, that he should have such poured out desire, fear, and longing for us, we should not be afraid nor terrified of him, but should **run cheerfully to him**, and abide with him alone, hearing no other doctrine nor master. For if any other doctrine comes, whether of Moses or of any other, it certainly does no good, except that it hunts us down and torments us, so that we can come to no rest or peace. Wherefore also Christ saith, Matt. 11:28, 29, Come unto me, all ye that labour and are heavy laden, and I will give you rest: and take my yoke upon you, and ye shall find rest unto your souls. As if to say, Run and seek where ye will, hear and learn all that can be preached, and ye shall find no rest nor peace of heart, save only in me. We will gladly preach the good life, the ten commandments, and all manner of doctrine; but to preach to the conscience, which is in anguish because of its sins, there shall by no means sound another word, save of Christ. For this is the poor lost little sheep, which hath no master, neither can it suffer, without his one shepherd, which dealeth not at all with him in law, nor with him in demand, but dealeth most sweetly and gently with him, and with the little sheep in all his affliction,

Takes upon himself sin and fear, and does for himself what the sheep ought to do..... It is easy for him that a man should be in sins, afflicted and despondent, and he cannot bear that he should abide therein and perish; but he entices you with his sweet gospel most kindly, that you only come to him and let yourself be taken and carried on his shoulders, and be called his dear little sheep." (Cpost. Ev. on the 3rd S. after Trin. Erl. A. 13, 49 f.)

To the words, "Come ye hither unto me, all ye 2c." he saith, "Ei, how strange a store is this! Why does he not call the strong, the rich, the healthy, the learned, kings, princes, and lords? What does he want of the poor, weary, and burdened? Nothing else, except that it may please him. If then thou art troubled with unbelief, hunger, poverty, shame, or any other affliction, **whither wilt thou run?** Christ said before that he had all things in his hand; now he calls you, the wretched, to himself. He promises here, as he is able to do it, so he will gladly do it, to you, to you he promises, you **only come to him.** ... For he saith, Come ye hither unto me, all of you. 2c. As if he should say, Come ye hither in vain, without merit; therefore fast not, neither do much, nor labour, neither heap up much work, nor bring much merit with you, Isa. 55:1; come ye to me only with faith of heart; consider me such a kind, gracious Saviour as I speak unto you, and there shall be no need. Come now, I will refresh you; it shall soon be better with you. It will not be hypocrisy; I will strengthen your heart and spirit against hell, sin, death and the devil, so that you will feel it. You are now lying in an evil conscience, completely despondent and pining away; you are miserable, poor, weary and troubled; there is no one who can or may give you counsel, comfort or help. God's wrath is too great against sin; before his righteousness heaven and earth must bow down, and no one can be justified before him but by me. Therefore **I show you the next way, only come here,** recognize your poor, evil life, that you are condemned and sinners; such disciples I desire to have, such people I demand to come to me. With the healthy I have nothing to do, with the righteous and pious" (who want to be righteous and pious in themselves) "I have no fellowship; my kingdom is a hospital for the sick, there I am a physician. Therefore whosoever desireth health, a quiet conscience, and a calm heart, **let him not wander far to this place or to that: let him come unto me: for he is a welcome and a right guest in my hospital, who knoweth his sickness, and knoweth the compulsion of sins.** The other, who desires help and comfort from my heart and believes that I will help him, whom I will also cheerfully and continually refresh, so that he may never die. (Sermon on the Day of St. Matthew. Erl. A. 16, 284 f.)

Then we are called to this consolation, to the gospel, and do not think here of your worthiness, for he is speaking now: Ye that labour and are heavy laden, even with the law, and with sin, and with fear, and with trouble, and with all manner of things that trouble a conscience. Wherefore he giveth him no special name: he saith not, With this trouble, or with that trouble; but saith simply, Ye that labour and are heavy laden. Neither doth he exclude any: for he saith, All: which is an excellent and mighty word of comfort in time of trouble, whether it be for a trouble,

[As she will. Therefore whosoever shall feel his sin, and his inability to fulfil the law of God, let him come boldly and comfortingly, and he shall surely be helped. I will refresh you, saith he, as they that are oppressed and burdened with hard labour and travail: only see that thou believest this kind enticement and promise." (Cpost. On the Day of Matthew. Erl. A. 15,'279.)

On St. Thomas' Day he preached: "Here let us consider and diligently consider both: first, the great unbelief in which Thomas stands; and then the great and excellent kindness which Christ uses against the unbelieving Thomas. Then we must confess that our dear Lord Christ has not an angry heart against sinners. He has a compassionate heart, because the devil holds them captive in this way. For this reason he tries and does everything he can with one another, so that he may bring them out of the devil's snares and sin and convert them. Therefore this is a very comforting example, from which we are to learn how kind a heart our dear Lord Christ has toward us sinners. For if he does this to Thomas, who is so deep in unbelief, what do you think he will do to sinners who recognize their sins, who would gladly be freed from them and free, and who desire mercy? He will not tarry long, nor long endure the afflicted poor hearts, but, as is seen now and then in the Gospel, will as soon as we can ask for help and mercy, take it." (Hauspost. Erl. A. 6,17 f.)

Praise and thanks be to God for this comfort of his holy gospel, which he has again opened up to us through his faithful servant Luther, and which he now again so abundantly proclaims in our midst, - for the comfort that a fence has not been made around Golgotha, as it once was around Sinai, but that we may, indeed should, in all distress of sin, confidently and joyfully flee straight to our Lord Christ.

Come then, he who is called a sinner, And he who is
grieved by his sins,
To him who rejects none who bows to him.

Come with difficulty and bent over,
Come, come, as well thou know'st how to come;
Though the burden weigh thee down,
You'll be accepted crawling, too.
See how his heart is open to you And how he goes out to
meet you!
How long, with many pleadings, has he looked fervently
for thee!
Come then, poor worm, draw near; My Saviour accepts
sinners.

G.

Nunia and Nonna.

I. Nunia, a Christian virgin, God's instrument for the conversion of the people of the Iberians.

During the reign of the Emperor Constantine, a pious virgin named Nunia was taken prisoner by the warlike Iberians who had their residence on the Black Sea in what is now Georgia. She had to serve as a slave with one of the natives, but soon earned the trust of the pagans through her quiet, godly conduct. Now it came to pass that a child fell seriously ill and, according to the custom of that people, was carried from one house to another.

so that anyone who knew of a remedy for the disease should the storms of the following time and the judgment of the Lord, as give it. But no one could help. So the terminally ill child finally a warning example, brought ruin to all their once so flourishing came to Nunia. The humble Christian woman said that she neighboring churches. What we have been told took place in the herself knew no remedy, but that her Lord and Saviour Jesus years between 320 and 330 AD.

Christ could still help the child even when all help was already at an end before the eyes of men. She knelt down and called II. Nonna, the model of a truly Christian wife and mother.

upon the great physician of our souls with fervent supplication. She came from a respected, long Christian family in And the Lord heard the prayer of his handmaid. The child Cappadocia and had been carefully educated in Christianity. Her recovered. The incident caused a great stir and the news of it husband Gregorius, on the other hand, a man of very noble birth, reached the ears of the queen. But like many a miracle of grace, had been devoted from his youth to a non-Christian religious this one too would soon have been forgotten if God's counsel party called the Hypsistarians. This party professed the belief in had not shortly afterwards caused the queen to fall into a serious a supreme, omnipotent God, with which, however, various illness. Then she remembered Nunia. She sent to her with a traditions borrowed from the Jewish and Persian religions were request for healing. The Christian was frightened. It did not occur connected. Thus, for example, they had in common with the to her to go out for a miracle worker. She did not go, but humbly Persians the worship of fire, and with the Jews a strict refused the call. Then the sick queen let herself be carried to observance of the Sabbath. Gregory held the first dignity in the her. Now Nunia thought she recognized the finger of God and city of Nazianzus, fulfilled his official duties faithfully, and was could no longer resist. She pointed the suffering woman away generally adorned with all those virtues that make a righteous from her person to the right helper, but prayed with her, and had man before the world. However, he still lacked the one thing that the joy that the Lord again heard her plea. The queen was also alone was necessary, namely, the knowledge of his sins and the restored.

forgiveness of them through faith in Christ.

If the first healing had already caused a sensation, this one The fervent Christian nun's deepest heartfelt desire was to did much more. The grateful king wanted to send rich gifts to the win her spouse for Christianity, and therefore this desire was slave girl, but the queen, whose heart had been touched by the also the object of her constant, fervent supplication to God. hand of the Lord, told him that the Christian spurned all earthly Above all, however, she pleaded for the Lord's mercy, in order goods and that her highest reward would be when the people to lead her beloved husband to the highest love, to the love of converted with her to the Christian God. But of this the pagan the Saviour, more than by words, by her conduct. Her prayer mind of the king would not yet know, for he had not yet was heard above entreaty and understanding. Gregory had experienced the power of faith in his own heart. Those words of already received powerful impressions of Christianity through the queen seemed to have been spoken into the wind. But our the silent preaching of his wife's life, when he once dreamed that God is long-suffering and of great mercy and faithfulness. If it he was singing the words of the Psalm: "I rejoice that it is spoken depended on our own hearts, no human child would be blessed. to me that we shall go into the house of the Lord. Ps. 122:1 He But the searching love of the Lord knows how to find a poor felt a deep joy at this, told the dream to his wife, and she sinner's heart. Not long after this, the king was surprised by a exhorted him with all the strength of her heartfelt love to respond dark foggy weather while he was hunting and had just lost the call of the Lord to his soul. Soon afterwards, in the retinue. He wandered about helplessly, and soon knew now where presence of bishops who were on their way to the first great to find a way out. Then the Lord knocked again on his heart in church assembly at Nicaea, he was baptized into the holy the silence of the forest. He suddenly remembered all that he Christian church. Yes, at last he became a preacher, and, when had been told about the omnipotence and grace of the Christian not long after the bishop who had baptized him died, he himself God, and driven by an inner urge he called upon this God and was chosen his successor and consecrated as bishop of vowed to consecrate himself entirely to his service if he would Nazianzus. For another five and forty years he administered his reveal himself to him and let him find the right way out. pastoral office with fidelity and great blessing, until he was Immediately the weather cleared up and, as if guided by an almost a hundred years old. Until his blessed end, however, he invisible hand, the king returned happily to his own. lived together with his Nonna in true Christian fidelity and

Now things looked very different in his heart. Now the hard communion of heart, a rather striking proof from later times ground was loosened. He called Nunia, and her words fell like against the commandment of celibacy of the clergy established refreshing dew on dry land. He not only converted from the by the Roman Church.

heart, but also remained faithful to his pronounced vow and now Gregory and Nonna's marriage had been childless for a long traveled through his country as a missionary. He himself taught time. The pious mother regarded her firstborn as the fruit of her the men, the queen the women of the Iberian people. Later, prayers, for she had long pleaded with the Lord for bodily fruit, through Nunia, he sent for preachers of the Gospel from the and while she still carried it under her heart, she consecrated the Roman Empire, who labored here with much blessing. Thus child to the service of the Lord. Her son, who was named after Christianity was planted among this people, and the church of his father, was the later famous church teacher Gregory of this land has survived (admittedly mixed with many Nazianzus, like Athanasius, a pillar of the church. The boy was superstitions) as if by a miracle of God to the present day, hardly born, whereas

so the mother carried him into the church, laid him on the altar, and the gospel book on his little hands, thus consecrating him anew to the service of the Lord. Gregory himself later often compared his mother to Hannah, who also consecrated her Samuel, whom God had asked for, to the one who had given him to her. Even before the child had come to consciousness, the prayers which his mother sent up to God for him day and night were already carrying him towards Christ; and when he could hardly speak, she already began to acquaint him with the Scriptures of the Old and New Testaments, in which she was very well versed, and to give him his daily spiritual nourishment from them. In particular, she often told him that he had been consecrated to the service of God at such an early age at the altar of the Lord, with the Gospel in his hand. All this made a deep impression on the young heart, and it continued to have a powerful effect when the boy was exposed to the contagion of the paganism that prevailed there during his visit to the educational institutions in Athens. His mother's prayers surrounded him again and again.

God later gave her two more children, a son and a daughter, and they, too, grew up to be excellent examples of true Christian faith and life. The son Caesarius attained high honors and became the imperial personal physician, but in the highest splendor of fortune and knowledge he preserved, as a beautiful inheritance from his mother, an unfeigned simplicity. The daughter Gorgonia walked in the footsteps of Nonna. The Lord called her home before her. She had prepared for her death as for a feast day, had gathered her husband, her children and all her family around her bed, also her old mother. When the dying woman seemed to breathe no more, her lips moved once more and breathed out the words: "I lie and sleep in peace." Nonna's son Gregorius himself describes her nature in these words: "She was a housewife after the manner of Solomon. Submissive in all things to her husband according to the laws of marriage, she did not fail to be his teacher and guide in true piety. She solved the difficult task of uniting a higher knowledge of divine things and strict practice of devotion with punctual care for her household. When she was busy at home, she seemed to know nothing of the exercises of piety; when she was occupied with God and his service, all earthly business seemed foreign to her. Thus with every one she was wholly undivided. Experience had instilled in her unlimited confidence in the effects of faithful prayer. She was therefore the most diligent of prayers, and through prayer overcame even the deepest feelings of pain over her own and others' sufferings. She had thereby acquired such a power over her soul that she never uttered a wail of lamentation at anything sad that came her way until she had thanked God for it."

Nonna outlived all of hers, with the exception of her firstborn, who was able to perform the last duties of love for her. Her death was worthy of her life. Without being bent by sickness or old age, she went to church to pray. Here in the house of God, which her husband had built for the most part, where he had served as a faithful shepherd for so long, the Lord called her to Himself. Probably struck by a stroke, she held on to the altar with one hand, raised the other hand imploringly to heaven, and sank down with the words: "Have mercy on me, my King Christ!" Her great son calls after her, "If Someone, like Nonna, died praying, I do not weep." The year of her death was 374.

To the ecclesiastical chronicle.

Our Synod is at present, as the "Lutheran" goes to press, still in session. On Wednesday, May 7, in the forenoon the opening sermon was preached by Dir. Krauß was preached in the Dreieinigkeitskirche, and in the afternoon at 2-1/2 o'clock the sessions began in the beautiful auditorium of our Seminary. - "The LORD hath done great things for us, and we are glad." Thus sings the 126th Psalm, with the reading of which the first session was opened. This was also the content of the synodal address, which we report in this issue. And at the beginning of the presidential report, the Reverend President pointed out four of the most distinguished events for which we have to praise God's goodness when looking back on the past three years, namely 1. the outcome of our doctrinal dispute, 2. the happy completion of our seminary building, 3. the Luther celebration held, and 4. the influx of such an unexpectedly large number of students into our educational institutions. - Only a small number of the 321 elected delegates were absent. - On Thursday, Friday, and Monday, one hour each in the morning was devoted to doctrinal discussions, which were based on the theses communicated in the previous issue. By Saturday, the affairs of the Practical Seminary at Springfield and the High School at Fort Wayne had been settled. The former institution will not be moved to another location for the time being; however, since there is a lack of space due to the large number of students, and since it was not considered advisable to build a permanent building now, the Board of Supervisors was instructed to make temporary arrangements for the next three years. The report of the Board of Supervisors of the Fort Wayne institution was quite favorable, both as to the morals of the students and as to the state of their health. The latter was discussed at length. It was reported that no climatic diseases had occurred, but only those that also occur in other places, such as scarlet fever, diphtheritis, etc. Many synod members expressed their joy at the state of health of the institution, and it was decided that the school year would again begin in September, as in the past, instead of at the beginning of October. Concerning other regulations and resolutions we refer the dear readers to the Synodal Report. - The editors of the "Rundschau" publish daily reports on the Synodal proceedings, which are sent to the Synod members free of charge.

A Methodist preacher recently said in his funeral oration at the burial of a man who had been a Mason and a member of other secret societies, "Before, the question was, whether a man could be a Christian and belong to those orders; now the question is, whether a man could be a Christian and not belong to them." Is it not appalling that one who wants to be a Christian preacher can talk like that?

The temperance fanaticism goes on and on. Now the temperance supporters also take the pledge from the people to abstain from this "bad, pernicious drink" even at supper and not to serve it to them.

From the army camp of the Antichrist

can all hear anew that our Schmalkaldic Articles are right when they conclude, on the basis of unambiguous scriptural statements: "The pope is the true anti-Christ. The "Odilienblatt" knows nothing to say against this but that it is a monstrosity. Soon after, however, it gives us itself the clearest proof that Dr. Luther is in the truth. For it says:

"WaS is the pabst," once said Mr. v. Segur.



to a little boy he met in the Roman Campagna. The little boy replied, "*Christo in terra*, he is Christ on earth." Finally, there is the instructive question:

"Won't the Protestants realize it one day?"

No, no Protestant can have this understanding, for he will first be maddened in his senses by the simplicity of Christ (2 Cor. 11:3), he will first fall away from the faith and become an unbeliever, to whom the god of this world blinds his senses (2 Cor. 4:4). We have, praise God, with us unto the end of the world our Lord and Saviour Jesus Christ Himself, according to His promise; therefore we have no need of another Christ beside Him, who will smite the one true Christ in the face. Who contradicts His word and sets himself above the true Christ. What our Lord, the true Son of God and of Mary, Jesus Christ, wants, we hear in the written Word of God. But what the Pope wants, as all the world can know, is the opposite of the written Word of God. The choice is not difficult for us!

(Evangelical Lutheran Messenger of Peace.)

A word of Luther concerning the learning of foreign languages.

I do not think much of those who speak only one language and despise all others. For I would gladly raise up such youth and people, **who even in foreign lands could be useful to Christ** and speak with the people, so that we would not be like the Waldensians in Bohemia, who have so caught their faith in their own language that they cannot speak intelligibly and clearly with anyone, unless he first learns their language. But the Holy Spirit did not do this at the beginning; he did not wait for all the world to come to Jerusalem and learn the language, but gave all kinds of tongues for preaching, so that the apostles could speak wherever they went. This is an example I would rather follow, and it is also right that the young should be trained in many languages; who knows how God will use them in time to come? For this purpose also are the schools instituted.

E. A. 22, 230.

Luther on inner and outer mission.

Concerning the ordinance of God, "that one should also draw and take the nearest neighbors to eat the paschal lamb, 2c." he remarks: "By this he intends (as St. Paul also teaches to the Romans) that Christ may be spread the more. For it is not enough that these or those know Christ, but we are to spread it out and proclaim it to everyone, so that many people may come to this one house, yes, the whole world may be brought to the kingdom of Christ. Perhaps in those days there were many houses in which so many people were found as there must have been with the little paschal lamb, that it could be eaten whole. But here in the New Testament it is always lacking, there are never enough Christians for us to stop inviting guests to this paschal lamb; but we are to go on and preach forever, and also find ourselves among those to whom Christ was not preached before, and teach them who have not known Christ, that they also may be brought to the spiritual kingdom of Christ." Interpretation on some chapters of the other book of Moses, Erl. A. 35, 206.

Bon Franeiseus, the Roman saint, the popes blasphemously say, "He heareth them whom God himself heareth not,"



(Submitted.)

"No third thing do I know or know."

("Lehre und Wehre Vol. 30 p. 130 ff. Concordienb. p. 557. 723. 556.)

The cause that I am chosen Is God's gift of
grace And Christ's own blood, In which alone I
have help.

No third I know or know of,
I'm blissfully calm on that.

May reason be in doubt, May brood to and fro,
May false spirits challenge this teaching;
No third I know and know
And therefore bow to the truth.

God hath not willed that I should be
chosen, Nor hath he looked upon any
thing in me to guide his mind.
Only that I know and know
And cling to it tightly.

This I have by grace's choice, That I stand in
faith,' And in the children of God's number One day
go into life.

Only this I know and know, In Him grace has
erwählet me.

What Satan, world and flesh cunning
Against me, too, my salvation is assured in these
two at the longest. No third I know and know And
both protect me mightily.

I know that from being told,
By the power of his Spirit,
That Christ's blood and grace alone
Creates salvation and life for me.
A third thing I know and know not, On it I live and
die blissfully.

Denver, Col. April 19, 1884.

L. D.

A Carthusian monk

prayed thus in the hour of his death, "Give me, God, what I
have earned and what you owe me!" When he was asked what
God owed him, he answered, "He owes me eternal life; for I
have worn coarse sackcloth on my body for forty years in the
Carthusian order, have emaciated my body by much fasting,
and have never transgressed the rules of the order." - O what
blindness! What blasphemy of Christ!

The infallible pope.

The Jesuit Bellarmin writes: "If the pope were mistaken in
commanding vices and forbidding virtues as evil, the Church
would be obliged to believe that vices are good and virtues evil,
if she did not wish to sin against conscience." (De Rom. Pont.
4, 5.)

Obituary.

On the evening of the first Easter day, April 13, after a sick
bed of five days, died gently and in faith in his Savior, the Risen
Lord, Mr. H. W. Hoppe, teacher of the senior class of the
Emanuel school at Fort Wayne, Ind. He brought his age to 43
years and 21 days. He leaves a sorrowing widow and 5
orphans. On April 17, the dear body was laid to rest with great
congregation. God comfort the sorrowful family and
community. C. Great.

Inaugurations.

On Sunday, Misericordias Domini, Rev. H. Hamm was
installed by the undersigned in his new congregation at
Brownsville, Mo. by order of the Honorable Pres. Western
District. H. Ph. Wille.

In accordance with orders received, Bro. O. Voigt was
introduced on Sunday, Misericordias Domini, at Farley, Platte
Co, Mo. byC . Hafner.

Address: Rev. O, Vol^t, l's.rle^skls.tt" 6o." Llo.

Church dedications.

On Sunday Misericordias Domini the newly built church of the branch parish of Mr. P. H. Cämmerer bet Clear Mater, Antelope Co., Nebraska, was dedicated to the service of the Triune God. In the morning the undersigned preached and in the afternoon Father Th. Möllering preached an English sermon.

Aug. Leuthäuser.

On Sunday, Misericordias Domini, the Lutheran Zion congregation in Macon City, Mo., which had lost its entire church property two years ago due to a dispute within the former Lutheran congregation over various doctrinal articles, was able to consecrate its new church, a handsome frame building (24X40) with a 72-foot high steeple, to the service of the Triune God. The festival preachers were the ki?. Schülke and Merbitz. The latter preached in German in the afternoon and in English in the evening. The undersigned said the consecration prayer.

W. Meyer.

Conferenz - Ads.

The Southern Nebraska Districts Conference will meet, s. G. w., June II to 16, at the church of Mr. k. Endres near Utica, Seward Co., Nebr. - Timely registration is requested.

I. Meyer.

The Pastoral Conference of the 2nd District of Minnesota will meet, s. G. w., on the 10th and II. June at Mr. k. Vomhof's.

Pickup from Red Wing and Zumbrota. F. Johl.

The First District of the Minnesota Pastoral Conference will meet at the undersigned's home June 10-12.

Mrs. Stretchfoot.

The Southern Pastoral Conference of Minnesota will meet, w. G., June 10-12, at the home of Mr. P. Zahn. - Picking up from Waterville on Monday. I. Grabarkewitz.

Proceeds to the Treasury of the Illinois District:

For the synodical treasury: Easter feast collect: from k. Schieferdecker's congregation in New Gehlenbeck -12.34, U. Great's congregation in Hartem 18.31 (half), P. Great's congregation in Addison 38.65 (half), P. Winter's congregation on Hampton Bluffs 11.60, ?. Ramelow's congreg. at Elk Grove 12.02, Fr. Brueggemann's congreg. at Lyonsville 13.25, Fr. Brauer's congreg. at Crete 20.00, Fr. Hahn's congreg. at Staunton 12.85, u. Brunn's congreg. at Strasburg 12.00, k. Lewerenz' congreg. at Effingham 14.35, Fr. Schroeder's congreg. at South Litchfield 11.00 (communion coll.), Fr. Landgraf's congreg. in Decatur 12.50, Fr. Dorn's congreg. in Pleasant Ridge 12.00. Communion Collects: of Fr. Flachsbart's congreg. in Dorsey 14.40, Fr. Heumann's congreg. in Farina 9.45. Of the churches of the kk.: Grupe in Rvdenberg 7.69, Frese in Champatgn 6.50, Katthain in Hoyleton 5.30, Strikter in Proviso 21.00, Wheels in Arlington Heights 26.00, Holiday in Colehour 6.00, Hartmann in Woodworth 18.50, Muller in Ehester 5.65, Nightingale in Wartburg 2.00, Bergen in Prairie Town 10.00, Love in Wink Hill 10.00, Hiebei in Town Rich 5.59 & 6.67, Norden at Hinckley 5.50, Frederking in Dwight 5.00, at Dwight 10.00, Döderlein at Homewood 9.26, Hansen at Worden 6.00, Drögemüller at Arenzville 6.35, W. Heinemann at Okawville 12.00, Schmidt at Crystal Lake 10.00. By Bro. Meyer at Huey from the congregation at Osnabrück "for the Kingdom of God" 7.00. From congregations in Chicago: by Bro. Engelbrecht 41.75, i?. Wagner 52.00, P. Succop 32.10, P. Hölter 47.00,?. Lochner, Coll. on the I. Easter Day, 25.00 u. from the Synodal Bucks 3.30, Bartling 40.00, Fr. Leeb 9.71. By Fr. Knies in Golden from Joh. Flesner 5.00. (S.-682.59.)

To the new building in St. Louis: By I>. Winter at Hampton by Aug. Gerhardt 5.00. By Bro. Succop at Chicago by C. Kaschke, 3rd Ihlg., 5.00. By?. Hahn at Staunton 5.00. By Bro. Brunn from the congregation at Strasburg, 2nd Sdg., 16.50 & from the congregation at Shelbyville 5.50. From the collection bag of Bro. Frederking's congregation at Dwight 25.00. (Summa -62.00.)

For inner mission in the West: Through Fr. Hölter in Chicago from N. N. 3.00 (placed in the collection bag).

For inner mission in Minnesota & Dakota: By P. Große in Hartem, Coll. at Louis Günther's Hotbzeit, 6.15, by Albert Schneider .65, Mrs. Töppcr 1.00. (S. -7.80.)

For inner mission in the Northwest: Lueckes Zions-Gem. in Bethalto 10.00.

For inner mission: through Steege in Dundee from I. Guge 1.00. Through?. Noack from Lansing congreg. 7.00, R. in Dalton 1.00, T. in Dalton .50. Offerfest coll. from k. Heyer's Gem. in Jefferson 8.00. From Chicago: by P. Succop from Mrs. Wilh. Consör 1.00, Mrs. Breiner .50; Coll. on Sunday Judica fromLochner's Gem. 22.62. Collects: from ?. Bötticher's Gem. at Mount Pulaski 14.80, ?. Kollmorgen's compound at Nashville 9.35,?. Baumgart's compound at Darmstadt 5.00, P. Nachtigall's compound at Wartburg 4.00. I'. Detzer's compound at Evanston 23.50, P. Knief's compound at Golden 18.60,?. Uffen- beck's Gem. in Lemont 11.25, P. Ottmann's Gem. in Collinsville 11.00, P. Schmidt's Gem. in Crystal Lake 12.00. By Kühn in Belleville by I. Sohst, Gesina Meyer, Kath. Siegle and Sophie Hesse each .50, E. Blomenkamp .75, Otto Suhlender 1.00, M. Cramme .25, H. Ziemann .15, C. B. .10. From the bell bag of Frederking's Gem. at Dwight 4.00. By k. Noack at Dalton by Mr. Schmidt 1.00, Mrs. Schmidt .50,

N. N. .50. by Bro. Döderlein at Homewood by D. Riet- feldt 2.00. Easter Communion Coll. by Bro. Siebrandt's congreg. at Plainfield 5.75. by Bro. Gotsch of the Trinity congreg. at Uork Centre 5.00. by Bro. Hölter at Chicago by N. N. 1.00. (p. -175.12.)

For the Gentile Mission: Through Fr. Succop in Chicago by H. Danker .50.

For Jewish Mission: Part of the Easter Festival Coll. by k. Steege's congregation in Dundee 7.00. Coll. from Fr. Luecke's Ztons congregation in Bethalto 4.60. Through?. Love in Wine Hill from Herm. v. d. Lage as thank offering for recovery 1.00. Fr. Hieber's congregation. in Town Rich 5.50 and 6.93, Filial Gem. 4.30. By Fr. Frederking's Gem. at Dwight (from the collection bag) 1.00 and by H. Burk Sr. 1.00. By Fr. Gotsch of the Trinity Gem. in Uork Centre 4.00.Parish at Uork Centre 4.00. By P. Hansen at Worden from N. N. 1.50. (p. -36.83.)

For Negro Mission: part of the Easter feast!!, from Fr. Steeges Gem. in Dundee 7.00. By Fr. Heumann in Farina from the piggy bank of Herm. Müller's children .55. (p. -7.55.)

For Emigr. - Mission: Fr. Hölter's parish in Chicago 35.65.

For emigrant mission in New York: By Fr. Succop in Chicago from H. Danker .50. By Fr. Große in Hartem from N. N. 1.00. By!>. Bartling in Chicago, ges. by H. Pfister, 29.00. By 1^, Gotsch of the Dreieinigk.-Gem. in York Centre 5.00. (S. -35.50.)

For poor students in St. Louis: Fr. Holiday's congregation in Colehour for E. Båse 5.00. Fr. Miller's congregation in Ehester for Th. Eilgelder 5.00. By Fr. Hölter in Chicago from the Young Women's Veretrn for A. Büngr 10.00. Fr. Graf in Grant Park for Praetorius 8.00. (S. -28.00.)

To the household in St. Louis: P. Heinemann's Gem. at Okawville 15.55.

To the household in Springfield: P. Hetnemann's comm. at Okawville 15.00.

For poor students in Springfield: By Fr. Succop in Chicago, thank offering by Mrs. Wm. Consör, 2.00, W. Büß .50. by Fr. Bergen's congregation in Prairie Town 6.35. by?. Döderlein in Homewood 4.53 and 7.88. by Fr. Heumann in Farina from Herm. Müller 1.00. By?. Zahn in Nokomis from Joh. Keiser and Wm. Redeker for Rikus Lucht 15.00. By P. Feiertags Gem. in Colehour for R. Seils 4.00 & G. Wolter 8.00. By P. Wagner in Chicago from the Women's Club for D. Kosche 8.00. By P. Reinke das. for H. Bode of the Young Women's Association 5.00, Antonie Dietrich 2.00, Mrs. Zipperer 1.00. Durck Müller in Ehester for G. A. Müller of the Gem. das. 7.00, N. N. 1.00. By Döderlein in Homewood for Herm. Wacker 12.75. k. Count in Grant Park for Hornung 8.00 & W. Brauer 8.00. k. Rabe's Gem. in Warsaw for Amstein 8.50 and wedding coll. at A. Ernst for R. Grüber 7.00. By Fr. Mary's in Dan- ville from N. N. for Wttt 10.00 & from N. N. for Allenbach 4.00. Durck?. Döderlein in Homewood, wedding coll. at Ch. Meyer for Herm. Wacker, 7.32. (p. -138.83.)

For poor students in Fort Wayne: By I'. Reinke in Chicago from the Jünglings-Verein for W. Schönfeld and H. Bohl 30.00. By P. Drögemüller in Arenzville from N. R. for Ch. Drögemüller 5.00. (S.-35.00.)

For poor students in Addison: By I. Johnson from k. Katthain's Gem. in Hoyleton 9.70. By P. Engelbrecht in Chicago from Auguste Zöllner 1.00. By P. Große in Hartem from D. Kornhaaß 3.00. By?. Engelbrecht in Chicago from the Women's Association for A. Eichmann 15.00. By P. Wagner in Chicago for E. Rischow from the Women's Association 9.00, Mrs. Kalbow 1.00, A. Beduhn 2.00. C. Timian 1.00. P. Bötticher's Gem. in Mount Pulaski for W. Wellenstck 14.25. By?. Hartmann in Woodwortb for Joh. Feußner of the Gem. 8.50, Fr. Meier 1.50. By Kassirer Eißfeldt in Milwaukee for W. Grade 14.78. Half of the wedding coll. at Joh. Piepenbrink's in Crete for Albrecht 7.01. (p. -87.74.)

For purchase of a piano in Milwaukee: P. Bartling in Chicago 10.00.

On the Milwaukee household: Coll. of I'. Schröder's Gem. in South Litchfield 10.80.

For the Progymnasium in Milwaukee: Half of the Easter Festival Coll. of I'. Great Gem. in Addison 38.65. Coll. by k. Schröder's Gem. in Kankakee 13.45. By I. Johnson from N. N. in Hoyleton 10.00. P. Goesswein's Gem. in Altamont 4.32. For the building fund: P. Succop's Gem. in Chicago 51.00. Durck P. Hoelter's. from L. Bormann 2.00. (p. -119.42^)

For poor students in Milwaukee: half of squat coll. at Joh. Piepenbrink's in Crete for M. D. Winter Feb. 7. P. Hansen's comm. in Worden for A. Merz 16.00. (S. - Feb. 23.)

For?. M. Wyneken: P. Strieter's Gem. in Proviso 2.00.

For?. F. Brunn in Steeden: By P. Bötticher in Mount Pulaski by H. Henn 10.00.

For sick pastors and teachers: Fr. Gräf in Grant Park 8.00.

For the widow's fund: Beck's parish in Jacksonville 6.50. Coll. on Palm Sunday from P. Hahn's parish in Staunton 10.95. Coll. from P. Schroeder's parish in South Litchfield 12.35. By P. Bergen in Prairie Town from Wittwe Christians 1.00. by P. Flachsbart in Dorsey: Coll. on Palm Sunday 5.60., K. L. Könemann 4.40., N. N. .60. by P. Gräf in Grant Park 10.00. by P. Heumann in Farina from Charlotte Müller 1.00. (p.-52.40.)

For the deaf and dumb: By?. Succop in Chicago by H. Danker .50. Teacher Paul's pupils in Chicago 9.55. By!?. Lochner there: Coll. on the 2nd day of Easter 9.86, by the confirmands 2.20. Fr. Mueller's Gem. in Ehester 16.25. By Fr. Bergen in Prairie Town by the confirmands 5.65. k. Mary's congreg. in Danville 17.75. By P. Hansen in Worden from N. N. 2.00. (S. -63.76.)

For the orphanage near St. Louis: Through Fr. Goesswein in Altamont, sent at a family celebration to R. Grasshoff, 1.75.

For the orphanage bet Boston: Teacher Paul's students in Chicago 12.75.

For Fr. Huebener's congregation in Dresden, Saxony: Fr. Strie- ters congregation in Provsso 10.00.

For Fr. Kern's congregation in Chemnitz, Saxony: Fr. Strieter's congregation in Proviso 10.00.

For the hospital in St. Louis: Through Fr. Goesswein in Altamont from parishioners 1.00.

For Fr. Brunn's institution in Steeden.' Fr. Strieter's Gem. in ProvisoTandy Creek 3.80. P. Wesche's Zion congreg. at Jefferson City 5.65. P. 5.00.

Correction.

In my receipt ("Luth." No. 9.) read under "For poor pupils inFr. Wesche of sr. Zion's congreg. at Jefferson City 2.00, by sr. Trinity Milwaukee": By Father Succop for A. Harloff -15.00 instead of "By Fathercongreg. at Jefferson City 5.00, by W. Mohr 1.00. Durck Dir. Burgdorf of

Addison, Ill, May 1, 1884. h. bartling, cassirer.

Incoming to Michigan District Coffee:

For the synodical treasury: From the congregation at Burr Oak -9.50.Parish at Pierce City 8.00, Karl Gelker.50. By Mr. Rahm of the parish at Fr. Moll's congregation at Detroit 18.00. By Fr. List from M. Forester 2.00.Pilot Knob 5.00. By Mr. Goehmann of Bro. Kleine in St. Louis 1.00. By Fr. Congregation at Roseville 15.00. Congregation at Adrian 16.00.Wescke in Jefferson City of W. Mohr 1.00. By Fr. Grupe's parish in Congregation at Hillsdale 6.50. Congregation at St. Joseph 12.00.Eisleben 5.00. (p. -33.50.) Congregation at Richville 5.35. Congregation at Montague 5.00. For the mission to the Jews: Fr. Frese's congregation in Hanover 7.25. Congregation at Big Rapids 6.02. Monroe congregation 14.35. Wyank. Pennekamp's congregation in New Wells 9.00. By Mr. Goehmann of dotte congregation 6.65. Sebewaing congregation 19.41. Saginaw CityBro. Kleine in St. Louis 1.00. By Mr. Director Burgdorf of Bro. Eberbach's congregation 25.00. By P. I. Schmidt from A. Mittelberger 2.00. Amelithcongregation in Bear Branch, Ind. 4.90. (p. -22.15.) congregation 7.35. Frankenmuth congregation 30.15. Grand Rapids For Gentile Mission: Through Fr. Lehmann to Sandy Creek from N. N. congregation 20.00. Reed City congregation 7.79. By Orcier from.25.

Saginaw City 2.70. (Summa -230.77.) For Fr. Hübener's congregation in Dresden: Through Mr. Hörmann of To seminary building: P. Moll's comm. at Detroit 25.50. comm. atFr. Janzow's congregation in St. Louis 43.20. Arcadia 7.00. comm. at Richville, 3rd S., 13.90. R. R. at Monroe 1.00. For Father Kern's congregation in Chemnitz: Through Mr. Hörmann of comm. at Grand Rapids, 3rd S., 41.00. (S. -88.40.) Father Janzow's congregation in St. Louis 43.25.

To the building fund: W. Griebel in Woodland 1.00. For the emigrant mission in New York: Through Fr. Gem. in Norborne For inner mission: 1) General treasury: congregation in Hillsdale 2.65; 1.25. Fr. Speckhard from Mrs. Emmet 2.00; congregation in Amelith 5.00. (p. - For the emigrant mission in Baltimore: Through Fr. Gem. in Norborne 9..65.) 2) For Michigan: comm. in Lan- sing 3.78; W. Griebkl in Woodland1.25.

1.00; comm. in Burr Oak 8.00; comm. in Manistee 12.00; comm. in For the widow's fund: By Mr. Kühnert from k. Köstering's parish in Roseville 4.09; comm. in Frankentrost 6.75; comm. at Montague 5.00;Altenburg, Palm Sunday coll., 17.80. By Mr. Scholz from his parish in comm. at Monitor 3.81; by Bro. Hahn from Bro. Auch 2.00, from Mrs. AuchNorborne 1.80. By Father Hanser in St. Louis from Mr. Waltke 26.00. By 2.00 and 1.00; comm. at Cold Water 5.13; comm. at Amelith 3.75 ; byFather Hanser in St. Louis from Mr. Waltke 26.00. From the St. Louis Bro. Jüngel at Mssions-Gelegenbeil in Austin ges. .76. (S. -59.07.) 3) ForTeachers' Conference 4.00. (p. -43.60.) the Western District: by k. List from Georg Streeb 1.00; by P. Schmidt For poor students in Springfield: Through Fr. Hüscken, sent at the from R. Dieß- ler 1.00. (S. -2.00.) 4) For the Minnesota and Dakotawedding of Mr. Götz, 4.00 (especially for C. Metz).

District: Gem. in Jonia 4.10; by Fr. Bundentkal from Maria Strehle 1.00; For the Kansas City congregation: P. Jehns Kansas City congregation Gem. in Sigel 2.85; Virgins' Association in Adrian 16.20. (S. -24.15.) 25.00. For the widow's fund: St. Clair comm. 10.80. Montague comm. 4.00. For the orphanage in St. Louis: By Fr. Gem. at Stringtown 5.75, by I. Moltke comm. 5.25. Rogers City comm. 3.10. P. G. Markworth 2.00.Sommer 1.00. By Fr. Roschke of sr. Gem. at Pierce City 8.60. By k. Bernthal teacher 1.00. Pfeiffer teacher 2.00. Grand Rapids comm. 12.71.Wescke at Jefferson City by W. Mohr & Mrs. Mohr 1.00 each, Mrs. W. Fischer 1.50. By Mr. Rahm at Pilot Knob by Mrs. Werner .25. (S. -19.10.)

For the deaf and dumb: By Teacher List in Pittsburgh 4.00. Gem. in Montague 5.00. Gem. in Monitor .83. Gem. in Sebewaing 22.50. By P. I. Schmidt of A. Mittel- berger 5.00. At Theo. Rebier's wedding at Frankenmuth ges. 4.15. comm. at Hadley 3.80. comm. at Sand Beach 3.47. (S. -48.75.) St. Louis, May 5, 1884. H. H. Meyer, Cassirer.

For heathen mission: By Fr. List from M. Förster 1.00. By Fr. Bobn from s. Confirmands 1.20. (p. -2.20.) 1328 N. Llarstet 8tr.

For the Negro mission: congregation in Mamstee 10.00. by k. List from G. Streeb 1.00. by P. G. Bernthal from N. N. 1.00. congregation in Fräser 11.00. by P. Hahn from Fr. Auch 1.00, Wittwe Bach 5.00. congregation in Amelith 6.48. M. Beyerlein sen. in Frankenmuth 1.00. by P. Krüger from Chr. Drögemüller for the recovery of sr. Frau 1.00. (p. -37.48.)

For Emigrant Mission: By Fr. Krüger v. Chr. Drögemüller 1.00.time of Mr. F. Köpke's hock -12.65. By Fr. Horn, half of the Mission Congregation at Frankenlust 12.75. For New Aork : Congregation atFestival Collect, 33.25. By Fr. Machmüller, Coll. of the Monticcllo Frankentrost 9.00; Congregation at Richville 7.45; Congregation atConference (for Th. Mertens), 11.20. By Cassirer Tiarks 17.00. By Fr. Amelith 3.00; by Fr. I. Schmidt on Mary's 'Hockzeit ges. 5.25. ForAron, collected at the consecration of Mr. Rinderknecht's house, 7.00. By Baltimore: Congregation at Amelith 3.57. (S. -42.02.) Fr. Greif, Coll. sr. Parish, 3.35. By Fr. Stephan, Coll. sr. Congregation on Thanksgiving Day, 14.28. By Fr. Horn, Coll. sr. Gem. (for Theodor Stephan), 10.50. Durck Fr. Gülker from sr. Gem. 5.20. By k. Mattfeldt (for Tk. Mertens) 2.00. By Fr. Maaß, Jubelfestcoll. sr. Gem. (for Th. Stephan), 12.25. By Kassirer Tiarks 88.05. By P. Ehlers, Jubelfestcoll. sr. both Pre- d'gtvlätze (for Stud. Eklers in Springfield), 12.15. By k. Crämer from Gottlob Pröskold (for Ä. Böhm) 5.00. By k. Stephan from the bell-bag from sr. Gem. 12.54. By k. Mattfeldt from Mr. W. Pokl (for Th. Mertens) 2.00. From the Gem. in Pomeroy 5.00. Durck P. Mattfeldt for H. Behrens: congregation from Mrs. Nieting 1.00, M. Nieting .25, A. Meeting 1.00, A. Schnell, H. Stuhlbock each .50. Durck P. Herrmann, Klingel- beutelcoll. sr. Gem. (for Stephen), 5.75. Fr. C. F. W. Brandt 3.00. By Fr. Crämer of the Women's Club in sr. Gem. 10.00 for A. Böhm, L. Kolb and Chr. Däumler, from Mrs. Günther for A. Böhm 1.00. By Kassirer Tiarks 44.13 (of which for the sons of the blessed P. Stephan 22.50.) By Mr. Weiß of St. Paul's congregation at Fort Dodge 20.00. (p. -340.55.)

For the orphanage at Addison: comm. at Ludington 7.00. For the orphanage near St. Louis: By 1?. Dumbbell.25. For the orphanage near Boston: Gem. in Jonia 2.95. By P. Bundentkal from W. and A. Siebert 1.00, M. and C. Hambruck .45. (S. -4.40.) For P. M. Wyneken: P. H. Lemke 2.00. For the Progymnasium in Milwaukee: P. Hügls Gem. in Detroit 61.657

For sick pastors and teachers: congregation in Manistee 10.00. congregation in Fräser 11.00. congregation in Amelith 2.00. teacher from Pfeiffer 1.00. (S. -24.00.)

For poor sophomores from Michigan: comm. at Manistee 12.00. comm. at Montague 5.00. By Bro. Hahn from Mrs. Auck 2.00, Wittwe Club in sr. Gem. 10.00 for A. Böhm, L. Kolb and Chr. Däumler, from Mrs. Auch 1.00. comm. at Belknap 6.50. comm. at Hadley 4.00. comm. at Sand Beach 3.00. I'. Düver's school children 1.33. (p. -34.83.)

For the congregation in Dresden: Through Father Hahn of Mrs. Auch 2.00. Father Huegli's congregation in Detroit 61.65. (p. -63.65.)

For the community in Aurora: Community in Sebewaing 12.00. For the congregation in Cincinnati: congregation in Sebewaing 10.00. For the congregation in Pomeroy: congregation in Sebewaing 8.00.

For the mission to the Jews: congregation in Frankenlust 13.07. congregation in Manistee 10.00. Fr. E. Hantel 2.00. congregation in Clay Bank 3.46. Fr. Arendt's confirmands 4.45. by Fr. Hahn from Wittwe Bach 5.00. at the double wedding at Hrn. Grennel ges. 10.03. M. Beyerlein sen. in Frankenmuth 1.00. Gem. in Hadley 4.00. Lebrer Bernthal .50. teacher Pfeiffer 2.00. By k. Krüger from Chr. Drögemüller 1.00. (p. 56.51.)

For poor students inAddison: Through Fr. Fackler at War- kentins' wedding sent for F. Prange 5.75. Women's Club in Adrian for the same L. Kosckisa and I. Blickte .50 each. By Mr. G. Bracher (Hamanns'sche Stiftung) 22.34. Gott vergelt'si

For poor pupils at Fort Wahne: On the baptism of children at A Bach 3.27, at G. Hofmeister 6.60 for Fr. u. H. Hahn. (S. -9.87.) Addison, May 1, 1884. C. A. T. Selle.

Detroit, April 30, '84. Chr. Schmalzriedt, Kassirer.

For poor students from Iowa

The following gifts have been received since September: Collected at the time of Mr. F. Köpke's hock -12.65. By Fr. Horn, half of the Mission Festival Collect, 33.25. By Fr. Machmüller, Coll. of the Monticcllo Conference (for Th. Mertens), 11.20. By Cassirer Tiarks 17.00. By Fr. Aron, collected at the consecration of Mr. Rinderknecht's house, 7.00. By Fr. Greif, Coll. sr. Parish, 3.35. By Fr. Stephan, Coll. sr. Congregation on Thanksgiving Day, 14.28. By Fr. Horn, Coll. sr. Gem. (for Theodor Stephan), 10.50. Durck Fr. Gülker from sr. Gem. 5.20. By k. Mattfeldt (for Tk. Mertens) 2.00. By Fr. Maaß, Jubelfestcoll. sr. Gem. (for Th. Stephan), 12.25. By Kassirer Tiarks 88.05. By P. Ehlers, Jubelfestcoll. sr. both Pre- d'gtvlätze (for Stud. Eklers in Springfield), 12.15. By k. Crämer from Gottlob Pröskold (for Ä. Böhm) 5.00. By k. Stephan from the bell-bag from sr. Gem. 12.54. By k. Mattfeldt from Mr. W. Pokl (for Th. Mertens) 2.00. From the Gem. in Pomeroy 5.00. Durck P. Mattfeldt for H. Behrens: congregation from Mrs. Nieting 1.00, M. Nieting .25, A. Meeting 1.00, A. Schnell, H. Stuhlbock each .50. Durck P. Herrmann, Klingel- beutelcoll. sr. Gem. (for Stephen), 5.75. Fr. C. F. W. Brandt 3.00. By Fr. Crämer of the Women's Club in sr. Gem. 10.00 for A. Böhm, L. Kolb and Chr. Däumler, from Mrs. Günther for A. Böhm 1.00. By Kassirer Tiarks 44.13 (of which for the sons of the blessed P. Stephan 22.50.) By Mr. Weiß of St. Paul's congregation at Fort Dodge 20.00. (p. -340.55.)

Waterloo, Iowa.

G. Mezger.

Received:

For poor students: By Kassirer Bartling -9.29, 22.40, 31.00, 16.00, 5.00, 8.06, 13.70. From Mt. Pulaski by I. E. Danner, Wm. Rupp, N. N., Wm. Uhle, M. Stoll & H. Henn 1.00 each, G. Schalenacker and I. Maurer .50 each, A. Danner and I. G. Stoll .25 each. From Decatur, Ill, by N. N., L. Kosckisa and I. Blickte .50 each. By Mr. G. Bracher (Hamanns'sche Stiftung) 22.34. Gott vergelt'si

Addison, May 1, 1884.

C. A. T. Selle.

For poor students from Minnesota

I received from January 1 to May 1: -88.08, namely: by Cassirer Menk 23.03; by Father Rolf from the Women's Association 12.00 & Communion Collecte 8.63; from the congregation in Minneapolis 12.00; Cowalkes Hockzeitcoll. (Waconia) 6.42; congreg. at Green Jsle 6.00; congreg. at Waseca 6.00; Mrs. Vinkemeier at Benton 5.00; congreg. at Hollywoood 4.00, Therese Troll there 1.00; congreg. at Albany 1.00; kk. Köhler, Mrs. Pfotenhauer and Schulenburg each 1.00. (Sprüchw. 21, 21.) Mrs. Sievers.

With heartfelt thanks, undersigned, on behalf of St. Paul's Lutheran congregation at Pomeroy, O., certifies for the members of our congregation affected by the flood, from P. Hiller's congregation at Indianapolis, Ind. Schmidt's congregation there, 32.00; from P. Weseloh's congregation at Cleveland, O., 100.00; from P. Lochner's congregation at Springfield, Ill., 34.50; and from P. Werfelmann's congregation at Marysville, O., 9.25. Jakob Thress.

For the parish at Rochester, Minn. received with hearty thanks through Mr. P. M. T. Houis at Brownsville, Mo. the Collecte on occasion of a house dedication -3.40.

C. W. Nickels, k.

Entered the coffee of the Western District:

For the synodal treasury: By Mr. Schlmpert of k. Zichockes Gemeinde in Altenburg, 19.65. By Mr. Kühnertvon k. Köstering's parish in Altenburg, 23.35. By k. Schufts Gem. in Lockwood 5.25. by Fr. Vetter'sGem. in Atchison, Ostercoll-, 18.45. by Mr. Schenkel of Fr. Brandt's Gem. in N. St. Loms 9.00. by Mr. Poggemöller of Fr. Meyer's Gem. in Neu Bielefeld 20.45. by Mr. John Redich in Lanesville, Legacies of C. V. in C., through Mr. P. M. T. Houis at Brownsville, Mo. the Collecte on occasion Ind. 15.00. k. Schülke's congregation in Palmyra 8.10. Fr. Lehmann'sof a house dedication -3.40. congregation to



With heartfelt thanks to God and the dear givers I hereby acknowledge to have received for our church building: From the congregation of Pleasant Grove -17.00; from the congregation of Mr. k. Schwemley 2.75; from the parish of Mr. P. Haacke 8.00; from the parish of Mr. P. Hallerberg 50.00; from the parish of Mr. P. Scholz 2.20; from the parish of Mr. P. Bode 21.00; from G. Pohlmann 5.00. By Mr. Kassirer Meyer 116.13; by Mr. Kassirer Birkner 33.34.

Macon City, Mo., May 8, 1884.

W. Meyer.

For poor students received through Fräulein A. Berrn- hoff -3.75 from the virgins of the parish of Hrn. k. Nütze! in West Ely; by Mr. IV Ph. Schmidt for Student Hackmann 7.00, wedding scoll. at H. Matts; by Mr. IV C. Groß for Stud. Trülzsch 4.45 by members of sr. Jmm. - Gem., 5.00 from the women's association of this Gem. and 3.55 coll. on Fr. Dörmann's wedding; by the same for student Harsch 2.00 from Mrs. Pöl; by Mr. P. Hügli for Stud. Dau 18.00 from sr. Parish. Günther.

For the local Semmar library

received from Hrn. IV D. Gräf: Neun Schriften Luthers in Urdrukten. Urb. Rhegiu s, the 24th Psalm, 1533. H. Spelt, Ain Ware Declaration oder Erklärung der Profession, Gelübten u. s. w. 1523. Joh. Kymeus, Von der Gewalt und Oberkeit des röm. Bischofs, 1538. Günther.

For poor students received with hearty thanks by Mr. IV Gräbner in St. Charles, Mo. from his parish -36.00. By Mr. P. F. Erdmann from his. Congregation in Red Bud, Ill, 15.00. By Mr. Schoenewald in Cleveland, O., 20.00. C. F. W. Walther.

Received for the Milwaukee Progymnasium:

From Kewaskum, Wis. by 4th G. F. Schilling 1 pot of lard, 2 hams, 1 shoulder, 1 box of butter, 6 sacks of flour, 1 p. potatoes. From Adell, Wis. by IV Wambsgaß 10 p. flour, 3 p. potatoes, p. beans, p. dry apples, 3 sides bacon, 3 pots butter, 1 small box butter.

H. H. Schröter.

For inner mission in Central-Illinois I received in 1883: from Fr. Liese -10.00, from IV Hähnel 25.00, from my congregation 10.00, from Mr. H. Schnell in Manito .50. (Summa -45.50.) God bless all dear givers.

AL. The treasury is empty and we are in debt. Don't the breeders want to contribute to our missionary fund?

Lincoln, Ill, April 24, 1884.

H. Meyer.

For St. Paul's parish at Fairmont, Minn. the following love offerings are still received: From the congregation of P. H. Nordens -3.00. By IV Bro. Sievers from individual members at Minneapolis, Minn. 4.20. From Mr. Kassirer Menk at St. Paul, Minn. 27.63 and 29.82 and from my St. John's congregation at Willow Creek, Minn. 8.80.

H. I. Müller, k.

With heartfelt thanks, the undersigned certifies that he has received the following gifts from Mr. 4. G. A. Schieferdecker: from Gottfr. Steinmann -5.00, Heinrich Brase 2.00, Heinrich Jensenberg 1.00, G. A. Schieferdecker 2.00.

Los Angeles, April 29, 1884, M. L. Wyneken.

Received for the church in Sedalia, Mo: By Mr. Praeses Biltz from his congregation -40.70; by Mr. P. Wille from sr. Gem. 82.50; by Mr. IV Heyne from sr. Gem. 54.80; by Mr. IV Mencke from his Filialgem. 6.45; by Mr. I*. Johanning and parish 5.00. G. I. Griebel.

Correction.

In my last receipt ("Luth." No. 8) read: "For poor students in Milwaukee": Collectirt on the silver wedding of Aug. Bu blitz in Kirchhayn, instead of "Ruhlitz in Freistadt".

C. Eißfeldt.

New printed matter.

Luther's letter to his little son Hänsigen. With 5 pretty pictures. Reading, Pa. Pilgrim Bookstore Publishers. 1884.

Luther's Letter to his little son Hans. Reading, La. LitAer Lookstore. 1884.

Already in the previous volume of the "Lutheran" we drew attention to the fact that Luther's well-known letter to his son had appeared in Leipzig in a most beautiful edition. It gives us sincere pleasure to be able to announce that the Pilger Bookstore has just procured a new edition of the same letter in both German and English translations, and not only in equally beautiful, but to the delight of young and old, in even more beautiful editions. The price of each German or English copy is only 8, in the dozen 6, in the hundred 5 Cts. May the inimitable letter also achieve its great mission in America in the dear world of children by coming into the hands of all our little ones.

W. [Walther]

Changed addresses:

Uev. 6. t-utkueobt, 8iblo^, 8ibleif 6o., Llinn.

Rev. IV O. 4,66b, 4830 I-oomis 8tr, OkienAO, III.

Rev. 4., Nneller, Lox 223, IVaU I-alre, 8ucr Oo., Iorva.

II6v. IVan^erin, 8ollit, Laolrakee Oo., III.

Rev. IVI. 4., Wyneken,

103 8outb Olive 8tr, 4,os ^nZeles, Oal.

4. O. Iioeeker, Box 46, 4onabur<Z, I)u?UA6 Oo., III.

IIinterett at the kost OKoe at 8t. 4,ouis, ülo., "s sveouct-lass ry alter.



40th Year, St. Louis, Mo. June 1, 1884, No. 11.

Sermon,

delivered at the opening of the General Synod of Missouri,
 Ohio, &c. St., in 1884, by Dir. E. A. W. Krauss.

The grace of our Lord JESU Christ, the love of God and the
 fellowship of the Holy Spirit be with us all! Amen!

In Christ JESU heartily beloved listeners! Venerable and
 beloved fathers and brothers in the Lord!

Church meetings are nothing rare and striking these days.
 A hundred years ago it was different. At that time a German
 prince, whom the world calls the Great, Frederick II of Prussia,
 cried out to his first minister: "Get religion back into the
 country!" It had indeed been lost to the country, and much
 through the complicity of this very prince, and he began to see
 that it was needed after all. At that time it was a miserable and
 pitiful thing about the German church. Almost on all pulpits the
 light of reason was praised as the only thing that brought
 comfort in life and death. But of Jesus Christ, the one true light,
 which, proceeding from God, shines into this darkness of sinful
 earthly life, in order to enlighten all men who come into this
 world, there was almost complete silence. Faith in Him as the
 true God, born of the Father in eternity, as the only Saviour,
 Mediator and Reconciler of poor sinners, was almost
 completely extinguished. At that time no one thought lightly of
 calling or even desiring a church meeting.

For fifty years, however, things have been much different.
 The Lord of the Church was sorry for the innumerable sheep
 that were badly cared for, as if they had no shepherd; indeed,
 instead of shepherds they often had ravening wolves. Out of
 great mercy He raised up here and there faithful witnesses of
 the beatific truth, and by their word caused many thousands to
 be won, and also made "many priests obedient to the faith."
 More and more life came into the dead bones of the Church.
 With the spiritual life



ergeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Juni 1884.

No. 11.

but also the urge of the believers to unite and to cultivate counsel in the name of the Lord Jesus, how the church should be further expanded and its distress should be controlled. As time went on, it became more and more evident in the evangelical church that the holy faith which was professed was not something new, but that, like the faith of the apostles and prophets, it had been the faith and confession of faithful witnesses of truth already three hundred years ago. Then also the meetings of Protestant Christians generally acquired a somewhat more ecclesiastical character, and the names "Protestant" and "Lutheran" were heard more and more. Yes, even the Confessions were referred to here and there, first in smaller, later in wider and wider circles. Nowadays not a year goes by - for an age, one may say - that ecclesiastical assemblies of one or other of the national churches do not take place in Germany, to say nothing of other countries. All these assemblies seek to remedy the distress of the church. One has gone home from them, if one reads the reports of the German church newspapers, "very blessed"; and yet everything has remained the same; yet the damage has never become less, rather more, yet the groaning of true children of God in these church communities is the same.

How is this possible? Yes, how is it possible that, in spite of the really good will of many respected churchmen outside the German regional churches, a healthy Evangelical-Lutheran church system now and never wants to arise and flourish? Yes, that undeniably some of these Protestant, even Lutheran, regional churches, since the reawakening of Christian life after the time of rationalism, have evidently long since passed the zenith of their Lutheran aspirations and have gone backward again? Should the blame for this not lie, among other things, with the synods, with the ecclesiastical assemblies, which want to and should - and cannot - heal Joseph's damage?

Most assuredly. But I am far from blaming them alone. As long as the German Protestant colleges are nothing but they

If the pastors who are trained in them are in fact pastors, we cannot expect anything else from them than what we see them doing and not doing in their meetings and synods. But what do you see them doing and not doing? These churchmen appear at the church congresses like an assembly of physicians who cannot reach a unanimous judgment among themselves about the cause and nature of a newly emerging dangerous disease, and who therefore also hold the most diverse opinions about the means of cure. The spiritual states of emergency are present. Some, of course, still deny it, but it is generally acknowledged that they are there. But where do they come from? One seeks the blame in the inadequate constitution, another in an order of worship that does not pay enough attention to the participation of the congregation; still another in the inadequate payment of pastors, which can attract few young people to the study of theology and thus has the great lack of pastors as a consequence. If all these different views can finally be united under a common formula, then a thick package full of humble requests and most submissive wishes is finally sent to the Minister of Culture in the Byzantine style of writing, and Emperor and King are fervently appealed to to grant what is requested, whereupon, if the Minister of Culture does not have the time, perhaps after three years, an answer in the affirmative or in the negative, as the case may be, is given, in which case the matter must be resolved.

How can it be otherwise, dear synods, than that the misery of the church remains the same, since these church assemblies lack almost everything that is necessary for them to be considered a truly Christian council? For these assemblies are not anxious that the truth of the gospel should prevail among their own members against all the pretensions of false brethren. They may say, and they put it on record, that they want to stand on the foundation of the Reformation, the Lutheran confessions. But in addition to this, they deliberately and deliberately tolerate, in their own faith, sooner or later, more subtle and sooner or later, grosser and more obvious deviations from this very confession of the wholesome doctrine of the divine Word.

Middle, and chide the narrow-hearted fanatic who will not keep quiet about it. They sigh, cry, and howl down the divine "woe" upon those who, for the sake of such unionistic abominations, have either left the national church or make a serious pretence of doing so; but they even leave seat and voice in their own midst, and give the brotherly hand to those who, as Protestant unionists, profess no more of the second article of our holy Christian faith than this: "I believe that JEsus Christ, true man, suffered under Pontio Pilato, was crucified, died, and was buried. Amen." - Without "considering" that God does not respect the reputation of men, people who, for instance, as professors of theology at universities, have known how to make a name for themselves as mediators of divine foolishness with human wisdom, are faithfully listened to and devoutly listened to. What they say must be valid in the church, or at least may be heard with equal right as the teaching of the church, so that, of course, what a simple pastor, on the other hand, knows how to recite from his confession, cannot be caught, indeed can hardly be taken into consideration.

But if, my dear brothers and fathers in the Lord, the situation of the German Protestant church assemblies is such that they lack the main requirement for a truly Christian council, the true unity of spirit, the true unanimity and concord in faith, doctrine, and confession, then what can it help much if such assemblies also strive in the manner of truly Christian councils? to select the most suitable men for the tasks they see themselves confronted with, in constitutional questions those who are versed in church law, in hymnal questions those who are at home in the hymnal treasury of the church, and what can be of much help if they also seriously take up the need in their own midst to be remedied by external means? After all, in spite of all the final non-contradiction, in spite of all the final affirmation of the decisions taken, the true unity is lacking, which is the main characteristic of the true visible Church of God on earth, namely, that the Gospel is taught everywhere with one accord according to a pure understanding, and that the holy sacraments are administered according to the institution and the will of Christ. - Oh, God have mercy on this plight of the German Protestant regional churches and let the people, who recognize such damage and have been seeking change and improvement for years, even decades, and cannot find it, finally have the regional church ground burn beneath their feet, so that they take their staff and flee from Babel, which they would like to heal, but which will not let itself be healed.

But how is it, beloved, with the church assemblies in our country? God has bestowed such immeasurable blessings on our dear Lutheran Church in this country, and especially on our dear Missouri Synod, that one would have to be blind not to see them. But whence comes this? Because, in spite of all the damage that has befallen our church system and that will always befall it, since we are not yet in the state of perfection of eternal life, but have enough to complain about, because, in spite of all this, our church meetings have been truly Christian concilia. But what is a Christian Conciliar? This question is rightly asked today, as we have just met again for a church assembly.

Not that you must first learn the answer to this question from me, who rather first saw and learned it from you in practice, but precisely because a self-examination of whether we are still on the right path with our synodal assemblies is appropriate, because, the more certain and conspicuous is the blessing hitherto obtained through them, the more certain must be the endeavor of the prince of darkness to make of our Christian conciliarities unchristian ones with the appearance of Christianity, so that he, Satan, may fill and hew his church, the congregation of unholy and sham saints. As a man may well stand in the faith, and yet may and ought to examine and try himself whether he stands in the faith, so also an ecclesiastical assembly, though it has already gone the right way for an age, may and ought to examine itself again and again whether it is a truly Christian council. But this examination cannot take place in any other way than by letting the Holy Scriptures themselves teach us by what means a church assembly first proves itself to be a truly Christian council? This, then, we will do today, with God's help.

But we get the answer to this question from the account which the Holy Spirit has given us through St. Paul of the first Christian Council.

Text: Gal. 2, 1-10.

The question:

By what does a church meeting prove to be a truly Christian concil?

our text answers there:

1. Being careful that the truth of the gospel should stand among its own members against all the pretensions of false brethren;
2. by offering the Christian brotherly hand to those who stand with it in one faith and confession;
3. by always remembering that God does not respect the reputation of men;
4. by endeavouring to divide the work of the kingdom of God among its members in such a way as seems most conducive to the glory of God and the extension of his kingdom; finally
5. in that it also heartily accepts the need in its own midst, which is to be remedied by external means.

But thou, O Lord, sanctify us in thy truth. Thy word is truth. Our help is in the name of the Lord, who made heaven and earth.

I.

Dear listeners! It was about twenty years after the Holy Spirit had been poured out on the disciples of Jesus on the first Christian feast of Pentecost; there were already thousands of confessors of Christ in Judea and Samaria, and many congregations had already been planted in Asia Minor through the faithful apostolic work of St. Paul, which had already lasted seventeen years.

threatened by danger. From Judea, probably from Jerusalem itself, a number of Christians had come to Antioch, where Paul and Barnabas were preaching the gospel to the Christians who had been won over from the Gentiles, who had previously been Jews, and had caused a great commotion in the church there by their teaching: "Unless you are circumcised after the manner of Moses, you cannot be saved. They had not received any command to do this from James, Cephas, or John, nor had they learned such wisdom from them. For though the Christians who dwelt at Jerusalem still outwardly kept themselves after the manner of Moses, observed his prohibitions against eating, observed the feasts commanded in the law, and even had their infants circumcised on the eighth day, yet they did not do all this in the sense that they still held these things to be obligatory or even necessary to salvation, but out of Christian liberty, in order not to offend the Jews and to win as many of them as possible to Christ. For the Christians at Jerusalem had learned from the apostles, who alone called out to those who wanted to be saved, "Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins," that they should no longer consider any man base and unclean, unfit and unskilled for entrance into the kingdom of God, because he did not walk after the manner of Moses. Therefore the men who came down from Judea to Antioch, who wanted to be considered Christian brethren in Jerusalem, were false prophets and false brethren in a double sense, first because they came running without a profession, and secondly because they preached a false doctrine in Antioch. No wonder, therefore, that they are called "false brethren" by Paul in our text, who "had crept in beside to make known the liberty which we have in Christ JEsu, that they might take us captive." No wonder that between them on the one hand and St. Paul and Barnabas on the other hand a quarrel arose about their demand to Christianity: You must be circumcised, otherwise you cannot be saved.

For either this doctrine was right, and then St. Paul, who demanded of the Gentile Christians nothing more than faith in the Lord Jesus Christ and baptism in his name, was wrong, yes, then all his preaching, which he was still doing, was in vain. In vain then had been his seventeen years of teaching and preaching. All the Christians from the Gentiles who had been baptized by him or his assistants in the apostleship were then not true Christians at all, and Paul himself was a false apostle and deceitful worker-or else that teaching was false, and then it was not to be tolerated that these false teachers should continue to confuse and disrupt the church of God at Antioch and other churches of Asia Minor. They confused and disrupted them primarily by trying to make it appear that James, Cephas, and John at Jerusalem taught and thought differently than Paul about the value and necessity of circumcision. If the Christians of Antioch believed this pretense, they had no other choice than this: they must regard either Paul and Barnabam or the apostles of Jerusalem as false apostles, and if they taught such a different way to salvation, they could not continue to speak of Christian brotherhood until he who was in the wrong gave up his false teaching,

[83] Now at this time, when the hearts of the Christians at Antioch were in no small agitation. At this time, when the hearts of the Christians at Antioch were in no small agitation and anxiety, Paul received in a revelation of his own from the Lord the command to go up to Jerusalem and to confer with the apostles and the church there concerning the gospel which he was preaching among the Gentiles. To this revelation was added that the church at Antioch also decided that Paul and Barnabas and some others of the church should go up to Jerusalem for this reason. And so they went up, led part of the way by the church, with them Titus, an uncircumcised Greek, whom Paul had purposely included among the traveling companions.

It was not that Paul doubted for his person whether he had preached the right gospel so far; he was rather convinced that he had not walked in vain so far, and he was not in the least willing to be taught by those who had the reputation in Jerusalem other than what he had preached to the Gentiles so far. Nor did he think that the apostles at Jerusalem taught a false way to salvation; no, he was convinced that they did not teach differently from him, and that therefore those false brethren who had invaded them were wrong in referring to them. When therefore he took Titus with him, he did it neither for his own sake, nor for Titus' sake, but for the sake of the church at Antioch, and of all the Gentile Christian churches which he had founded. For if Paul and the other deputies of the church at Antioch brought Titus back uncircumcised, the church would have to close: If the apostles at Jerusalem do not require circumcision even of a helper in the word, which Titus was, how much less will they impose it on us other Christians from the Gentiles! So he took Titus up to Jerusalem with him in order to expose the invaders as false brethren even before the churches he had founded.

When they arrived there, they were received by the church and by the apostles and by the elders. And behold, God gave his rich blessing to this concilium of the apostles. Two assemblies were held, one in the inner circle of the apostles and those of renown, the other in the presence of the whole church at Jerusalem. Which of these preceded, which followed, we do not know. But this we know, that the purpose of upholding the truth of the gospel against the pretensions of the false brethren was perfectly accomplished. For not only was Titus not compelled to be circumcised, wherewith the churches which St. Paul had founded might already have been reassured, but when in the general assembly some of the Pharisee sect, who had become believers, came forward, and also said, "They must be circumcised, and commanded to keep the law of Moses," then they "did not forbear to be their subjects one hour, that the truth of the gospel" hitherto preached among the Gentiles by Paul might stand. Now Peter, then Paul and Barnabas, and at last Jacob, stood up one after another, all for the same truth of the gospel: Peter with his reference to Cornelius, who was led to Christ without circumcision, and with his threat to the false and erring brethren: "Why then do ye tempt God with the putting on of the yoke on the

Disciples' necks, which neither our fathers nor we have? But The Synod is not in the habit of tolerating false brethren in its we believe to be saved by the grace of the Lord Jesus, even as midst. Now it is true that our Synod does not have the reputation they also"; Paul and Barnabas with the narrative of how they of tolerating false brethren, who are revealed as such, in our used to preach the gospel among the Gentiles without any own midst; rather, we are accused of being too harsh and requirement of circumcision, and how God confirmed and exclusive; but let it be accepted that in this respect we may have confirmed it by great signs and wonders, and finally Jacobus the same reputation among ecclesiastical communities which with the meager words: "Therefore I resolve that those who are are more interested in external propagation than in the converted to God from among the Gentiles should not be preservation and preservation of the truth and purity of the troubled." -

But when those who had entered Antioch were thus and His holy Word! If in these last years a great, deeply revealed to be false brethren, confounders of the churches, and lamentable rupture has occurred in Israel through the destroyers of souls, both in Jerusalem and before the deputies controversy against the biblical doctrine of the election of grace, from Antioch, it was not left alone. 15, to all the churches that then let the blame be laid on those who wanted to make known were in Antioch, Syria and Cilicia, through deputies, that it was the freedom we have in Christ, to believe that no one will snatch a soul-destroying teaching to say: Whoever wants to be saved us out of his hand together with all his chosen sheep. It would must be circumcised and keep the law of Moses, - a writing have been possible for us to have kept them that went out from through which all Christianity that had converted at that time us, if we could have given way to them for an hour, and have had to be warned against those seducers, especially from said with them, "If thou hast not first dealt aright with the gospel, Jerusalem, and had to be convinced of the complete unanimity and endured unto the end, election is of no profit to thee." But of the teaching of Paul and the other apostles.

What holy zeal, therefore, did the Apostles' Council use, that fight with them, that the truth of the word of God might stand only the truth of the Gospel might prevail against all the with us, "Israel, thou bringest thyself to trouble: for thy salvation pretensions of false brethren! But indeed, how immeasurable is with me alone." and incalculable would have been the harm, if at that time they Let us then, dear brethren and fathers, leave it to the had yielded to those false brethren, and had yielded but one obvious unionists and false Lutherans to turn a blind eye, or hour to be subject to them! If Paul had thought at that time, "If I both eyes, if anyone intrudes or penetrates with any false had once circumcised Timothy, what would it matter if I now doctrine, to make known the liberty which we have in Christ circumcised Titum? Circumcision cannot do him any harm after Jesus. Let us rather, with God's help, without whom we are all, and the restless are then satisfied - so he would have nothing and can do nothing, always keep faithfully that the truth broken again what he had built and himself confused all the of the gospel, and apart from it nothing, absolutely nothing, may churches gathered from the Gentile world; he would have as it exist among us. "Not to us," we say with Luther, "not to us of were revoked his own gospel; but to the Jewish Christians from love and peace, about which God's word is rejected. For then the sect of the Pharisees he would have given, even if only a faith and Christ and God and everything would be lost."

semblance of justice, to call out to the Gentile Christians: "Look at your much-vaunted Paul; he has just had to have him circumcised, Titus. He was taught another thing at Jerusalem, and you may easily conclude that he is not so high an apostle as he pretends to be, and that he did not fully agree in doctrine with the true disciples of Jesus." Now, however, since they had not been given way for an hour, the churches, who sought to confuse them any further, could hold out to them the Scriptures of the Apostles' Council, and cry out to them: Ye lie; it is not Paul that is not right with the apostles at Jerusalem, but ye; it is not he, but ye that confound Israel. Therefore St. Paul, who would have had no right to do so if he had yielded to the false brethren at that time, was able to call out to the Galatians, who had allowed themselves to be bewitched by just such false spirits, a few chapters after our text: "I, Paul, say to you: Where you are circumcised, Christ is of no use to you. Ye have lost Christ, who would be justified by the law, and are fallen from grace."

O dear listeners, let us therefore never forget: If our church meetings are to be truly Christian congregations, we must be most eager to see to it, above all others, that among our own members the truth of the gospel is taught.

II.

But, we continue, not even to such a love that does not willingly offer the Christian brotherly hand to those who stand with us in one faith and confession. For, indeed, this is a second important element by which a church meeting proves to be a truly Christian council.

Many years before the Apostles' Council, St. Paul had been in Jerusalem, if not several times, certainly once. It was three years after his miraculous conversion in Damascus. At that time he sought to make himself known to the disciples of Jesus at Jerusalem. But they feared the former bloodthirsty persecutor and tormentor of the church of the Lord, and would not believe in his conversion until Barnabas brought him to the apostles, of whom Peter and James were then at Jerusalem, and told them how he had seen and talked with the Lord on the road, and how he had preached the name of Jesus freely at Damascus. Thereupon the distrust of the brethren at Jerusalem was gone, and they praised God for Paul's conversion. Paul then went out and in with them for fifteen days, preached the name of the Lord Jesus freely there, and at last, when he was threatened with the persecution of the Greeks, with whom he also had a discussion there, he was arrested by them for his life.

The apostles were led safely to Caesarea by the concerned brethren in Jerusalem and sent from there to Tarsus. It is also possible that Paul came to Jerusalem a second time before the Apostles' Council together with Barnabas to deliver a collection collected at Antioch for the poor brethren in Judea who were especially suffering under the pressure of the theurge, so it is possible that he saw the apostles of the Lord again at that time. Be that as it may, those Christian churches in Judea, to whom St. Paul was unknown, knew face to face how great things God had done for him and through him; they no longer distrusted him, but rather praised God for him.

But now, when Paul, from a revelation of God, came up to Jerusalem to the Apostles' Council, this time, since through the fault of false brethren from Judea he had been made out to be a false apostle and a deceitful worker to the Christianity gathered by himself from the Gentile world, now the brethren and the apostles at Jerusalem were not content to let him go out and come in among them and to deal with him, nor to justify him and Barnabas by writing to the Gentile Christians and to praise them as men "who give up their souls for the name of our Lord JESUS CHRIST," but also to justify him and Barnabas by writing to the Gentile Christians, They did not content themselves with justifying him and Barnabas by writing to the Gentile Christians and praising them as men "who have given their souls for the name of our Lord Jesus Christ," but after Paul and Barnabas had publicly and especially demonstrated how they preached the gospel to the Gentiles, they also publicly gave them their right hands as a sign of the unity of faith that had already existed and still existed among them. With this, they not only recognized Paul as a true apostle, called directly by God, but also, as is self-evident, recognized the gospel he preached as the true and saving gospel, which they also preached.

The fact that this happened so publicly in Jerusalem was of great importance for the whole church, which at that time already consisted of Jews and Gentiles. For we must not imagine that immediately after the Apostles' Council the Christian congregations in the Jewish land had outwardly abandoned the way of Moses and his ceremonial law. They will still have kept it voluntarily in the service of the mission among their brethren. The Gentile Christians, on the other hand, were not bound by this ceremonial law in any way, but voluntarily observed only a few parts of it for a time, much to the liking of the brethren from Israel. Thus there still remained between the Gentile Christians and the Jewish Christians a very great difference in the ceremonies and in the customs of daily life. And yet it must now be clear to everyone, even through that public handshake of the apostles, that in spite of all the differences in church customs, the true unity of the children of God was still present, that Jewish and Gentile Christians were not two, but One Church, as those who confessed One Lord, One Faith, One Baptism.

Thus, under divine direction, the very battle which Paul and the other apostles were ordered to fight together in Antioch and Jerusalem against a false Jewish spirit, had to serve to strengthen the already existing bond of unity in the spirit and to seal this unity of faith also by an outward sign.
Know from this, good hearers, that it is true...

For a church assembly that wants to prove itself a truly Christian council, it is a sacred duty to offer the hand of brotherhood to those who stand with it in one faith and confession. We may confess with praise and glory to God that even as a synod we do not stand alone in the pure confession of our most holy faith, that there are other synods besides ours which confess the same Lord and the same faith with us in the same mind and the same opinion. For years it has been so, and for years, therefore, the brotherly hand has been offered and accepted between these Synods; and many outward tokens and pledges of the communion of faith existing between us and them have hitherto been exchanged in brotherly love and fidelity. But let us now also be diligent to keep, to preserve the existing unity of spirit by the bond of peace, and all the more so because it has been a battle which they have fought with us - and that also against a false, legal, "judaizing" spirit - against former brethren who have not allowed the truth of the gospel to stand with them. Away, therefore, with that spirit, wherever and with whom it may still be found and concealed, which may gladly find fault with this and that, which on the other side and on the other side, on the other side and on the other side, is not all of the same piece. If other synods only have with us in truth the one right faith, the same confession according to the Scriptures, then let their agendas, their hymnals, their school catechisms, their church ceremonies have a different form, yes, let them have a hundred things differently that do not concern faith and doctrine - they are nevertheless with us one body and one spirit, and it only behooves us to call out to such a one: "You are our sister, grow into many thousand times a thousand." Let us therefore, as before, be diligent to maintain unity in the Spirit, and, as before, not be stingy with the signs and pledges of brotherly unity and love!

(Conclusion follows.)

From the life of a cross-bearer.

Countess Maria Katharina Sophie von Hohenlohe und Gleichen, born in Waldenburg on March 12, 1680, writes the following about her own life in her book of edification: "Heilsame Seelen-Apotheke" (Healing Pharmacy for the Soul): God immediately had me marked with the cross by bringing into the world an ulcer on the right eye, so that although under the protection of God the eye was saved by the care of my mother, it retained a certain weakness forever. This was a constant reminder to me to turn my eyes away from vanity and to use them only for the glory of God. In the first quarter of my life I had dropsy, so that I could not be swaddled like other children; but God still gave me straight limbs. In the fifth year I lost my father (Count Hiskias of Pfedelbach); from then until the eleventh year I had a severe illness every year and between the seventeenth and eighteenth year not a single healthy day, especially such a severe headache that it was feared that I would suffer damage to my mind and memory; but my faithful God did not allow this, but only wanted to block the way to vanity with thorns, to make heaven sweet and the world bitter, and for this his holy name be praised. The

On December 6, 1701, God led me into marriage with Count Christian Kraft, a faithful ruler and father of his subjects. God blessed me within 20 years with 18 children, of whom I subsequently experienced 13 grandchildren. And under such circumstances God let me experience the cross that he has laid on the female sex, that he wants to create many pains for them when they become pregnant, and that they should bear their children with pain. Especially with the eighth and ninth child it was extremely dangerous for me, so that I was preserved to a miracle before many eyes. At the same time, however, I must also praise God that he has made the marital cross quite sweet for me. For although I was afflicted with many pains and many difficulties, and gave birth to almost all my children with apparent danger to my life, no child was too much for me, and the hard pains of childbirth were sweetened for me by the thought that heaven would be increased through them; this certain hope sustained me in the greatest pains, and I may well say joyfully, for which God will only receive the right sacrifice of praise in eternity. The hardest part of my married life was the fear, which lasted about twenty years, that I would lose my extremely sickly husband, who I loved most dearly, prematurely through death. But God, in his mercy, also averted this and spared me this hard cross until all my children were grown up. Among the greatest blessings he has bestowed upon me, I count that he has so blessed our child rearing and has so governed the hearts of my dear three sons that they not only accepted their father's discipline, but also showed themselves obedient to me and were my support and comfort after their father's death. God sent eleven children ahead of me into eternity, and among them are two sons who might well hurt my mother's heart; but in this respect, too, I cannot thank God enough for his sweet consolations and the certain assurance that I have not lost any of the deceased, but will find them all again before God's throne with joy. Finally, among the bodily benefits that have befallen me, I also count the fact that God has always strengthened my often very weakened senses, especially my hearing, and has always given me new strength, since I have been completely paralyzed several times, partly in my arms and partly in my legs. But has he done so much for me after the first article that I must exclaim: "Lord, I am too little of all thy mercy and faithfulness!" how shall I begin to praise him sufficiently for what he has done for my soul? He took me in holy baptism to be his child, and though I transgressed my covenant out of weakness, yet he bore me with great long-suffering. How kindly my loving Saviour drew me to Himself from my youth, and the Holy Spirit never tired of working on my heart, punishing me inwardly, encouraging me, warning me, and comforting me, and even putting me under hard discipline and in a crucible, so that my Saviour and His righteousness might become dear to me. In particular, I thank him that he never let me lack honest servants through whom I was edified, and especially that he gave me a righteous confessor for many years, who faithfully made up for what was neglected in me in childhood, to lead me with all seriousness to a living knowledge of Jesus Christ.

[85] and sought to preserve him from all hypocrisy. So then I will surrender myself to the Triune God, whose faithfulness and wisdom I cannot sufficiently praise, for eternal ownership; but when I once depart, this shall be my epitaph: "Here rests a great sinner, but abundantly pardoned by God."

So much for her own life. In spite of frequent and severe illnesses, she reached the age of 81 and died on October 26, 1761, of a sudden bout of dysentery. In her last moments she raised her eyes to heaven once more and then passed away gently and blessedly in faith in the Lord whom she had served long and faithfully.

("Under the Cross.")

To the ecclesiastical chronicle.

I. America.

We also report the following **from the further Synodal proceedings**: The blessing that God has also poured out on our school teachers' seminary in Addison - the number of seminarians and preparatory students is 161 - makes it necessary that space be made available again; all the study rooms are overcrowded, all the corridors in the dormitories are occupied, in the dining hall two covers have to be laid, a teaching room had to be prepared in a basement room. More details about this will soon be presented to the dear readers. - The committee appointed for the new building of the local seminary had to accept a serious reprimand for having exceeded the sum granted by the synod, but it was also thanked for the effort it had made. - It was seriously reprimanded that traveling preachers were sent to congregations after a very short period of effectiveness. - The price of some books, especially school books, was reduced. The publication of the Concordia book in English was handed over to the Directorate and the local faculty. The edition of Luther's works according to Walch is to be continued and those volumes are to be published first which are important for the people. The receipts in the "Lutheraner" are to be limited. The private charitable institutions shall be permitted to publish their receipts in a supplement against reimbursement of the expenses for paper and typesetting. - 34 pastors, 15 teachers and a number of congregations were admitted. - Other subjects of the proceedings were: The management of our teaching institutions, regulations for the Board of Directors of the Synodical Printing Office, Inner Mission, Gentile, Negro, Jewish and Emigrant Missions in New York and Baltimore. Concerning the establishment of an emigrant house in New York, dear readers will soon hear more. Lastly, the election of Synodical officers was held. We mention here only that the Reverend Mr. President Schwan was re-elected, and Messrs. Pastors Löber seu. and C. Groß were elected Vice-Presidents. - No doubt all those who have the welfare of our church at heart will seek to obtain the interesting synodal report which will soon be published.

Jewish Mission. From our dear missionary to the Jews, Daniel Landsmann, we have just received (May 21) more cheerful news. For some time now, a so-called Talmudist, that is, a Jewish scholar, has been causing him great distress by tormenting him with all kinds of captious questions. But now Mr. Landsmann writes: "God has blessed our Talmudist so wonderfully that I can assure you that he is now in the true faith, although he still comes to me for regular instruction. Besides him

I still present two young men for baptism, whose sincere desire to be saved through Christ is beyond doubt. Two other young people are already captivated by the gospel; they too have had enough of cornering me by questions. They ask now only to know, that they may understand." Dear readers will see from this that God blesses the work of the mission to the Jews, begun in New York with such faint hopes, through asking and understanding, and confirms the word of St. Paul: "Has God then cast off His people? Let that be far off! God hath not cast away his people, whom he hath before provided." Rom. II, 1. 2.

W. [Walther]

Rhapsody. A committee of United Presbyterians in Pittsburg wants to ask the legislature to declare the use of instrumental music (organs 2c.) in churches unlawful!

II. foreign countries.

Northern Schleswig. The "Kreuzblatt" of April 20 writes: How far things have gone wild in Northern Schleswig is shown by the following incident related by the "Kropper Anzeiger". In Nödding wild boys dragged a painter into the church, where one of them baptized him at the baptismal font in the devil's name, while another gave a speech from the pulpit.

Berlin. In the Prussian House of Representatives on April 3, Court Preacher Stöcker drew the following picture of the external ecclesiastical conditions of Berlin: "The state of ecclesiastical need in Berlin is unique in all of Christendom - for about one million Protestants there are only 40 relatively small churches with only 40,000 seats and 90 clergy. This unbelievably small number of church buildings and clergy is distributed in such a way that in the suburban communities there are about 800,000 Protestants with 20 churches and chapels and 27 permanent clergy, who, with the still prevailing lack of clergy, soon come and soon go. We have congregations of 120,000 souls with 5 clergymen and frequent vacancies; congregations of 80,000 souls with 2 clergymen, of whom only one officiated for a long time. The Hallesche-Thor congregation now numbers perhaps 50,000 souls, but today, as for ten years, it is still limited to a small chapel, more like a shed. These evils are positively outrageous; there is no thought whatever of a penetration of the population with the forces of Christian, moral life." One clergyman is to perform thousands of baptisms and marriages; he is to examine and instruct 500 confirmands, which requires 18 to 20 hours every week."

Hanoverian Free Church. In the May 1 issue of the Synod of the Lutheran Free Church of Saxony and Other States there is an article with the following heading: "Is it right to treat the congregation members of the Hanover Free Church like stupid sheep, as is done by some? In this article, written by Pastor Hübener in Dresden, we read, among other things, the following: "In the Hanoverian Free Church, a doctrinal dispute and church struggle, which has already been preparing for several years within the church, has begun to come out into the open. It is the dispute over the question of church government, among which here, as elsewhere, must inevitably lead to a separation of the church. On the one hand, there is the purely scriptural Lutheran doctrine and practice, represented by Pastor Th. Harms in Hermannsburg, who, as we wrote in No. 6 of our newsletter of March 15, 1955. Bl. of March 15, to our great joy, in his little book: Das Recht der evangelisch-lutherischen Gemeinde und das heilige Predigtamt' (The Right of the Evangelical Lutheran Congregation and the Holy Office of the blessed Pastor L. Harms of Hermannsburg teach about Preaching), in opposition to the presumptions of domineering church government, the office of the keys, the calling of pastors clerics against the Lutheran Christians and congregations on the basis of the holy

The church is a church of the Holy Spirit, a church of the Holy Spirit, a church of the Holy Spirit, a church of the Holy Spirit, and a church of the Holy Spirit. On the other side stands a number of pastors of the same free church, led by an emeritus pastor E. who still belongs to the Hanoverian state church. All of these stand in the now burning question of the church regime on the well-known papist point of view that the pastors or also other higher church authorities by virtue of their ordination to the priesthood exercise dominion (they wisely call it .The laymen, however, are all stupid sheep who have no choice but to obey and pay, yes, such raw and unholy people who, as rummagers and bumbler, with the bottle of brandy and the cudgel in their hands, could become dangerous if those who have rights to the church are not willing to obey and pay, could become dangerous, if they were granted those rights and duties, which, as we know from God's word and our Lutheran confession, and also Mr. Pastor Harms has proved true and clear, are due to them as Christians by God and by right, and therefore should also be exercised by them. - In addition to this, these lordly priests do not want to recognize as proper even those pastors who, like them, have not spent time at state-church universities for the sake of study and have sucked their fill at the breasts of rationalistic 'science', but who have enjoyed a truly practical education at a practical seminary that is useful for the sacred office of preaching. They treat these, too, like stupid sheep. They seem to believe that they would be good enough as missionaries for the heathen and for the stupid Germans in America, but that they are not equal to them, the high-born priests. Perhaps they fear that they are not as good as they know how to rule over the congregations from above? - It is true that the aforesaid priests do not exactly need the expression 'stupid' sheep, for those who are meant by it would certainly not put up with it. But this is the meaning, and no other, when they, in order to dispute the divine right of Christians and congregations to govern the church, and to usurp it, refer with emphasis to the fact that they (the pastors) are the shepherds, while their congregation members are the sheep. We know, too, that we pastors are shepherds and all Christians (we pastors, too) are sheep, Christ's sheep, but Christ's sheep are not stupid sheep, but such as know their shepherd's voice and know well how to distinguish it from the hireling's voice, from the voice of all false teachers, and also from the voice of domineering clergymen. In the struggle which has now broken out within the Hanoverian Free Church, it will be seen whether the members of the same really consider themselves to be stupid sheep in response to the pleas of those false teachers, and whether they will blindly follow them or not. We hope that this will not happen, at least not to the extent desired by those lordly "pastors," for stupid

we believe that among the people of Hanover, and especially among that part of them which has voluntarily and independently broken away from the state church, We believe that there is still too much common sense and Lutheran consciousness among the people of Hanover, and especially among that part of them which has voluntarily and independently renounced the rule of the state church, pastors to allow themselves to be treated blindly like stupid sheep, or even like completely crude and unholy people. The state-church pastor E., who, as it almost seems, would like to gradually lead the separated Lutherans back into the state church, has published as a rebuttal to the excellent writing of Pastor Harms another small writing under the title: "What does the blessed Pastor L. Harms of Hermannsburg teach about the office of the keys, the calling of pastors and missionaries? along with statements by him

Der Lutheraner

Evangelical Lutheran Prayer Treasury. Complete collection of prayers of Dr. Martin Luther and other orthodox, anointed prayers of the Lutheran Church in unchanged print. Together with a booklet of hymns for the home, containing 106 old orthodox hymns for home use. St. Louis, Mo. Lutheran Concordia Publishers. Price K1.25.

This collection of prayers is well known to all our readers, and no doubt all who use it are convinced that it truly deserves the name "**prayer treasure**"; first of all because of the large number of prayers. It contains prayers for all situations and circumstances, and there will hardly be anything for which a Christian would ask God that he would not find a suitable prayer here. Secondly, our collection of prayers deserves the name of a prayer treasure because of the splendid nature of the prayers; they are not only pure in the confession of the doctrine of the divine Word, but also speak the language of a true devotion to God; they are grainy, strong prayers, written by men who were devoted to the pure doctrine and anointed with the spirit of grace and prayer. The songs of the "Hausgesangbüchleln", which are included in the appendix, are equally wonderful.

We have said above that the "Prayer Treasure" is well known to all readers. Why then this advertisement? Because it has recently been published in a new, beautiful edition with a considerably more legible print, and because it is especially suitable as a Christmas and New Year's gift.

May the Lord of the Church also bless the prayer treasury in its new edition and make it a true treasure for the souls of many, many. May God grant that it may displace many prayer books which are still to be found and which contain feeble prayers devoid of strength and juice and contrary to pure doctrine.

The melodies found in the earlier edition (4 pages) have been omitted because they have been included in the new chorale book.

Characteristic interludes to 159 of the most common chorales of the St. Louis'er Choralbuch es 2c. together with chorale keys and transitions to the liturgy by Herr. Ilse.

This work contains on 126 pages over 900 interludes, 162 tone closings and 52 transitions to the liturgy. The interludes are arranged according to key, initial tone of the chorale and time signature. The author says in the preface: "The need for strophic interludes is felt more and more. Many organists of average or greater skill now try to help themselves by improvising such interludes; but this is a difficult task which requires not only a thorough study of counterpoint and formal theory, but also a great deal of imagination. Even organists who meet these requirements do not always find themselves in the mood to be able to immediately improvise an exemplary and edifying interlude. In any case, however, an organist should be careful not to torment the congregation with a tactless mixture of strange melodic stuff, with which, unfortunately, some organists, in their vain self-conceit, continue to disfigure the service. These considerations, as well as the express request of many colleagues, have induced the undersigned to publish the present interludes. For the most part, they are completely independent compositions whose motifs are mostly taken from the relevant chorale melody; the more free-form movements are atmospheric images that can come from the content of the song; only a few numbers are taken from preludes." The interludes are for the most part very easy and simple, so that every beginning organist can master them with ease. Although they are intended for particular chorales, they can also be used quite well for others, since the motif rarely reproduces a section of the chorale melody. In the treatment of the motive, the composer follows Herzog very closely. The transitions to the liturgy are also modeled after Herzog, thus never closing in the octave, but always in the fifths (not in G and A major, but in C and D major). However, Mr. Ilse is too well known among us for this book to need any special description or recommendation. The layout and binding leave nothing to be desired. Price: -2.25. To be obtained from the author. H.

Changed address":

Uev. 111. k'. P. l'iaek, U. 0. 8veU>^, Ooeuvu Oo., Icklod.
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Daur, 2025 Luliskur^ 8tr., 8t. l-ouis, blo.
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The "Lutheran" is published twice a month for the annual subscription price of one dollar for the out-of-town subscribers, who have to pay the same in advance. Where it is brought to the house by porters, the subscribers have to pay 25 cents extra.

To Germany, the "Lutheran" is sent by mail, postage paid, for -1.2S.

Letters containing business, orders, cancellations, monies 2c. should be sent to the address: l-utd. Oonvorclin-Verlax (dl. 0. Lartkel, ^Lsnt), Corner nkLinini 8tr. L Inclianu ^ve., 8t. l-ouis, Lio., anher- zusenden.

Those letters, however, which contain notices for the paper (articles, advertisements, receipts, changes in adverts rr.), find under the eldrssr: "Lutlrvrnrner", Cnnenrcrta 8emln "rx, an dir Redaction z" senden.

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about voting and synods/ It is a clever grip of Mr. Pastor E. that he, in order to apparently refute the irrefutable writing of Mr. Pastor Harms, first and foremost fights with the authority of the blessed L. Harms. ... In the opinion that all the separated Lutherans in Hanover are stupid sheep, he seems to imagine that among them the reputation of the blessed Harms is far more valid than the holy Scriptures, and if he first quieted them with this reputation, combined with all kinds of tricks on his part, they would certainly easily believe him afterwards that according to the Scriptures the pastors are shepherds and the laity nothing but sheep, whereby he would then not need to add the word 'stupid'. Should Pastor E. really have honored the reputation of the same Pastor L. Harms by endeavoring to use those excerpts from his writings against his now living brother and against Lutheran doctrine? Should he really have honored the reputation of the same Harms by abusing it now in order to make an idol out of it for the separated Lutherans of Hanover? Nevermore. As little service is thereby rendered to the Lord, as little (this is our firm conviction) would the blessed L. Harms himself have been satisfied that an idol be made of him, whose word is more valid than God's word. We do not blame the separated Lutherans in Hanover if they remember the blessed L. Harms with great love, reverence, and gratitude, and if they honor his memory. Harms with great love, reverence and gratitude and hold his memory and his writings in honor. On the contrary, we would blame them if they did not, and we do so with them. For few men in our century have worked in such blessing as L. Harms did. And it is written: "Remember your teachers, who have told you the word of God, whose end look upon, and follow their faith" (Hebr. 13, 7.) But it is also written: "But men are nothing, great men also lack" (Ps. 62, 10.). And again: "Test all things, and keep that which is good" (1 Thess. 5:21). Therefore a righteous Lutheran will not accept any man's writings (even if they were those of Harms or even of Luther) unseen, because a great man has written them. For in the church of God it is not said, 'This man said it,' or 'That man said it,' but 'He, the Lord, said it.' In the church of God they ask: "How is it written? This, as far as we know, was also Bl. Harms' own standpoint, and he would have to turn over in his grave if he saw what shameful idolatry is now being practiced with his writings. If, therefore, we now want to begin to read the sayings on the question of church government quoted by Pastor E. from L. Harms' writings, then this one thing is certain to us from the outset as the main thing, that the writings of the same L. Harms are also based on the Holy Scriptures, on the Church, on the Church, on the Church, on the Church, on the Church, on the Church, on the Church, on the Church, on the Church. Harms' writings are to be tested against the Holy Scriptures, as the unified rule and guideline of all faith and doctrine, and we ask all our readers, but especially the few from the Hanover Free Church who should come across these lines, to do the same with us in heartfelt prayer that the Lord will give open eyes and ears to his good voice, that of our united archpastor. Or are we stupid sheep, as Mr. Past. E. would like us to be, so that he can then eat us more easily?" - In the following, Mr. Pastor Hübener illuminates Mr. Past. E.'s point by point.

Africa. We read the following in the "Luth. Volksblatt" of May 15, published in Canada: "Missionary Schröder of the Hermannsburg Mission, who, as is known, was murdered by the heathen in Africa last year and met a glorious end in his profession, wrote in his diary, which is now published in the "Herm. Missionsblatt", under the following notes

rem the following: "Sunday, September 17th, I spent most of the time reading in an American magazine of the election of grace." - A good, blessed Sunday occupation, if otherwise the sincere desire for salvation and love of truth is the mainspring of such serious reading, and if one allows the Holy Spirit to give him such a heart, which gladly leaves aside speculations of reason in matters of faith and doctrine, and only persists in the clear revealed word of God, and wants to follow the same. This is an occupation that would be well recommended to those in this country who, in their boundless carelessness, do not think it worth the trouble to find out what God has revealed to us in regard to this mysterious doctrine and what he has concealed in his wisdom; and what, therefore, our church believes, teaches, and confesses in this matter.

Inscriptions on bells.

For the glory of God alone
Will I let you hear me.

My sound is only in the ear, to bring the people to where God's word resounds in his temple. But this very word has greater power,
It can pierce through marrow and bone, even into the heart.

I serve in joy and sorrow, awaken to prayer, call to worship the people early and late.

If this bright ore calls thee to hear Christ's word, Then come, it teaches thee the way to the heavenly place.

My pure sound indicates that everyone should come, To hear God's word in this house of God.
O dear Christian heart, come and join the pious, Who pour out their troubled heart right before God.

To suggest praying
They often ring my bell.

God grant that this ringing bell may lead us all to church.

As often as this bell alone shall be tolled,
So stir, Jesus, sedes Christian heart, To hear God's word as it should be, With right earnestness, and consider it no jest.

"It is better that you vow nothing, than that you do not keep what you vow."
Eccl. 5:4.

Samuel Meier, a Holstein preacher, writes in his "Nucleus historiarum" that he knew a noble, proud and wealthy woman in Holstein who, when the nurse had pressed her son so hard into his diapers that he got a hernia from it, had made a vow: If the good Lord would relieve him of this damage and restore him to full health, she would have him sanctified and studied before the Lord, that he might serve him in his time, whether in church or in school. The boy recovered completely in a short time; only now did the proud woman think that it would do dishonor to her noble family if one of her sons were to become a poor, little-respected pastor or schoolmaster. Ignoring her vows, she changed her pious decision and chose her son, who had been betrothed to God, to become a priest or schoolmaster before the



World more honorable profession. But what happens? - The son falls into a godless life, gives in to gluttony and is stabbed to death in a drunken state by one of his drinking brothers. And so, out of God's judgment, instead of the honor and joy he sought, the son brings shame and heartache to the whole family.

W.

[Walther]

How Luther bids farewell to the pope.

God bless you, dear pope! God bless you, dear bishops, monks and priests! I have no need of your medicines, your works and merits, your commandments and statutes, for you have long been a burden to me; I have received one who gives me for free what I had to buy from you at great cost. He gives it to me without works and merit, since I have had to put my body, strength, and health into it. Farewell, good night, I will not come to you again. E. A. 14, 295.

Eleventh Annual Report on the Lutheran Institute for the Deaf and Dumb at Norris, Wayne Co,

Above all, we must thank God for all the blessings he has shown our institution in the past year. We have also been able to experience his gracious help, protection and support during this time. He deserves praise and thanks for this. And even if we have been able to do something good in the process, God has done it through us. Not to us, O Lord, not to us, but to your name give glory for your grace and truth.

There are now 44 deaf-mutes in the institution. Of these, 28 are boys and 16 girls. With the best will in the world we can't take in any more. There is not enough room. There is room for 44 pupils and two teachers with their families, plus the family of the caretaker, but no more. Also, 44 deaf-mutes are already more than enough for the three teachers we have. If something really efficient is to be done, if deaf-mute children are to be brought to the point where they learn to speak, read, and write, and that they also really learn the catechism by heart and understand and comprehend it to some extent, then three teachers have just enough to do with 44 deaf-mute children. - There are already 12 to 15 children enrolled again. When admitting new pupils, we usually follow the rule that those who register first are also admitted first, unless those who registered first voluntarily withdraw and want to wait to make room for those who registered later. Or such a case may occur, since love evidently dictates that a pupil who has applied later, but who because of age cannot well be deferred to a future time, must be admitted sooner than one who has applied earlier, but who because of age can still wait a little.

This year, God willing, 9 students will be confirmed. Therefore, 9 of those already enrolled will be accepted in their place.

The faithful God has also in the past year given his prosperity to the planting and watering of the teachers. We cannot deny ourselves the opportunity to provide proof of this. A letter written by a 16 year old girl, who is to be confirmed, will serve as proof. Although this pupil had been in a state institution for several years before she came to our institution, she only acquired German and her knowledge of the Christian faith in our institution. She wrote this letter on her own, without any other help, as her teacher assures us; perhaps it will also appeal to other confirmands who are not deaf and dumb. The letter is addressed to the student's pastor. It literally reads thus:

"Dear Pastor -!

"Your dear letter has really come to my hands and I was very happy about it. This morning I also received a letter from my father. . Now I want to write to you once,



[87] as it is given in the confirmation lessons. There are 8 other students besides me who are also to be confirmed during the holidays. We are all in confirmation class from 8-9 o'clock in the morning. We don't all go together to one teacher, but 5 go to teacher Uhlig, including me, and the 4 others to another teacher named Mr. Zeile. We're all doing fine. I learn the Lutheran doctrine, which I did not know before. It is a godly doctrine. That I can be confirmed next summer is by God's help, for before this happened I often prayed that the Holy Spirit would enlighten my mind and make it brighter so that this could happen, otherwise I would have to stay at home next year without confirmation. But now I rejoice so much and have much peace in my heart, for I now know that I have the right faith and will not depart from this faith as long as I live as a man on earth, and God shall and will also help me and keep me. I cannot keep myself in the faith by myself, but the Holy Ghost must do it, and will do it."

Would that all our deaf and dumb confirmands, and especially those who have already been confirmed, would stand in the same way in the faith! We would like to call out to them the word of our Lord Jesus Christ, John 8:31: "If ye continue in my word, then are ye my disciples indeed." And John 15:4, "Abide in me, and I in you." - The state of health, too, during the past year, praise God! has been, with but few exceptions, a good one.

We would like to repeat that in our experience the best time for a child to be admitted to our institution is between the ages of 8 and 12. - We would also like to mention that our institution is not an institution for idiots, nor is it an asylum for the infirm, but only an educational institution for the deaf and dumb. This in answer to repeated inquiries. Would to God that we could also provide properly for such poor people; but for the time being, as I have said, our institution is only for the deaf and dumb.

As far as the financial situation of our institution is concerned, we still have a debt of a little over 3000 dollars. We have not been able to reduce the debt in the past year, but on the contrary have gone backwards a little. We have received quite a bit of money from a number of dear Christians to support our institution, but in general the contributions have diminished somewhat during the past year. In addition, we have had to incur some extraordinary expenses during the past year. First of all, we have set up a coal heating system in the Institute and have purchased a number of stoves for this purpose. Then we had a rescue device installed on the building in case of fire.

We still have a debt of a little over \$3,000, as I mentioned before. Though, praise God, it doesn't squeeze us like it used to. Nor do we have to pay interest as before. But it would be good for the whole institution if we were completely free of debt. We are glad that our deaf-mutes, who are already confirmed and can earn something for themselves, now and then remember the institution with love. For example, one of them, who has learned the tailor's trade, sent a skirt for a poor deaf-mute last Christmas with the remark: "I will send a new skirt with a box next week ... I made myself. The skirt is worth \$7.75. . . You give the poor deaf-mute the skirt." Another writes (the spelling is changed a little): "Because it is almost Christmas now and I know that all the deaf and dumb students are already looking forward to a Christmas present, so we are sending a few dollars here too. I two and my brother Johann one dollar for the present."

Now, the Lord, who in the days of his life on earth also helped the deaf and dumb who were brought to him, and who today still wants to help all deaf and dumb who are brought to him and who come to him, he will also in the future take care of our institution according to his great goodness and mercy for the praise of his great name and for the salvation of many souls.

In the name and on behalf of the Lutheran Deaf and Dumb Support Association of Detroit, Michigan,

Detroit, Mich. in April, 1884, I. A. Huegli.

To my unfriendly correspondents from the camp of our opponents in the doctrine of grace election.

Since the outbreak of the doctrinal controversy over the election of grace, I have received a great many letters, not only in closed letters, but also on open postcards, both from preachers and laymen, sometimes with, sometimes without a signature, in which I am sometimes called the vilest names, sometimes ridiculed in the most ludicrous manner, or in which I am condemned as a nefarious heretic, yes, even my civil integrity is attacked. Since the purpose of these letters is obviously not to punish me in a brotherly way and to convert me from my supposed error, but only to offend and annoy me, let it be known to these unfriendly correspondents of mine that their efforts are entirely in vain. However, it grieves me deeply that persons who want to be Christians, and indeed faithful Lutheran Christians, none of whom, as far as I know, I have ever harmed in the slightest, proceed against me in such an unchristian, indeed, some truly devilish manner; But first of all, I count it a great honor to suffer shame for the sake of the truth, even more than my fellow confessors, and secondly, this behavior of the most zealous among our opponents gives me the (admittedly sad) comfort that in their fight against me, they are not driven by the Holy Spirit, but by the spirit of lies, hatred, and malice. If they wish to convince me of this more and more, they may therefore, if they cannot help it, continue to do so; I, on the other hand, will do nothing but ask God for their conversion and command the matter to him who judges rightly. Since, however, a servant of God owes it to the honor of God, his word, and his church to do as much as he can to preserve his good name before the world, I hereby declare that **I will have recourse to the secular court against all public disparagers of my civic good name, whether they be authors or mere propagators, and whether this be done by them verbally or in writing, even on public postcards.**

C. F. W. Walther.

Inaugurations.

By order of Mr. Praeses Wunder, on Sunday Rogate, Mr. Pastor H. Krause was installed in his principal congregation at Sodus, Jls. with the assistance of Mr.? L. Frese introduced by the undersigned.

E. Wartens.

Address: Rvv. 8. Lruuse,
Lox 116, Soiorus, Otlumpuizil Oo., IIs.

By order of the Presidency of the Wisconsin District, on Sunday Exaudi, Mr.?. F. Siebrandt, heretofore of East Wheatland, Ill. was installed in office by the undersigned in his two churches in and near Spencer, Wis.

John Schutte.

Address: Rev. I'. Livkrulicht,

Lpeneer, Uurutllou Oo., Wis.

Mission Feast.

The branch church at Jndependence, Kansas, celebrated a mission feast Sunday Exaudi, in fellowship with members of the Humboldt church. Rev. P. Klindworth, of Texas, and undersigned preached, and Student I. Brauer gave a lecture. The collections yielded K44.65.

A. D. Krämer, Pastor.

Candidate Election - Ad.

Our General Synod having, on the occasion of its sessions this year at St. Louis, Mo., voted the appointment of a seventh professor to our school teachers' seminary at Addison, Ill-, and the members of the electoral college, together with the Board of Supervisors concerned, having already

Teacher I. L. Backhaus in Chicago, Ill.,
Mr. E. A. Eggers, teacher, Homewood, Ill.,
Mr. I. Ungemach, Superintendent of Teachers, at Fort Wayne, Ind. as their candidates for the newly established office, the undersigned reminds the teaching staff concerned and the synodical congregations that they also have the right to nominate candidates, and that they must therefore send the name of the person, if any, nominated by them to the undersigned for publication in the "Lutheran" of Il July. C. F. W. Walther,

Secretary of the Electoral College.

Explanation.

Those who find it inexplicable that in the report of the General Treasurer (printed in the "Tägl. Bericht der Rundschau") still lists a "Northern" and "Northwestern" District, be reminded that the Treasurer's Report covers a period of 3 years (1881-1884), and that although in 1881 the Synod of Delegates changed the Northern District into the Michigan District and the Northwestern District into the Wisconsin-, Minnesota and Dakota District, this decision could not take effect until one year later (1882) at the meeting of the District Synods, and until then both the Northern and Northwestern Districts continued to exist. (Cf. the financial report of the year 1882, "Lutheraner," Vol. 38, No. 3, page 24). On behalf of the Synod

Aug. Rohrlack, secretary.

Notice.

Mr. Hermann Havekamp, last teacher in Minden, Westphalia, since February of this year residing in Detroit, Mich. has applied for admission to the Michigan District.

Jos. Schmidt.

Conferenz - Ads.

Cleveland Districts Conference, June 10-12, at the home of Mr. U. Weseloh. E. Sitzmann.

The Buffalo Districtsconference will hold, s. G.W., its meetings on the 17th and 18th of June at the undersigned. Collection on 1/16?. LI. of 781 Seneca St., Buffalo. W. D ahlke.

The teachers of St. Louis and vicinity will hold their annual conference at Collinsville, Ill, July 9-11. - Registration with Mr. Jung, teacher, is desired.

--H. Erck.

The Southern Michtgan Conference will meet July 9 in Detroit at U. Moll's home. - Early registration is requested. Ch. A. Weisel.

Incarcerated in the Illinois District Caste:

For the synodal treasury: Easter festival collections from: U. Behrens' congregation in Egypt H5.00, U. Mayer's congregation in Bremen 3.20, U. Brauer's congregation in Beecker 11.70, U. Eirich's congregation in New Minden 20.21. From Uk. congregations: Nuoffer in Eagle Lake 14.10, Ramelow in Elk Grove .20 nacbr, Buszin at Meredasia 7.45, Wolbrecht at Okawville 10.90, Ottmann at Collinsville 5.10, Lochner at Springfield 23.17, Erdmann at Red Bud 50.00. (S. H151.03.)

To the new building in St. Louis : U. Lochners Gem. in Spring- sield, 4th Sdg, 18.00. By U. Schieferdecker in New Geblen- beck 11.00. By?. Große in Hartem by Lossin 2.00, Winkelmann 2.00, Wm. Scblünz 5.00, H. Hankermeyer 5.00, Fr. Schulz 2.00, Joh. Schoff 3.00, H. Schultz 2.00. By U. Grüber in Betblekem by A. Sch. 2.00. (S. H52.00.)

For inner mission in Minnesota and Dakota: U. Mueller's congregation in Schaumburg, 30.00. Fr. Wangerin's congregation in Sum- ner, 8.80. By Fr. Weisbrodt in Mount Olive, mission hourly, 3.60. (S. K42.40.)

For inner mission: By U. Wagner in Cbicago by Mrs. Riepel 2.00, Mrs. Huwald 1.00. By U. Wolbrecht at Okawville by H. Fricke 2.00. P. Ottmann's congregation in Collinsville 4.55. P. Erdmann's congregation. at Red Bud 50.00. By U. Kühn at Belleville by Sophie Hesse, R. Tunke 1.00 each, Mrs. Kämper 1.50. By U. Grüber at Bethlehem by Mrs. Wolf 1.00. By U. Bartlin-g at Chicago by Ad. Wiebking 1.00. By?. Heinemann in Geneseo from Martin Ernst 2.50. By 8. Lenk in Millstadt from Wittwe Kleinschmidt 3.00. By?. Schuricht in St. Paul from Father Böge 5.00. By P. Feltens Gem. in Washington Heights 8.00. (S. H83.55.)

For Heathen Mission: I'. Erdmann's Gem. at Red Bud 25.00. By 8th Switch in Rrd Bud from N. N. 10.00. (S. K35.00.)

For Jewish mission:?. Nuoffers Gem. in Eagle Lake 13.03. By 8th Wolbrecht at Okawville by C. Telger 1.00. By?. Lochner in Springfield by Sch. 7.00, L. Vogel 1.00. By P. Merbitz in Beardstown by N. N. 2.00. 8th Earth.

mann's comm. at Red Bud 10.00. By ?. Kollmorgen at Naskvïue, Coll. at W. Haake's silver wedding 4.00. By ?. Schaller at Red Bud by N. N. 1.00. By ?. Heinemann at Okawville by Mrs. Frickensckmidt 5.00. P. Grupes Gem. at Rodenberg 11.52. (S. -55.55.)

For Negro Mission:?. Erdmanns Gem. at Red Bud 10.00. P. Grupes Gem. in Rodenberg 10.09. (S. -20.09.)

For emigrant mission in Baltimore: Through?. Wagner in Chicago from Mrs. Riepel 1.00.

For emigr. Mission:?. Erdmann's Gem. at Red Bud 10.00. By?. Grüber in Bethlehem by Mrs. Wolf 1.00. (p. 811.00.)

For poor students in St. Louis:?. Wolbrechts Gem. near Okawville for Ch. Dietz 11.70.

For the wash let in Springfield: Durck P. Wagner in Chicago from the Crochet School 3.00.

For poor students in Springfield: By?. Leeb in Chicago from an unnamed person 5.00. U. Ottmann's parish in Collinsville 4.75. P. Wunder's parish in Chicago for D. Kosche 8.00. Kosche 8.00. By?. Reinke the. from the Women's Association for C. Hubert 12.00, for H. Bode 5.00. (p. 34.75.)

For poor students in Fort Wayne: From the mission fund of?. Merbitz' congregation in Beardstown for G. Büscher 13.00. Through?. Schurich in St. Paul from the Women's Association for Karl Albrecht 12.25. (p. -25.25.)

For the laundry fund in Addison: From?. Hölters Gem. in Chicago from the Woman's Club 7.50. By P. Feiertag in Cole- hour from the Woman's Club 2.50. (S. -10.00.)

For poor students in Addison:?. Bartling's congregation in Chicago 24.00. Fr. Brauer's congregation in Crete 15.60. By?. Wagner in Chicago from the Women's Association for R. Erdmann 8.00. By?. Miracles there from sr. Witte in Pekin from the Women's Association for I. Raß 15.00. (S. -77.00.)

For poor students in Milwaukee: P. Rabe's comm. at Uorkville for H. Sieving 12.50.

For sick pastors and teachers: W. Hülskötter in Venedy 5.00.

For Mrs...? Hirschmann: By?. Drögemüller in Arenzville, sent to?. Eggert's wedding, 10.60.

For the widow's fund: Prof. A. Crämer in Springfield 4.00. Teacher Gotsch in Staunton 4.00. Teacher Brase in Crete 4.00. (S. -12.00.)

For the deaf and dumb: By?. Schroeder at South Litchfield, Kindtaufcoll. by W. Nobbe, 4.75. P. Erdmann's Gem. by Red Bud 14.00. By?. Grüber at Bethlehem by Mrs. Wolf 1.00. (S. -19.75.)

For the orphanage near St. Louis: By?. Merbitz at Beardstown, wedding coll. at H. Gruenemeyer, 7.50.

For studying orphan boys from Addison: Through k. Schröder in South Litchfield from Hanna and Martin Heien 1.00. Through?. Bartling in Chicago for Karl Heiden 1.00. P. Nuoffers Gem. in Eagle Lake for Jul. Nickel 10.00. (Summa -12.00.)

For the hospital in St. Louis: By?. tooth in No- komis, thank offering from Mrs. W. Redeker, 2.50.

Addison, Ill, May 24, 1884. h. bartling, cassirer.

Entered the Nebraska District Caste:

For the synodal treasury: By?. Biedermann from some members of his congregation -2.50. By P. Meyer from his congregation -2.50. By Father Meyer of the congregation of Bethlehem... Beth-lehem congregation, 2.50. By... Adam from his congregation. Immanuel's congregation 9.40. By...? Joh. Gem. 5.50. By?. Harms' Zions-Gem. 7.00. Father Häßler 5.00. (S. -31.90.)

To the seminary building: By?. Hoffmann of sr. Congregation in Madison 2.95. By Fr. Iahn of Congregation. Congregation 7.00. By ?. Biedermann from some of his parishioners. Congregational 47.00. By ?. Fischer of his congregation in Colfax County 10.00. Gem. in Colfax County 10.00, in Columbus 8.00. By ?. Bergt jun. of N. N. 4.00, Karl Buchholz 5.00. By ?. Endres of Heinr. Naber 5.00. (S. -88.95.)

For the orphanage near St. Louis: By?. citizens from the savings bank sr. Children 1.25, from Aug Steinhäuser 5.50. ?. H. Bremer, thank offering for saving his son from great danger, 5.00. (S. -11.75.)

For poor students in St. Louis:?. Häßler 5.00.

For sick pastors: By?. Hofius by H. Panning 1.00.

For Jewish mission: Durck?. Hoffmann by Mrs. Kaus and W. Westpbal 1.00 each. By?. Bürger by Jakob Tröster 5.00. Durck?. H. Cämmerer by C. Werner 2.00. By?... Endres by Fr. H. and L. E. 1.00 each. P. Häßler 5.00. (S. -16.00.)

For the widow's fund:?. Meyer 1.00. By?. Endres, Coll. on G. Göke's baptism, 3.40, by Aug. Heine 2.50. By?. Hoffman" by Otto Polenske and Pauline Hoffman each 2.00, Clara Hoffman" 1.00, Otto Hoffman" .50, W. Westpbal 2.00, G. Schilling .50, Phil. Knapp .21, H. Helm .11. By?. Hofius von sr. Gem. 5.50, Tkeresa Hofius 2.00, Emma Waltber .25. 1?. Oetting 2.00. By?. Hil- -endorf by Mrs.?. Hilgendorf 5.00. P. Häßler 5.00. (p. -34.97.)

For inner mission: Durck?. Meyer from sr. Gem. 4.00. By?. H. Cämmerer from C. Präuner and H. Claus 1.00 each. By?. Endres from Wm. Uffelmann 3.00. By?. Hoffman" by W. Westphal 1.00. By?. Adam by sr. Jmm.-Gem. 20.00. By the General Treasurer E. F.W. Meier 31.00. By ?. Oetting by F. Redwinkel 1.00. By?. Hilgendorf by sr. By Biedermann from several members of the council. Bürger by Jakob Tröster 5.00. By Meyer of Bethlehem's congregation 2.00. Bethlehem's congregation 2.50, by?. Becker from the women's association of St. Paul's congregation 5.00, Mr. Lauppe 5.00. By?. Fischer from St. Paul's congregation 21.14. Gem. 21.14, I. Brock 5.00. By ?. Hofius from sr. Congregation 15.00. By ?. Meyer, thank offering by N. N. for recovery from serious illness, 1.00. By ?. Hilgendorf from sr. Congregation 15.10. By?. Häßler from C. Elmshäuser 4.00. (p. -162.89.)

For the deaf and dumb: By?. Bode, wedding coll. bet Aegidius Lindner, 5.00. Fr. G. Welker of sr. Zions-Gem. 9.40, N. N. .75. (S. -15.15.)

For the seminar in Addison: By?. Bode of the women's associatiön sr. Gem. to Middle Creek 15.00.

For the Omaha community, by Adam of Sr. Jmm. Jmm. Gem., 2.50. By?. Bergt Jr., 2nd Coll. Sr. Common, 50.00. By?. Iahn of Sr. Common. By? Bergt, of sr. comm., 7.00. By? Catenhusen, 1.00. By Mr. E. F. W. Meier, General Treasurer, 2.75. By? Citizen of Jacob Tröster, 5.00. (p. -78.25.)

For external mission: By?. Hoffmann by W. Westphal 1.00.

For?. Hübener in Dresden by?. Hoffmann 2.00.

For?. M. Wyneken: By?. Oetting of N. N. 3.00.

For Emigrant Mission: By?. Citizen of Jacob Tröster 5.00.

For?. Brunn's Institution in Steeden: By?. Citizen of Jacob Tröster 5.00.

For the hospital in St. Louis: Through?. Further, thank-offering of Mrs. Niemann 1.50.

Omaha, May, 1884, F. C. Festner, Cassirer.

Entered the caste of the Western District:

For the synodical treasury: From?. Umback's congregation in Prairie City -5.00. P. Gräbner's congregation in St. Charles 22.15. ?. Nützel's congregation in West Ely 7.00. Fr. Matuschka's congregation in New Welle 3.00. Fr. Lentzschk's congregation in Craig 6.70. Fr. Polack's congregation in Herkimer 15.00. (P. 58.85.)

For college construction:?. Matushka's comm. in New Wave 20.50.

For inner mission in the West: By?. Falke in Glasgow, sent to Goessling's wedding, 5.00. By?. Polack in Herkimer from C. Germeroth 1.00, H. Grote 5.00. Fr. Sand- voß' congregation in Augusta 5.50. By Praeses Biltz from his congregation in Concordia 10.00, from Bringköter 1.00. Gem. in Concordia 10.00, by Bringköter 1.00. P. F. Rohlfings Gem. 6.70. (S. -34.20.)

For mission to the Jews: By?. Brandt in N. St. Louis 5.00. Father Günther's congregation in Cole Camp 5.00. Father Matuschka's congregation in New Welle 10.50. By?. Polack of C. Germeroth 1.00. (p. 21.50.)

For the Free Church:?. F. Rohlfings Gem. 10.00.

For the deaf and dumb: A. B. in the Zion District, St. Louis, 10.00. By?. Scholz in Norborne, s. at the wedding of?. Johanning and A. Scholz, 3.75. (S. 13.75.)

For the widow's fund:?. Lehmann in Jeferson County 2.00. Father Scholz 8.00. Father Obermeyer's congregation in Little Rock 16.75. Mr. Grote in?. G. Polack's congregation 5.00. Father Hörnicke in Placerville 4.00. Praeses Biltz in Concordia 4.00. (p. 39.75.)

For poor students in Springfield:?. Left confirmands 1.45 (specifically for L. Hagelberg).

For the orphanage near St. Louis: By?. Pflantz in Memphis, s. at G. Hartmus' wedding, 4.50.

Nk. In my last receipt read in the last and third last heading:?. Proft instead of "?. Hirschen"; furthermore 2.00 instead of "1.25" for emigr. mission in New York.

St. Louis, May 20, 1884. H. H. Meyer, Cassirer.

Incorporated into the Wisconsin District Caste:

For poor students in Springfield: From the congregation of?. Wambsganß in Adell -9.26.

For emigrant mission in New York:?. Schumann's congregation 4.60. P. Grotbe's congregation 3.50. P. Markworth's congregation in Fremont 1.13, to Wolf River .92. (p. -10.15.)

For poor and sick pastors: Wedding coll. at H. Köhler in Bloomfield 3.75.

For poor students in St. Louis: E. Bollmann,10.00. ?. Osterhus' Gem. 5.00. Gem. in Sheboygan 14.00. (S. -29.00.)

For poor students in Addison: E. Bollmann 10.00. Wed. coll. at Bro. Santer 4.26. Comm. in Sheboygan 14.28. Bro. Uhl.50. (S. -29.04.)

For the orphanage in Addison: Wedding coll. at Franz Page! 3.80. From etl. confirmands of the?. Seuel 6.10. (p.-9.90.)

For the deaf-mutes: FrauMönck 1.00. E. Bollmann 20.00. P. Plehn's Gem. 7.56. By?. Wambsganß Jr. of N. N. 5.00. P. Claus'Gem. 12.00. (S.-45.56.)

For the widow's fund: Mrs. I. Pritzlaff 5.00. E. Bollmann 20.00. Wedding coll. at Ed. Müller 6.00. P. Ficks Gem. 3.00. Of the??. F. Schumann, P. H. Dicke, C. Damm, W. Hudtloff, F. Leyhe 4.00 each, Cl. Seuel 3.00. (S. -57.44.)

For emigrant mission in Baltimore:?. Grothes Gem. 3.50.

For English Mission: E. Bollmann 10.00.

For inner mission of Minnesota and Dakota District: C. Schubert 2.00. N. N. in Milwaukee 1.00, Herm. Meyer 1.00, Geo. Trentlage, Jr. 5.00. (S. 9.00.)

For a piano in Milwaukee: Brauns, Hoyer & Schulz 12.00. Wedding coll. at W. Nickels 3.70. P. C. Penalties 1.00. ?. Witte 5.00. (S. -19.70.)

For Negro Mission: E. Bollmann 10.00. P. Wambsganß' Gem. in Adell 10.50. Schoolchildren in?... Hudtloff's parish 1.50. P. Rohrlack's parish 5.00. (S. -27.00.)

For heathen mission: N. N. in Reedsburgh 1.10.

For poor Wisconsin students: Wedding Scoll. bet Frederick 3.50.

For teachers' salaries and maintenance of the Milwaukee Proavmnasium:?. C. Strasen's comm. 39.57. Durck 1?. Dam of N. N. 1.45. Joh. Skcnell 1.00. P. Steyers Gem. 4.00. P. Leybes Gem. 3.00. Herm. Maier 2.00. P. C. H. Löber 2.00. Hockzeitsscoll. by H. Plüsccke 7.00. (S. -60.02.)

For the synodical treasury: From? Fr. Keller's parish 14.26. I. Stöck .25. Fr. H. Sprengeler's parish 58.67. Fr. F. Schumann's parish 4.35. Fr. I. Schülte's parish 23.22. Fr. C. H. Löber's parish 32.00. Fr. Köthes' upper parish 10.28. P. Heizer's gem. 13.21. P. Hieber's gem. at Sheboygan Falls 8.50, at Wilson 6.01. P. Kuechle's gem. 19.93. P. Walker's gem. at New London 3.56, at Maple Creek 1.71, on Mosquito Hill .76. ?. Goehringer's parish 25.80. 1?. Osterhus parish 12.00. Father Ledebur's Triangle parish 4.45, St. John's parish 1.81.Parish 1.81. Father Seuel's parish in Portage 13.00, in Lewiston 2.25. Father Hild's parish 16.71. Father I. Strasen's parish 12.60. Father Wambsganß' parish in Adell 9.57, in Batavia 2.71. Father Präger and parish 5.00. Father Damms' parish 8.00. Father Baumann's parish 9.12,

Nützels Gem. 12.10. Georgiis Gem. in Cedarburg 8.00. ?. Feustels Gem. 6.00. (p.-345.83.)

For the mission to the Jews: Schoolchildren from?. Schumann's parish 3.04, Durck's parish... Hudtloff's parish 1.50, A. Krinke .50, Mrs. Alb. Kurth 1.00. P. Rohrlack's parish 5.00. Rud. Lätjck 1.25. A. Damködler 1.00. Wedding coll. at Karl Henke 14.00, at Aug. Dorow 7.70. (S. -34.99.)

For building and debt repayment coffee of the Progymnasium in Milwaukee: P. Schumann 5.00. Confirmationcoll. in Maple Creek 4.12. U. Dickes St. Pauls Gem. 6.00. U. Walker's Gem. at Bear Creek 2.08, in Unron 1.34. P. Doehler's Gem. 9.00. P. Schwan's congreg. 8.00. P. Hudtloff's Martms- congreg. 6.50. P. Aulich's congreg. 4.00. P. Ebert's congreg. at Sha- wano 1.63, at Hartland 9.50. P. Schneider's congreg. 10.00. P. Leyhe's congreg. 5.00. P. Kothe's lower congreg. 22.65. P. Spren- geler 5.00. (p.-99..82.)

For Fr. Brunn in Steeden:?. Osterhus' Gem. 3.00.

For poor students in Milwaukee: From the piggy bank of Bl. Louis Walker 1.25. P. Herzer's parish 11.80. U. Rohrlack's parish 12.50. Cross parish in Milwaukee 8.25, their singing choir 8.15. (p. -41.95.)

For the orphanage near St. Louis: Lieschen Welzien .75. by 1?. Leyhe 6.00. by teacher Wegner 3.17. k. Nützels Gem. 13.80. Theo. and Fritz Lälisch 1.00. (S. -24.72.)

On the budget of the progymnasium in Milwaukee: k. Keller's Gem. 12.76. 1". Herzers Gem. 1.53. (p. -14.29.)

For inner mission of the Wlscnoin District: Mrs. I. Pritzlaff 2.00. Fr. Schumann's Gem. 6.00. By Fr. Walker 6.00. By F. Hinz, Collecte, 1.45. From Fr. Goehringer's Gem. of Mifision Friends 57.62. E. Bollmann 10.00. Zion's Gem. in Milwaukee 16.80, Jmm.Gem. that. 23.26. gray Cooper's 1.00. U. Wambsganß' Gem. in Hancock 3.69. P. Albrecht's Gem. 19.00. P. Rehwinkel's Gem. 6.50. P. Markworth's Gem. at Rat River .87, at Caledonia 3.45, at Fremont Road 1.76, at Schroeder's Corner 2.37. P. Sagehorn's Gem. 9.50. l'. Rohrlack's Gem. 5.75. p. Otto's Gem. 3.50. p. Georgi's Gem. at Cedarburg 3.75. Chr. Wittkop 2.00. (p. -186.27.)

Milwaukee, May 21, 1884. C. Eissfeldt, Cassirer.

Received for poor students: By Mr. P. W. I. Friedrich, given at L. Grohn's wedding, --.50; by Mr. k. Her by Mr. & Mrs. Millitzer 10.00 for I. Her; by Mr. ?. Smukal, on sr. Hochzeit ges., 6.00; by Mr. P. W. H. E. L. v. Schenck, Coll. sr. Gemeinde, 10.00 for Boritzki; by Mr. U. F. Meyr, Coll. sr. Gem., 6.00; by Mr. Lehrer Marr 5.00 for Amstein; by Mr. P. Zschoche 10.00 for C. Schmidt; by Mr. l'. Hüge of the Women's and Virgins' Association 8.00 for Koch; by Mr. P. C. Vetter of members of his congregation 15.00 for C. Schmidt. Gem. 15.00 for C. Schmidt; by Mr. P. Aron of N. N. 3.00 for Ehlers; from the church in Pekin from Mrs. N. N. a quilt; by Mr. P. Dubberstein, collected at the wedding of Mr. Pesch, 5.00 for Wehking ; by Mr. P. Steup of the New York Localconference 20.00 for Kosa ; by Mr. P. Groß of the Frauenverein sr. Gem. 16.00; by Mr. P. Wege- ner of sr. Gem. 9.56, by Mrs. Schormann .50, by N. N. 1.00 for Krusche; by Mr. 1?. W. Gräff, part of the Ostercoll. sr. Gem., 4.00 for Wehkmg; by Mr. P. Aron, thank-offering of Mrs. K. V., 2.00 for Ehlers; by Mr. P. Schieferdecker from sr. Gem. and himself 8.05 for Allenback; by Mr. U. Leuthäuser, Coll. sr. Gem., 5.00, by the school children 4.30 and by N. N. 2.70 for Dommer; by Mr. U. M. Cämmerer, Abendmahls coll. sr. Gem., 6.35 for R. Grüber; by Mr. k. Börueke of sr. Oronoko 9.00 a.m. for Licht; by Mr. U. Loßner of sr. Gem. 13.00 for Strölin; by Mr. P. H. Jüngel, sent on F. Kruse's wedding, 6.65, from other donors 3.35 for Kretzmann; by Fr. H. F. Grupe, donated at H. Müller's wedding 3.20, at W. Westerwelle's wedding 2.05 and by Mrs. W. Vordenfeld, thank-offering for the recovery of her daughter, 1.00 for Kretzmann; by Mr. Mickael, donated at the wedding of Mr. Lunz, 14.00 for Her.

Repor tig un g.

In the receipt of 15 March, instead of "by Mr. P. Leuthäuser 1.00 for Dommer" it should read 10.00.

For the seminary household: by Mr. M. Friedrich of Belle View, Ill, 5.00; by Mr. P. Lohrmann of sr. Gem. 6.15; by Mr. P. Drögemüller of sr. Gem. 3.25.

A. Crämer.

For poor students received with hearty thanks by Mr. U. Cl. Seuel in Vortage, Wis. from the Virgins' Association there -7.00, from Mr. Affeldt 1.00 and from Bro. Göde .25. From the congregation in Pomeroy, O., 14.50. Durck Mr. k. Kilian iun. in Serbin, Tex. by Mr. G. Lorenschk 10.00. C. F. W. Walther.

"Children's Mail" and "Teachers' Mail."

In the last issue but one, we informed our readers that the next issue of the "Schulblatt" would contain a necessary warning about a paper for children published in Milwaukee, called "Kinder-Post", which they are trying to place in all state schools where German instruction is given, and otherwise in German families. We can now inform our readers that a separate copy of the above-mentioned essay has been obtained, so that even those who do not read the "Schulblatt" can receive and distribute it, and thus help to keep the unchristian children's paper away from Christian families. The pamphlet, which contains 16 rare copies, will be sent by the Concordia publishing house in exchange for 5 cents.

Changed addresses:

Itev. Il. Il. 8v660p, 457 IV. supkiior 8tr., OIUcmAO, Ill.
Uev. 6arl IVEber, t-rove, Loon" Oo., Iorvn.
ck. U. Lezer, 524 Llu8k6MN HliilveAukk", IVis.
6. Lileu, UamdurZ, Ourver Oo., Lünm.

Lllwrecl nt ttie cost Otllve nd 8t. ck-ouls, No., A8 stzvouä-olnss mnttor.



Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Leh-

40th Year, St. Louis, Mo. 15 June 1884, No. 12.

Sermon,

delivered at the opening of the General Synod of Missouri, Ohio, &c. St.,
in 1884 by Dir. F. A. W. Krause

(Conclusion.)

III.

We have already heard, dear listeners, that St. Paul, when he went up to Jerusalem, was not uncertain whether he had preached the pure doctrine of the gospel. Not in order to obtain a certainty, which he lacked, nor, so to speak, in order to be examined by the apostles in Jerusalem, but simply in order to induce them to bear witness to his gospel, as he preached it among the Gentiles, that it was the true one, which needed no change, improvement, or addition. He was already divinely certain in himself, and did not need to be made certain by the testimony of the apostles. Therefore here in our text he refers to his Galatians, that the men who in Jerusalem had nothing to improve or add to his gospel, were there "respected and regarded as pillars," but he does not do this without adding: "But of those who were respected, of what sort they were then, nothing concerns me; for God does not respect the respects of men. By this he means: "It was not a joy and reassurance to me that such highly respected men gave testimony to my gospel at that time that it was the right one - for what is highly or lowly respected in the sight of God? - but that what they said and did was right and pleasing to God, and served to establish the truth of the gospel among you. In saying this, the holy apostle does not mean to depreciate the reputation of the high apostles at Jerusalem, or to diminish their honor as pillars of the church for which they were regarded, but he does mean to teach the church for all time that in matters of faith and doctrine, as in general, so also in Christian churches, not the reputation of men, but only the truth of God is entitled to be valid. The truth of God, however, is the Word of God, is



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Juni 1884.

No. 12.

The law and the testimony; in matters of doctrine and faith, one should ask and look at conciliation alone, not at the appearance of men. The main thing is not who says what, but what is said, by whomsoever it may be, that is to be examined, that is to be considered, that is to be tested against the truth of God, and that is to be judged according to it. If it agrees with this, it is to be accepted and not rejected, even if the least of the brethren, or even Pilate, or Annas, or Caiaphas, had spoken it; if it does not agree with it, it is to be rejected and not accepted, even if a man of apostolic standing, or a pillar of the church, or even an angel from heaven, had spoken it ten times.

Let us infer from this, dear listeners, that a church assembly may rightly call itself a Christian council only if it (thirdly) always remains mindful of the fact that God does not respect the reputation of men.

Yes, when it is a matter of external, earthly things, which a church assembly such as ours has to deal with from time to time, it should indeed, as is self-evident, grant every brother the word and listen to him gladly and in Christian love; but it should also listen especially to those of its members who have experience, skill, and judgment in such matters. Such a thing is not that respect of the person which the word of God so earnestly forbids. On the contrary, God may well suffer us to let those who are most sensible and reasonable determine our decisions in outward, earthly matters about which reason can judge. For in so doing we do not ascribe to them any merit that could make them more pleasing to God than others who do not have such natural gifts, nor does any harm to our souls happen to us, even if we do not always do what is best. But in matters of faith and doctrine, as in the sight of God, so also in the sight of the church of God, no respect should be paid to any man, but only to the word of God. But whether something is according to or contrary to the word of God, in other words, "to judge about doctrine, that belongs - says Luther - before all and sundry.

every Christian, so that he is accursed who offends this right by one little bit. They should all be taught by God and be able to judge rightly, and each one should base his faith and his judgment on the revealed Word alone and on nothing else, not even on the testimony of those who "have standing in the church and are considered pillars of it.

We can read it, of course, on almost every page of the writings of our opponents in the doctrine of election by grace, that we are, almost without exception, such miserable servants of men, and that we have accepted and held fast our doctrine of election by grace on the testimony of a man who now deserves to be called more a ruin than a pillar of the church. - If there be any among us to whom such an accusation is justly made, let him indeed retain our doctrine, as it is right and according to the holy Scriptures, but let him in return make true and earnest repentance before God, and bow before him because he took flesh for his arm, and departed from the Lord with his heart. For whoever accepts a doctrine, not because it is proved to him from God's word to be true, but because of the reputation of its witness, is he not carnal, does he not take flesh for his arm? But let those who are so eager to brand us as idolatrous servants of men before the church of God, put to themselves the question, what are they doing by pleading without ceasing that they have the pillars of the church of the seventeenth and eighteenth centuries on their side, and teach nothing else than these? Is the idolatry any less, if one takes meat from the seventeenth or eighteenth century for his arm?

But we don't admit it to them...

Idolatrous be.

We know well by God's grace that whoever is a pillar of the church today, if the good Lord does not keep him, can tomorrow, as much as there is in him, become a ruin and an outcast of it - many once excellent church teachers have already become great heretics - we know well that one may have served faithfully in the kingdom of God for a long time and yet in the end become reprobate through self-conceit, that one may become a reprobate through self-conceit, that one may become a reprobate through self-conceit, that one may become a reprobate through self-conceit, that one may become a reprobate through self-conceit, that one may become a reprobate through self-conceit.

a first may become a last in the kingdom of heaven. But we also to really remedy the distress to be encountered in one's own know it, and see it from the history of the Apostles' Council and midst. About this, then, only a few more words!

from the old and new history of the church, that for a long, long When the apostles at Jerusalem gave Paul and Barnabas time the gospel has been proclaimed unadulterated and their right hands, they made an agreement with them that Paul mightily, and that many have been led to the righteousness of and Barnabas would preach among the Gentiles, and they Jesus Christ, and have always kept the same doctrine, and have themselves among the circumcision. What was the reason that remained unchanged in it, but that nevertheless they can fall into this was decided at the Apostles' Council? Without doubt, first of the mouth of the blasphemer and be suspected as false all, the consideration of the clearly expressed will of the Lord prophets and deceitful workers, who do not keep the truth of Jesus, who, on the one hand, had given the twelve the God as they ought. command, "Go ye into all the world, and preach the gospel to

And above all we know well how to distinguish, so that the every creature," but who, at the same time, had commanded adversaries may learn from us, between the pillars in the church, them to preach in Jerusalem, that is, among the circumcision, between those who have the standing in it, whether yesterday and who, on the other hand, made it Paul's life's work, as soon or today, and between the cornerstone on which alone it is built, as he was converted, to bear his name first of all to the Gentiles, which is Jesus Christ, yesterday and today, and the same also and only secondly to the children of Israel. But then it contributed for ever. Him, Him alone, and His holy prophetic and apostolic to this agreement that it had already been sufficiently shown that word, we hold to be the foundation of the church, upon which it God had equipped Paul with special gifts especially for the is built, and upon which every one of us must build and ground mission to the Gentiles. "For he that had been strong with Petro his faith, if he would be otherwise saved. Not on the fathers, old for the apostleship among the circumcision," that is, that by his or new - all respect for them as long as and in so far as they testimony in one day three thousand, even five thousand souls guide God's word, and all the love, reverence, and gratitude due were added to the grace of Christ, "he also had been strong with to them for their precious service - but we do not build our faith Paul among the Gentiles." The special gifts and the special on them, they did not die for us, we were not baptized on them; blessing, the special grace, which each one had received from nor do we build and base our faith on the confessions of our the Lord just for his profession, brought about that agreement all church, however willingly and completely we agree with them by themselves! If, at the Council, they had paid no attention to wholeheartedly, but solely on Christ and His holy word. "If this these special gifts, had disregarded them, it would not have been word should no longer be valid, on what should faith rest? We right and proper. For every worker in the kingdom of God must care not for a thousand worlds, but for Thy word!" But if we abide be placed where he can best build it according to the gifts he has by Christ's word, we also abide by the right and united ground, been given.

we abide by the confessional writings as the most faithful and We see from this that a church assembly, if it wants to be a trustworthy testimonies of our faith, and we leave it at that for truly Christian council, has the duty to distribute the work the sake of the shouting: Fathers! Fathers! Pillars! Pillars! We do assigned to it in the kingdom of God among its members in such a way as seems most conducive to the honor and kingdom of not grow gray hairs. God.

But if we, dear listeners, have already confidently let the God. In essence, the work in the kingdom of God is always the fathers be fathers in other doctrines - of Sunday, of usury - same: to win souls for Christ and to keep souls with Christ. But where they stumbled and, though against their will, still forgave same: the place where the net of the kingdom of heaven must be cast something to the truth of the Gospel, but have otherwise praised is not always the same. Thus no one among us will want to God for their other faithful service and for the rich spiritual maintain that now is the time for us to send missionaries to blessing that came upon us through them, Let us therefore call China, while we still have enough heathen Chinese in the country upon God with all earnestness, that his grace may guard and to whom the bread of life is not broken; and again no one among keep us also in the future from confusing the pillars in the church us will want to deny that the missions we have begun, the with the foundation, and from forgetting that God respects mission to the Jews, the mission to the negroes, and especially nothing the reputation of men, whatever they may have been in the inner mission, are really works now commanded and imposed upon our church by God. And we have several more of former times, and still are. If only the faithful God keeps us in these works, and therefore must also have various offices. But this mind and work, then our church assemblies will also remain although one rule applies generally to these offices, namely, that true Christian concilia, and blessings from the Lord will go out we seek to win only men full of faith and the Holy Spirit for each through them into the congregations of the faithful. of them - just as the old apostolic church set an example in this respect in the election of its poor treasurers, its almoners - in

IV.

Now that we, dear fathers and brothers in the Lord, have looked more closely at the three most important characteristics of a Christian council, we may be more brief in our consideration of the last two elements, which St. Paul names to us in our text as further characteristics of truly Christian councils. These are, on the one hand, the conscientiously considered division of the work at hand in the kingdom of God and, on the other hand, the heartfelt willingness to help those who are in need of help through means. Let us therefore, dear brothers and fathers in Christ, be diligent and call upon God that, where there is a choice to be made, we do not choose according to the reputation of the person, according to favor and friendship, but after we recognize what gift God has given us.



and let us not disregard it especially where God has already been powerful and has already pressed the seal of his blessing under someone's special ministry.

V.

Finally, beloved, we also see from our text that a church assembly must prove itself to be a truly Christian council in that it also heartily takes care of the need in its own midst, which can be remedied by external means.

If Christian faithfulness in the faith demands that a council hold fast to the truth of the gospel, cultivate unity of spirit, and show no respect for the reputation of men, Christian charity demands faithful care for the growth of the kingdom of God and for the relief of the needs existing among the brethren.

That is why it was decided at the apostles' meeting that Paul and Barnabas should "remember the poor", namely the poor Christian brothers in Judea, who had fallen into an external physical need, which must not have been insignificant, partly because of persecution suffered, partly because of theuraction or other circumstances. This was also the case with Paul and Barnabas, as we find testimony from time to time in the Epistles of St. Paul and in the Acts of St. Luke that the Apostle Paul and Barnabas were in need of help. Lucă, that the Apostle to the Gentiles, to whom salvation had come from the Jews, once and again laid the need of the brethren in Judea to their hearts and either brought or sent rich contributions there himself, so that St. Paul can rightly testify in our passage: "which I also was diligent to do".

Now, dear listeners, it will be made clear enough to us in these days that we have a lot of external physical need among us and find our hands full. Let us not then hang our heads, but prove all good faithfulness in this matter also. There is no doubt that one day in eternal life we shall not be sorry and weary, but we shall love to reap there without ceasing; let us not then grow weary and weary of doing good while we are here, but let us be diligent to do it, knowing that we ought to love not only with words and tongue, but with deed and truth.

So what is incumbent upon a church assembly to be considered a truly Christian council, that is what we have heard again today. These are not pieces that can be or not be just as well. No, they are all commanded by God. God's command is to defend the truth of the gospel unto death against false brethren; God's command that we be diligent to keep the unity of the Spirit by the bond of peace; God's command that in matters of faith and doctrine we respect no man; God's command that we each, with the gift which he hath received, minister to his holy church, and that we each, in turn, be ministered to in it; God's command that we take heed to the need of the saints.

If we know these things, blessed are we if we do them.

O Lord JESUS, who by Your grace let us know how we, as people who want to keep a Christian council, are to walk in Your pleasure. You, O Lord and Head and Advocate of Your Church, so dearly purchased with Your blood of God, we, O Lord, are to walk in Your favor.



[91] beseech Thee, give us to know also the will, and to will the doing, and all things shall prosper.

Yes, O Lord, return to us and be gracious to your servants! Fill us early with thy grace, and we shall glory and be glad all our days. Show Thy servants Thy works, and Thy glory to their children. And the LORD our God be kind unto us, and promote the work of our hands with us; yea, the work of our hands may He promote. Amen. Amen.

(Submitted.)

Our mission in Kansas City, Mo.

In Christ beloved "Lutheran" readers!

On behalf of the Honourable Delegates of the Western District, and more particularly of the Honourable Missionary Commission of the said District, I come before you to offer you an insight into the missionary work here, and, as I confidently hope, to give you pleasure.

Kansas City, situated on the extreme western border of Missouri, is a city of nearly 100,000 inhabitants, and still growing rapidly. Many thousands from all parts of the States, as well as from the old world, arrive and settle here every year. Almost all trades, nations, and languages are represented here, and about one-third of the city is German.

In this large, flourishing city, attempts had been made a few times in earlier years by our dear Synod to establish a Lutheran congregation; but these failed, partly because they had no church of their own, partly for other reasons, and one was close to becoming familiar with the dismal thought that Kansas City was a lost post for the Lutheran banner. But the faithful God, in his eternal mercy, willed to let his pure Word and Sacrament find a place in this city also. He first led a man here who, out of fervent love for "God's Word and Luther's teaching," bought a church out of his own funds and then turned to the Honorable Mission Commission with the urgent plea: "Come over and help us!" Send us a missionary! It will go forward this time with God's help. And it is by God's grace that it did.

For a little over a year now, as far as human eyes can see, I have worked in blessing here. The beginning, however, was small and unimpressive enough. At the first service there were 17 hearers, of whom about 6 never came back; but still we not only kept the same number of hearers, but the number gradually increased from Sunday to Sunday, for new ones kept coming in for those who stayed away. During the week there was diligent missionary work. Wherever I heard of a family that was supposed to be German and Lutheran and did not yet belong to a congregation, I immediately sought them out and then asked them again about others, and so on from one day to the next. In doing so, however, I met all kinds of people, despite the fact that I should and wanted to visit only the scattered Lutherans: Jews, Catholics, Methodists, Reformed, Uniate, and so on.

Most of those who still called themselves Lutheran and did not belong to any other congregation gave me a friendly welcome, although there was no lack of those who slammed the door on my inquiry without further ado, or laughed at me, or briefly declared: "We don't need a church; we can do better without it," or who had once been Lutheran.

and had once also believed in God, heaven and hell, but had now long since declared themselves to be "beyond the stupid stuff. Yes, some got into a truly satanic rage and behaved as if they wanted to strangle the dear God, because they had to torture themselves so much for their daily bread, while others had it better. Those were heavy courses. But, as I said, most of them welcomed me kindly and promised me: "Yes, we will come to church. So Sunday came and we went to church in good spirits and hope, because we could expect half a dozen or more new listeners who had promised to come. But as a rule, the ones who were not there were the ones who were definitely expected. That hurt. But behold, for those whom I had sought out and who had not come, the good Lord had sent others whom I had not sought out. But by the grace of God, even my visits were not entirely in vain. Most of those whom I visited two, three or more times stayed away, but we became known in the city and some of them accepted my invitation, so that our group increased, even if slowly. We have also gained considerably through the influx of new members from outside. We have already received several members from old congregations, so that our little congregation now numbers 80 souls or more and has already paid for more than half of the mission costs. It is therefore undeniable that, although we have come to this city last and can only take gleanings, this mission field nevertheless justifies to the best hopes. Yes, with praise and thanksgiving to God and with faithful trust in his help in the future, we may say: This is no longer another missionary attempt, but we have gained a firm foothold, the Lutheran banner is now planted here, to remain here, God willing. And every "Lutheran" reader will certainly be heartily pleased about this.

This, beloved brethren, I have herewith done, and doubt not, ye will not shut up your hearts and hands to this petition, but prove it again by deed, that the love of Christ is shed abroad in your hearts, saying, "It is more blessed to give than to receive." Truly we do not come before you with this request for help because we want to lay our hands in our laps; no, we cannot help ourselves, therefore and therefore alone do we come to you with the request: Help us, you who can help! Help us by your gifts and especially by fervent prayer to him who is the right helper and whose work we are doing here, so our prayers for

Only one thing is still missing, which is absolutely necessary for the solid existence and the prosperous growth of our community, and that is - a school, and for the time being a school for us." Luc. 7, 4. 5. But let the Lord our God be kind to school locale. I have been asked many times on my mission trips: Do you also have a school? and when I had to answer in of our hands may he promote. Amen. E. Jehn.

the negative, I was told: We send our children to the "Protestant" school, we also go to church there, and again and again I am asked by the people who stick with us: When will we get a school? But so far I have not been able to find an answer. What should happen now? Shall we send the children to the "evangelical" school, that is, to the Uniate school? We do not want to, we cannot, we must not, for we would tear down with one hand what we build with the other. But here some may say, "Why do you not hold school in the church, as is done in so many of our congregations? - That this is almost an impossibility, the Reverend Father General saw for himself when he spent a day here last year on his way through. Our church is not at all built in such a way that it could be arranged to some extent for school purposes; but if this were nevertheless attempted, we would have neither a church nor a school. In addition to this, there is now this, that we have strong opposition; for not only do the "evangelicals" have a fine school, but it has

Any gifts of love should be sent to the respective district treasurer.

* * *

The Mission Commission takes the liberty of urgently endorsing the above request. We have hardly a place in all our great mission territory that is equal to Kansas City in size and importance, and yet so difficult and costly. Here we can only gain and keep a firm foothold by united efforts, and the great and unexpected blessing which the faithful God has bestowed on the only one year's work of our dear missionary, should give us the right joy to support him. - Incidentally, the mutual understanding between the Synod and the brethren in Kansas City is this, that the money sent is only a loan - except where it is expressly called a "gift" - which will be paid back into the missionary treasury of the Western District as soon as it becomes possible, and then used elsewhere for the good of the mission.

May the Lord grant a speedy and abundant response to this urgent request!

On behalf of the Mission Commission of the Western Synodical District

C. J. Otto Hanser, Secr.

(Submitted.)

Rochester, N. Y.

Two years ago, when Schreiber visited the flourishing city of Rochester as a traveling preacher at the request of two members of the Missouri Synod who had settled there, and in spite of all his efforts he was only able to gather four listeners, it became very doubtful to him whether a mission could be started in Rochester; and when, at the second attempt to gain a firm foothold in Rochester, the number was reduced to three, and at the third even to two, it became perfectly clear to him that nothing could be done here. But the thoughts of the Lord are not our thoughts, and his ways are not our ways. It is he himself who builds up his kingdom, and how wonderfully he often leads out his work, of which the recent ecclesiastical events in Rochester are an example.

In Rochester there are several congregations belonging to the General Council, or rather to the New York Ministry. One of them was recently served by Pastor Johann Mühlhäuser, a man whose heart was in the right place and who not only took God's Word seriously in his congregation, but also bravely testified in the ministry against the disorders and sad conditions that existed there. Consequently, he soon came under the odor of Missouriism, and was harassed by his ministerial neighbors, who belonged to the same synod with him, and resided in the same city, until he withdrew from them. For example, when Pastor Mühlhäuser's parish school teacher, about whom he had been sighing for years, had been revealed as a humanist and participant in disgraceful sedition and had left the parish amid great annoyance among young and old, To the great shock of the pastor and all faithful Christians, he was reinstated as a teacher in the next neighboring parish at the behest of his neighbors, and the pastor was told that there was no need for a certificate about the teacher, that he already knew what kind of certificate he would get! But what is one to say to the fact that a teacher who has resigned under such circumstances may be reemployed in the next neighboring parish, which belongs to the same synod as the one in which he was no longer allowed to remain, because the Nottirers had been expelled from the office? Is not this a quite hopeless economy? - Now when Pastor Muehlhäuser complained bitterly of such a proceeding, it was declared of him from a pulpit in Rochester, "He has thrown down the gauntlet to us!" - This little piece is only one example of how life was made sour for the dear man because of his Missourian attitude, that is, because of his taking God's Word seriously. But there were other much worse things that happened.

Finally Pastor Mühlhäuser decided to leave the ministry. He had come to the conclusion that a faithful Lutheran congregation could not be built up under the sad ecclesiastical conditions of the ministry in Rochester. The chaos was, as he says, too chaotic for him to continue. A letter came from a man who was in cahoots with the Missouri haters, who had once, before Pastor Mühlhäuser's time, brought the church under the hammer, and with whom the congregation (they themselves did not know how deeply) was in debt. In

This letter stated, "If St. John's congregation, together with its pastor, remain in the Union of the New York Ministry and *General Couircil*, and pay me annually the sum of H500 on the 1st of August of each year, I call my claim a mere \$10,000 without interest. If, however, the congregation or its pastor should withdraw from the association of the New York Ministry, I shall demand the interest of all arrears." The latter would be the financial bankruptcy of the congregation. Several weeks before this binding letter was sent, this man, who belonged to a neighboring congregation, had meaningfully declared, when asked how he intended to handle the debt in the future, that he would at any rate put a stop to it. Now the bar had been put up. But Pastor Mühlhäuser had already left the ministry and could therefore no longer be put under lock and key. The Kirchenrath therefore asked the man to withdraw his conditions, since the pastor had already resigned from the ministry; but they were rebuffed with the reply: So keep to your constitution and act accordingly.

Thereupon it came to a break. After Pastor Mühlhäuser had complained to the Lord of the Harvest from the pulpit the previous Sunday that the same man was now for the second time forcing his way between the congregation and its ministry (for his predecessor in office, a faithful servant of God, was also torn from the congregation by this man in unspeakable misery and subsequently died in an insane asylum), fifteen of the members present immediately declared in the congregational meeting held for the purpose of deciding this matter that they would not leave their pastor given to them by God. They did not allow their eyes to be blinded by the paragraph of their constitution, which sounded beautifully Lutheran because of its addition, but which was un-Lutheran and papist, and which decreed that congregation and pastor must belong to the ministry as long as it was in agreement with the confessions of the Evangelical Lutheran Church. The great majority, however, accepted "the cheap offer." Preachers, they said, there are enough, but churches we have only one e. But that is not what faithful Lutheran Christians say; there God's word goes beyond the church walls and beyond the wretched mammon.

The 15 families have since been joined by a considerable number, so that the young congregation already numbers about 40 members, and it is expected that more will join little by little. The part of the city in which the congregation is located is a promising mission field, as many immigrants are settling there, so that a larger congregation will soon be formed. They hold their services in the same hall in which the undersigned once preached to an audience of four.

But the beginning is difficult. A church must be built as soon as possible if many are to enter the door that the Lord Himself has opened for us in such a wonderful way, and if the brave founders of this congregation are not to be discouraged. In view of the expense of such an undertaking in a large city like Rochester, the poor people cannot accomplish this on their own, although they will do everything in their power, as one cannot expect otherwise from those who, for the sake of the truth, have given up a beautiful, large brick church, and instead assemble in an ordinary, bare hall, and, what is still the most difficult thing, with bitter persecution,

...and ridicule. They are mostly poor, North German workers. Here, urgent help is needed to put a stop to the enemies who scare off the simple-minded souls with the words: Why do you want to go there? The matter is of no avail; you will have to burden yourselves with a great debt there, and so on. May the Lord, therefore, who has directed the hearts and steps of these Christians in Rechtster to our Synod, also direct the hearts of the dear Christians in our Synod congregations, that they may remember the faithful witnesses in Rochester in their prayers and with their gifts of love! *) A confessionally faithful congregation, free from the lodges and genuinely Evangelical Lutheran, is what is to be built up in Rochester. - All donations should be sent to the Treasurer of the Eastern District, Il. Llrü-usr, 139 William 8tr, ^OI'Ü Oit^, be sent. H. Sieck.

(Sent in by P. Brunn in Steeden.)

Are we in communion with the German so-called Lutheran churches?

Several occurrences induce the writer of this to bring the above question here for discussion; especially the fact that it happens almost every year that members of the Missouri Synod, for various reasons, whether for visiting relatives, or for business 2c., stay in Germany for a shorter or longer time, and as a result are tempted to go to German so-called Lutheran churches, such as Hanover, Bavaria, 2c., not only to worship, but also to partake of Holy Communion, or to accept other clerical duties from pastors of the state church. Perhaps, however, it is not yet clear everywhere in America whether we are still in church and communion fellowship with the German "Lutheran" regional churches at the present time, just as was the case in the past; it seems necessary, therefore, to once again publicly call out to everyone quite clearly on this question: No, for the sake of our conscience, we have abolished church and communion fellowship with the German Lutheran regional churches; for the sake of our conscience, we stand on the side of Lutheran separation and the Lutheran Free Church in all German lands.

Our reasons are simply as follows: 1. In our German Lutheran churches all doctrinal and church discipline has long since fallen away; a hundredfold false doctrine prevails there publicly in churches and schools, without any ecclesiastical defense against it taking place; at the most, very rare cases have become known here or there that a gross atheist or Protestant Unificationist has been removed from the preaching ministry. It is not to be denied here that in some places in German regional churches there may still be individual pious orthodox pastors. Who, for example, would not have rejoiced with all his heart over the beautiful testimonies of pure doctrine that have recently become loud in Mecklenburg? But

*) We note here that on the occasion of this year's meeting of our Synod of Delegates at St. Louis, Pastor Johann Mühlhäuser was gladly accepted into the association of our Synod at his request, and his congregation, which had been driven from its beautiful church property, was recommended to our active love. The Editor.



[The individual pastor is and remains with his congregation always in union and connection with his entire national church; he cannot annul or deny the full church and communion fellowship with the latter, even if in individual cases he rejects individual non-Lutheran persons from his altar. It is therefore only deception to think that there are still individual pastors and congregations in Lutheran regional churches in Germany who have, as it were, an exceptional position, who therefore still have a truly pure Lutheran pulpit and a pure Lutheran altar to which we too may adhere. No, the individual stands at all times not only in the ecclesiastical fellowship of the church as a whole, but, according to German regional church conditions, he can never entirely avoid the influence and activity of this fellowship (in church government, synods, official fellowship, etc.) until he has publicly declared his separation from the latter. But the German Lutheran regional churches in their entirety are pervaded through and through by false doctrine; among hundreds there is scarcely a truly orthodox Lutheran pastor to be found among them; at all our German universities the quite unattached "free science" reigns, and there it daily brings up its new fountains as its ears prick; but there all our young German theologians study and are then employed in their regional churches as pastors, just as they are made right in the lecture halls of the new German university theology. It is easy to imagine that in this way all barriers between the united and the still named Lutheran German regional churches are disappearing; in former times the principle was laid down that members of united regional churches should only be admitted "as guests" to Holy Communion at Lutheran altars, but as this speech was only a little human feeling, it has gradually died out of its own accord, and the matter seems to have long since become a habit and a right.

But 2nd, did we not formerly, some 20 years ago and more, stand in church and communion fellowship with the German Lutheran regional churches? Why, then, not now? Answer: Apart from the fact that in former times there was still a great deal of uncertainty about this question, times have now changed. To be sure, the German national churches were just as corrupt in former times as they are now; indeed, 50 and more years ago, naked blind rationalism prevailed in Germany much more generally and completely than it does now. But when, for the last 40-50 years, the bones of the dead began to stir more and more in Germany, when great revivals, spiritual and ecclesiastical movements arose in all German lands, a lively struggle against unbelief and rationalism arose almost everywhere. In the German national churches, too, more or less powerful parties of believers arose; in addition to the Pietist believing circles, an ecclesiastical confessional direction also awoke. It was hoped that these confessionally-minded people would increasingly return to the pure Lutheran doctrine, and that perhaps by God's grace the pure Lutheran doctrine would again come to dominate the Lutheran regional churches. This hope was thought to be all the more justified because in many cases a promising struggle for church doctrine and discipline was being waged in the German national churches. But - what has happened? What has happened in the German national churches in the last 20-30 years? Answer: Nothing has happened, nothing

of all that one hoped has happened; on the contrary, that could have these books for sale here? The bookseller asked struggle for pure Lutheran doctrine and discipline is them again whether they did not care more for the holy Bible everywhere and almost completely extinguished, both in the than for the beautiful pictures which they had bought for their field of theological science and in practical church life; one has ladies a short time before? Scarcely had he spoken this word, rather convinced oneself everywhere that all further struggle is when the Bishop of Air said, "I should like to conspire my share fruitless and vain, after all previous and earlier ecclesiastical in the kingdom of heaven, if this bookseller were not a struggles have been utterly defeated, The German Lutheran Lutheran." He was seized at once. A mob of parsons and loose church regiments, as well as the synods of the regional knaves fell upon him, crying, "Bravely to, bravely to this churches (based on majority elections of the raw masses of the Lutheran! To the fire, to the fire with him!" As he was being people) which have come into being in more recent times, have dragged away, one of them hit him in the face, another pulled evidently shown that they possess neither the power and him by the hair, a third plucked out his beard, so that he was so ability, nor the courage and will, to take up and carry out any bloodthirsty before he was put in prison.

kind of decisive struggle in the field of pure Lutheran doctrine The following day he was brought before the ecclesiastical and discipline. Since it has therefore become evident and has magistrates and bishops and asked, "Did you not publicly hawk been publicly stated by ecclesiastical events that a real these Bibles and the New Testament in French?" reformation of our German so-called Lutheran regional "Yes," replied the dear confessor.

churches, a return of the same to pure Lutheran doctrine, can "Do you not know," they went on to ask, "that throughout no longer be expected, since all public decisive struggle for this Christendom it is forbidden to print and sell the Bible in any has rather ceased and it has been proven that the German other language than Latin?" regional churches are completely powerless at the mercy of the "I know the contrary," answered the bookseller, "for I have prevailing current of the time in the field of theology, the power sold many Bibles printed in the French language with imperial and influences of the secular state, as well as the unbelieving liberty, and also others printed at Lyons, as well as the New masses of the people: since which time we have abolished Testament, gifted with the king's liberty. Will you alone in church and communion with them, according to the divine Avignon have an abomination and detestation in all commandment, Tit. 3:10: "Avoid a heretical man, when he is Christendom of the New Testament of the heavenly Father? once and again admonished." Our German national churches Why will you not permit the credible books of the covenant of have received enough testimony and admonition from us and grace to be sold and understood everywhere? Do you want to from others; we have indeed been patient enough about it for a forbid and cover up what the Lord Jesus Christ has commanded long time, but in vain. So it has finally come to this, that we must to be publicly proclaimed and explained? Know ye not that our avoid them. Lord Jesus Christ hath given his holy apostles power to speak with all tongues, that the holy gospel might be preached with all tongues to every creature? Why do ye not rather forbid books and images, wherein is nothing but blasphemy and profaneness, whereby God is reproached, and men provoked to fornication and lewdness?" At the same time he testified to them that on the last day they would therefore have to give an account to God.

The Avignon Bookseller.

The Lutheran doctrine had also come to France agree immediately; for he saw no sufficient reason for the death unexpectedly early from Germany. French Bibles and Luther's penalty. He therefore made the proposal: If the bookseller writings were therefore eagerly distributed. The papists, would declare the prelates to be faithful and true pastors and however, raged and raged. They spread the most shameful lies shepherds of the church, then he should be punished this time about the Lutherans (see Luther's preface to the Schmalkaldic with a tolerable penance and escape with his life. Articles), they burned Luther's writings as much as they could But the bookseller replied that he could not do this with a get hold of them, and did what they could to prevent the spread clear conscience, because he knew that they preferred lewd, of the French Bibles. shameful pictures and songs to the Bible, the Word of God;

How it happened to a bookseller who sold French Bibles, we therefore he must consider them rather as priests of Bacchus will tell the dear reader. and Venus than as pastors of the Christian church.

Around 1540, the Bishop of Rieux arranged a magnificent So he was immediately sentenced to death by fire and the banquet in Avignon and invited the Bishop of Air, many sentence was carried out on the same day. "ecclesiastical" gentlemen and beautiful women from Avignon. To indicate the cause of his death, they hung two Bibles on After feasting, dancing, playing, and enjoying themselves, the him, one on his chest, the other on his back, which were to be "spiritual" gentlemen went for a walk with the ladies. In one burned at the same time. On the way and on the direction street they found a grocer who offered for sale the most shameless pictures, among which were even lewd rhymes. They liked these pictures so much that they bought them all from him and gave him whatever he wanted for them. They looked at the pictures with lust, and talked shamelessly about them with the ladies; there was no end to their laughter.

In the same street where they had bought the pictures, a foreign bookseller also had his stand. When the bishops saw that he was also selling French Bibles, they asked him how he came to be

In the first place, he earnestly exhorted the people to read and meditate diligently on the Scriptures. This testimony was not in vain. Many were moved by it to search for the truth. Many were angry that an innocent man had been killed and that the Bible had been so dishonored. Since a riot was to be feared, the prelates let proclaim in the city and surrounding area: All who had French books in which the Holy Scriptures were in any way commemorated should hand them over, if they did not want to be punished, like the bookseller, to life and limb.

To the ecclesiastical chronicle.

Anabaptism. At the annual conference of the so-called Tunkers, a division of the Anabaptists, held in Carroll County, Maryland, on June 3, the question was raised, among others, as to what should be done with those who had left the community of the Tunkers but desired to be readmitted. The answer which the conference gave to this question was: that they must repent and be baptized again. While the so-called Baptists do not wish to be rebaptizers, pointing out that they baptize only those who either have never been baptized in any way, or whose baptism must be regarded as invalid, the Tunkers, on the contrary, according to the above, baptize even those whom they themselves have baptized before, namely, if they have fallen away from their sect and wish to be received back into it. They are therefore not merely rebaptizers, like all Baptists, but they also want to be rebaptizers, for they believe and teach that if the baptized fall, then also baptism, that is, God's covenant, falls away. But this is a great abomination. For they teach that if a man is unfaithful, God is also unfaithful. Cf. 2 Tim. 2, 13. Rom. 3, 3. Is. 54, 10.

W. [Walther].

"Pittsburgh Church and Orphan Messenger." This is the name of a new religious paper published within the Synodical Conference. In the "Preface" sent before the first number, the editors declare: "The Pittsburgh Church and Orphan Messenger is to be in the service of the Lutheran Church, especially in the service of our local congregations, and to work specifically for the good of the Concordia Orphan Home." The paper is published by the board of directors of the latter institution in Delano, Butler Co., Pa. and edited by a pastoral conference. Appearing on the 1st of each month on a large half sheet, the paper is available for the annual subscription price of 25 cents at the following address: No. L. 8th N^{rs}, 645 lübsrt[^] 8tr., ?itt8burZd, k"., to be obtained. Far from wishing to obstruct the path of our "Lutheran," the paper has rather set itself the task, among others, of preparing the way for the "Lutheran." Even apart from this purpose, therefore, the "Lutheran" most cordially welcomes this new, excellently equipped co-worker of his, and wishes him the richest blessing of Him whom alone he wishes to serve, JEsu Christ, the Arch Shepherd of the sheep and lambs.

W.

A marriage ceremony in jest was recently performed in an American church of the East, in the presence of the pastor, at an evening entertainment held in the church. See Eph. 5:4.

About 800 churches have been destroyed by fire in America in the last 9 years (according to the calculation of a Boston paper). In most cases the cause was faulty heating apparatus.

A martyrdom in the 19th century.

The following story happened in the 1930s in a village in southern Germany. For reasons, however, the name will be withheld for the time being, i.e. it is permitted to mention only the first name.

Victoria was a child of Roman parents, also her relatives were Roman and of the real Roman type. So it is not surprising that she herself was brought up in the Roman delusion. But she had a bright head and an insurmountable inclination to read books. Since there were some Lutherans living in the neighborhood, she borrowed a Bible from them, in which she often read in secret. She compared God's word with what their priests taught, and found a great difference; nothing but apostasy from the word of truth did she find in what she had hitherto believed. Her heart was greatly moved, and she was often sad to have to go to a church against which she felt more and more aversion. One day her father surprised her just as she was about to hide the Bible in a closet. "What have you here?" he asked her, and already he had snatched the book from her. He opened the first leaf and read; with a bitter look he looked at his daughter, "Where did you get that heretical book? You will not tell me? Very well." He went to the kitchen, tore out leaf after leaf, and threw it into the fire. Then he returned to her, and, seizing her fiercely by the shoulder, said, "I tell you, if I ever find you with anything like that again, it will be your last!"

The Bible book was taken from her, but the evangelical faith was already firmly seated in her heart. And although she was only 14 years old, she was determined not to let go of the truth she had discovered. As often as she could make it possible, she went to the nearby evangelical church. There she strengthened herself and took comfort in the fellowship of believers. Her father learned of this through friends. One Sunday, unsuspecting, she returned from the Lutheran church. The father was standing under the door of the house. "Come, my child," he said kindly, "I have something to say to you." He led her into the barn and closed the door. Then he threw her to the ground, seized a thick stick, and cried, "Wait, you devil child, I will make you Lutheran!" With that he beat her until she lay unconscious. When she regained consciousness, she was alone. She straightened up and lifted her bleeding hands to heaven, "Lord, strengthen me that I may remain faithful." Then she went to the well, washed the blood from her face and hands, and hastened to her chamber. But there she sank down again, unconscious, until her mother came and helped her to bed. For several days she could not move for the pain she was in. When she finally recovered, her first visit was to the Lutheran clergyman. She told him everything and finally asked, "What shall I do now?" He advised her to speak frankly to her father, and how she could not remain in the Roman Church with an honest heart. So she went home and spoke to her father as she had been advised. He had scarcely heard her request when he took her by the hand and led her again into the barn. There he tied her to a wagon with iron chains and ropes. When she was firmly bound, he said to her with a sneer: "So, there you can stay until your cursed soul leads you out. Am eager to see if thy Lutheran God will help thee." Then he beat her till he could no more, and went away. For three days she remained thus attached, no one bringing her food or drink. Only every morning the father entered and asked her if she still wished to remain Lutheran. If she then said yes, he beat her to the bone and went out again. The Lutheran clergyman had waited from day to day for Victoria to bring him news. When

When she did not come, he had bad suspicions, for he knew her violent father from her stories. So on the fourth day he set out to visit the man. But already in front of the house he shouted at him: "Do you also want to seduce me? As soon as you come in, I will let the dog go." The priest turned and went on his way. On his return he took a different road, namely, the path behind the village. As he comes to that man's barn, he hears soft moaning in it. He steps nearer, and speaks, "Is it thou, Victoria?" She answered in a faint voice: "Yes, it is I. They want to starve me here. Three days already I have not eaten." He comforted her, "Only be steadfast, my daughter, tomorrow shall be different." As soon as he got home, he reported the matter to the authorities... They did not delay long, and the same day the young martyr was freed. She was, however, so pale and miserable that she required thorough nursing until she had fully recovered. Her father was punished. When he came out of prison, he cursed his daughter; he never wanted to see her again. She then took service in a Lutheran house, attended undisturbed the services of the Lutheran church, which had become dear to her, and when she came of age, she joined the community in which she had found her salvation. (Freimund.)

Poor students in Wittenberg at the time of Luther.

Christoph Jörger, a distinguished gentleman in Austria, and his wife Dorothea, although they lived in the midst of papists, were heartily devoted to the Lutheran doctrine and were in correspondence with Luther. They repeatedly asked him for advice in difficult cases. In the year 1534 Mrs. Dorothea Jörger sent 500 florins to Luther for distribution to poor students in Wittenberg. Interesting are the letters of Luther, in which he communicates to her, how he uses the money. He writes: "Grace and peace in Christ. Honorable, virtuous woman! I add to your knowledge that your alms have been well spent in praise of God and have helped many poor people and still do, so that I cannot doubt that God, who has given it to you to do, also shows publicly that it pleases him as a loving sacrifice of thanksgiving, so that you may confess and praise the grace that he has shown you through his dear Son Jesus Christ. May God strengthen you in steadfast faith, and may his work which he began be blessedly accomplished in you. Amen. I did not know it myself, nor would I have believed it, that in this small town and poor school there would have been so many pious, skilful fellows, who throughout the year have suffered water and bread, frost and cold, so that they might study the holy Scriptures and God's Word; for whom your alms have been a great comfort and refreshment. I have already given out more than half of it, and I have received a handwriting and a sign that it has been given to honest fellows and not to loose boys. I did not want to keep this from you, so that you may know how your money is doing and standing. To Andresen I gave the most before others, first 10 florins, and then again 10 florins; among the others with 2, 3, and 4 florins, after which it was willing to suffer with the advice of good friends, and all are happy and grateful. . . Christ with you and all yours. Amen. The following year he wrote to her: "It is as the Scripture says: some are hungry, some are drunk; with you there is hunger and thirst for the word of God, with us there is so much hunger and thirst (among many) that it must be displeasing to God. Well, the world is the world; God help us all. Your alms have helped (praise be to God) many good people, so



[95] of the holy scriptures; for many have been driven out of other countries for the word's sake, who have needed bread and water with us, and have been glad that they have books, and may now and then buy a little garment, for which your alms have served. Christ our Lord will be pleased with him, who has put it into your hearts to do the same. . . . Christ, our dear lord, keep, strengthen and prepare you and all yours for his blessed day to come, together with us all. We wish and would very much that it would come soon, for the world wants to become exceedingly evil. Help us to ask this of the same world. Thursday after Ambrosii (April 8), 1535. Martinus Luther, D." (Erl. Ausg. Bd. 55, 45. 92.) G.

(Submitted.)

Luther and his teachings.

In 1525 Luther wrote a letter to Henry VIII of England. In it he himself says why: "How lowly and despised I always am, it has moved me most to write to Your Majesty, that I have come to know that Your Majesty is well disposed toward the Gospel, and is very displeased with such loose, damned people who argue against it; which paper has been a very cheerful message to my heart." In this letter Luther apologized for his earlier harsh words against the king. But the king shouted out Luther to all the world as if he was sorry for his teaching. So Luther could not keep silent. So he wrote: "Well, out of great pride I wanted to keep quiet about the booklet and, as I do about such poisonous books, to have a good, cheerful courage, if my letter were not interpreted by the booklet as if I had whistled *palinodiau*, i.e., recanted my teaching. That is not to be suffered by me in any way! For this does not concern my person, which should be silent and suffer, but my doctrine, which should shout and hurl. Here God give me no patience and meekness! Here I say: no, no, no! because I can stir a vein, it displeases king, emperor, princes, devils, and whom it will! As God lives, whichever king or prince thinks that Luther will humble himself before him, as if his doctrine repents him and seeks mercy, he deceives himself deceitfully and makes a golden dream for himself! Summa: My doctrine is the main thing on which I brave, not only against princes and kings, but also against all devils, and I have nothing else to keep my heart, to strengthen it, to make it cheerful, and the longer the more defiant. The other part, my life and personal being, I know well myself, that it is sinful and not defiant. I am a poor sinner, and let my enemies be vain saints and angels. For the sake of my doctrine I am much, much, much too hopeful, stiff and proud for the devil, emperor, king, prince and all the world, but for the sake of my life I am also humble and subject to every child. He who has not known this, let him hear it now! . . . Ah, what is the world against God and his word? Dust it is, saith Isaiah... . Well, then, let defiance be made in God's name! Let him who is displeased repent, and let him who is afraid flee! My restraint is strong enough for me, I know it! ... He that will not, let him go; he that will not, let him go. I can live and die all the more cheerfully because I live and die with such a conscience that I have served the world with all diligence for its good, and have thus brought to light the Holy Scriptures and God's Word. I have brought the Holy Scriptures and God's word to light in a way that has not been done in a thousand years. I have done my part; let your blood be on your own head, and not in my hands!"

Walch XIX, 512 ff.

(Submitted.)

One now sometimes hears it exclaimed: "Should it be possible that such knowledgeable people, hitherto regarded as pious and orthodox, as our opponents, could thus err from the truth and fall? Observe, however, their deceptions, that they care for nothing but the truth and the defence of the pure doctrine, the doctrine of the fathers!" - But do not be misled, dear reader; things are always whimsical and offensive to reason in such matters, even as far as persons are concerned. Luther also points to this, and gives the explanation of this strange phenomenon, when, in his writing, "Against the Heavenly Prophets," he thus writes concerning Karlstadt: "But I am almost very much surprised, and if I did not read it myself in D. Karlstadt's books. Karlstadt's books, then all the world would not have convinced me that he should not know such things; for I have taught him in this and kept him understanding. O! O Lord God, what are we when thou dost fall? What do we do when thou shakest off thy hand? Is it free will and its faculty that so soon the learned becomes a child, the prudent a fool, the wise a madman? How terrible art Thou in all Thy works and judgments!" (Erl. ed. 29, 190.)

Chili jam.

In his glorious interpretation of the 110th Psalm. Luther concludes the explanation of the first verse as follows: "So in this verse we have summed up in the briefest and yet most abundant way, both who this Lord and King is, what power and authority he has, and how it is done about his regiment or rule, which is Christianity on earth, what and who it is, and how it is done, namely, that it should exist and remain forever, as long as the world stands, because Christ sits above, contrary to the world and devils; as we then say in faith, I believe a holy Christian church 2c. But yet wonderfully and by secret divine power is it protected and preserved under the cross and suffering; and that this is really Christianity, which suffers persecution for the sake of this Lord's name, faith, and confession, and has the devil and the world for enemies on its account; That such a kingdom be not made of it, nor such a church sought, as shall rule bodily on earth with outward, worldly power, as the pope hath led, and hath declared and praised such for the church's government; or as the Anabaptists and such like erroneous spirits dream, as if such a church should be brought together before the last day, where the pious and Christians (if all enemies were first also bodily slain by them) should reign peaceably without all opposition and temptation. For this text clearly and powerfully says, that as long as this Christ reigns on earth, enemies shall ever remain, and indeed it is certain that death shall not be removed until the last day, when all his enemies shall be destroyed at once." E. A. 40, 85.

Self-knowledge.

In one of his letters, the pious Bernard makes the following judgment about the highly famous scholar Abelardus: "Of all that is in heaven and on earth, there is nothing that he does not know, except himself. - Alas! this judgment is true of most great scholars, but especially of those who think they know and understand everything, but who know all sorts of things, but nothing really. W. [Walther]

Recording of a punitive sermon.

When the court preacher of the Elector of Saxony, Duke Frederick, had once punished the sins that were also prevalent at court with great seriousness in a sermon in the presence of the Elector, and some now suspected that this sermon would cost the court preacher his office, the Elector immediately sent the latter a note to the following effect: "We have well understood whom you have meant; and that you may know that we consider ourselves guilty of accepting God's word, we, for the sake of the remembrance which you have done us this day, hereby pledge you ten thalers for a new coat." - Surely an example most worthy of imitation! W. [Walther]

Beware of false prophets.

If a Christian were diligent and had no more than the Catechism, the Ten Commandments, the Faith, the Lord's Prayer, and the words of the Lord concerning Baptism and the Sacrament of the Altar, he would be able to defend himself finely with them and endure against all heresies. Luther, E. A. 4, 387.

Inaugurations.

On Sunday Exaudi, by order of the Most Reverend Presidii Eastern District, Mr. U. I. A. Schwoy, who is called from the congregations at Alexandria and Charlottesville, Va. was introduced at the former place. The introduction in the other place will take place as soon as possible by Mr. U. F. Kugele. W. C. H. Lübker.

On Sunday, Misericordias Domini, Mr. U. C. R. K a t s e r was commissioned by the undersigned at Clarks Creek, Davis County, Kans. to enter upon his new duties. W. Lüker, U.

On the Sunday of Trinity, Pastor O. Hohen st ein was introduced in the midst of his congregation in Kewanee by the undersigned on behalf of the Honorable President Wunder. C. A. Menntcke. Address: Rev. O. Uoli6N8t6in, Le^vuncre, Uenr^ 6o., III.

Church consecration.

On the first holy day of Pentecost, the Lutheran Zion congregation at Turkey Creek, Fillmore Co-, Nebr. dedicated their newly built church to the service of the Triune God. The undersigned said the dedicatory prayer and preached the sermon. I. Meyer.

Mission Feast.

On Sunday Jubilate, the congregation in Paterson, which is quite alone in the state of New Jersey, celebrated its first mission feast. U. I. Schwoy preached on Is. 57, 19, after which the undersigned gave a lecture on the history of missions. The collection was \$16.02, half of which was earmarked for inner dissonance and half for negro missions. H. C. W. Stech wood.

A twofold request in regard to the practical seminary at Springfield.

The undersigned addresses this request to the members of the Synod, since on the last day of the now held Synod of Delegates there was no more room to present this double request to the Synod, due to the large amount of business still to be done. First of all, I would like to make an urgent request to my dear brothers and congregations for support of the local "laundry fund" for poor students. As I reported at the time, three years ago, with the help of the local women's association, I set up a special caste for those poor students of the local institution who, like many of their fellow students in one family or another in the local community, cannot have their laundry cleaned and mended free of charge, but must have it done by women who live by washing. To our, but especially to my dear wife, the steward of this caste, joy, things only went as I wished. After my request for the support of this caste had reached wetter circles, we were able to let more and more needy students participate

of the present school year, which ends this month, the expenses of this fund increased to 25 dollars per month, the contributions from outside have been so sparse since New Year's Day that a deficit of 9 dollars already appeared in February, which had already exceeded the sum of 30 dollars by May 1. And now, without thinking of making up the deficit for the time being, we should have about 40 dollars in the caste by the end of this month!

Just as Director Krauß, on the occasion of the negotiations about the seminary in Addison, reminded us of the support for the "Wasckkaffe" that has now become necessary there, so it is done here with regard to the one here, and I am confident that the brothers from near and far will, after this presentation, with the help of the congregation, the Women's Association? and benevolent members will do the necessary help more abundantly, especially if the number of students should increase in the new school year, which God will grant in mercy, since the harvest in the field of inner mission is so great and the workers are still so few. In particular, however, those pastors and congregations who have given a young man to the local institution for training also want to remember the Springfield Washing Fund.

Then I ask for **accommodation** during the vacation period, which lasts from the end of June to the end of August, for such students who either cannot hurry to their distant home because of their poverty, or who do not know at all where they should lay their heads and where they should find their little piece of bread, when the gates of the institution are closed every year at the end of June. Therefore, those ministers who can accommodate such a student in their home or in the home of a member of the congregation should notify Prof. Crämer before the end of the month, and I would like to take the liberty of noting that some of these students can already help out with preaching, but most of them can help out with schooling.

F. Lochner.

Solicitation.

As the Conference of Pastors and Teachers, assembled at Mobile, Ala. during the week of Pentecost, resolved to request the Mission Com- mtssion of the Southern District to send out a pastor to tour the Southern States east of Texas in the interest of the Inner Mission, the undersigned requests all such as have friends and acquaintances in the States to Louisiana, Mississippi, Alabama, Florida, Georgia, South Carolina, and North Carolina, or who know of any scattered Lutheran Christians in these States, to notify him as soon as possible, giving, if at all possible, the exact names and addresses concerned.

By order ofT . Stiemke, 30 dl.?rwur 8tr., k4 "vv Orleans, Im.

Conferenz - Ads.

The German-Norwegian Pastoral Conference of northern Wisconsin will meet, s. G. w., July 7 in New London. - Registrations are requested from the local pastor.

H. I. Fuhrmann.

Arkansas and Tennessee Conference assemblies, w. G., from the 8th to the 10th of July, at the residence of? Obermeyer's at Little Rock, Ark. F. W. Herzberger.

Kansas Dtstrictsconference meets in Alma on July 9. Subject of proceedings: Of the Contribution of the Reborn, under C. F. II, 603 et seq. - Application sought.

Mrs. Pennekamp.

Central Illinois Dtstrictsconference held August 20-26 in Peoria. I- H. Haake.

The Northwest Teachers' Conference will meet, w. G., July 22-24, at the Immanuels church school (? Küchle) in Milwaukee. - Registrations are requested at the address:?. RueuMI, 868 l2tck 8tr, ÜHlvraultree, ^1s.

For the new building in St. Louis: From Chicago: By?. Reinke by F. Krumfieg, 2. Zklg., 5.00; by?. Succop by David Wiechmann 15.00, H. Heuer, 3. Z., 10.00, C. Gielow, 2nd z., 15.00. By?. Große in Harlem by H. Dücker 5.00, Goldenbogen 2.00, Martin Dammann 2.00. By?. Witte in Pekin by N. N. 2.00. (S. H56.00.)

For inner mission: From Chicago: By ?. Wagner from Wittwe Schmidt, C. Müller and A. Beduhn 1.00 each; by ?. Succop by H. Heuer 1.00, D. Wiechmann 2.00. By ?. Koch by some members of the congregation in Wheaton and Junction 5.00. Half of the missionary feast coll. of the congregation in Addison and the neighboring congregation. 71.46. By F. L. Krage in Addison aftertr. .17. (p. P82.63.)

For heathen mission: By?. Fritze in Cowling from V. G. Kirsch at the time of his silver wedding 5.00.

For Negro Mission: By?. Meyer in Lincoln from N. N. 1.00 (placed in the collection bag). By?. Succop in Chicago from F. Kreft 2.00. P. v. Schenck's Gem. in Algonquin 10.00. One-fourth of the mission coll. of the Gem. in Addison and the Benackb. Gemm. 35.73. (S. \$48.73.)

For the mission to the Jews: Through?. Wunder in Chicago by F. Kirchhofs 5.00. Through?. Meyer in Lincoln by Mrs. Filter 1.00. From Chicago: Through?. Hölter from the confirmands 2.65; Through?. Wagner from the Häkclschule 5.00 and Through?. Succop from F. Kreft 2.00. Through?. Große in Harlem by Mrs. Harks, thank-offering for happy delivery, 2.00. Fr. Rover's parish in Arlington Heights 20.55. One-fourth missionary coll. of parish in Addison and adjoining parish. 35.73. By?. Witte in Pekin from a poor widow.50, from H. & Anna Witte 1.38. (p. K75.81.)

For poor students in Springfield: by?. Succop in Chicago from F. Kreft 1.00. From Chicago: by?. Wagner in Chicago from the Women's Club 11.00 u. durck?. Wunder, Ertrag des Krieg'scken Vermäcktiffes, for D. Kosche 15.79; by?. miracle for W. Licht, proceeds of Krieg's bequest, 20.00. (p. \$47.79.)

For poor students in Fort Wayne: Durck?. Wagner in Chicago for P. Eickstädt of the Gem. 21.00, C. Lorenz 1.00. (S. \$22.00.)

For the household in Addison:?. Nuoffers Gem. in Eagle Lake 12.20.

For poor students in Addison: From Chicago: by?. Wagner's church 19.30 and by?. Engelbrecht from the Young People's Association 15.00. By Kassirer Eißfeldt in Milwaukee 10.00. By teacher Sckefft in Cleveland, O., donated for A. Fathaurc on E. Hellmann's wedding, 8.90. From the collection bag of ?. Müllers Gem. in Schaumburg for Hermann Seidel 15.00. By?. Wagner in Chicago from the Women's Club for E. Rischow 4.00. By Kassirer Eißfeldt in Milwaukee for August Schumann 4.26. By?. Witte in Pekin from N. N. for Jac. Raß 3.00. (p. K79.46.)

For the building fund of the Progymnasium in Milwaukee: From Chicago: by?. miracles from L. Hacker 5.00, Marie Hacker 1.00 and the parish 51.50;?. Bartling 25.00. P. Nuoffers Gem. in Eagle Lake 15.00. half of Pentecost Collecte (on the first day of Pentecost) from?. Great Gem. in Addison 22.94. (S. K120.44.)

For the widow's fund:?. Bergcns Gem. in Galesburg 5.00.

For the deaf and dumb: By?. Engelbrecht in Chicago by H. Schmidt 2.00.

For the congregation at Danbury, Conn.:?. Engelbrecht's congregation in Chicago 12.75. P. Hölter's congregation that. 14.60. (S. \$27.35.)

For the commune of Davenport, Iowa:?. Engelbrecht's Chicago comm. 12.75.

Addison, Ill, June 5, 1884. h. bartling, cassirer.

Proceeds to the Western District treasury:

For the synodical treasury: From?. Rohlfing's congregation in Carrollton K8.80. P. Schülke's congregation in Palmyra 7.20. P. Nething's congregation in Lincoln 10.30. (S. K26.30.)

For college construction:?. Richter's congregation in Ellisville 14.10.

For inner mission in the West:?. Falke's congregation at Glasgow 3.50. By?. Krämer, Missionary Festival Coll. at Jnde- pendence, 28.80. N. N. at Atchison 1.00. P. H. W. Michels 2.75, by N. N. 1.50. (S. \$37.55.)

For the Jewish mission... Sievers' congregation in Cape Girar- deau 11.55. Fr. Meyr's congregation in Friedheim 7.40. Durck?. Nething from N.N. .50. (p. K19.45.)

For Negro Mission: H. Peters & I. Eickhoff in Browns- ville 1.00 each. By?. Nething of N. N. .50.

For the deaf and dumb:?. Heyne's comm. in Lake Creek 5.30.

For emigrant mission in New York & Baltimore: By ?. Krämer, Missionsfestcoll. in Jndependence, 15.85.

For the widow's fund:?. Meyrs Gem. in Friedheim 3.60. P. Nething in Lincoln 1.20.

For the Kansas City congregation: From the missionary treasury of Fr. Grimm's Washington congregation 9.00.

For the orphanage near St. Louis: Coll. on Lühwes- mann's wedding by?. Müller 4.70. By?. Nethina of N. N..50.

St. Louis, June 8, 1884. H. H. Meyer, Cassirer.

Received from the Free Church in Saxony

by Mr. Kassirer Eduard Neldner:

For the Negro Mission \$61.17; for inner mission in Dakota & Minnesota 47.06; for the Jewish Mission 9.41- in total \$117.64 ---- 500 Marks.

E. F. W. Meier, Allgem. Kassirer.

For the seminary household in St. Louis:

7 sacks of soap by Messrs. Waltke and Son in St. Louis, 6 boxes of soap by Messrs. I. C. Haas and Co. there, 15 gall. Butter by Mr. P. Lüker from the parish at Aroma, Kansas.

St. Louis, May 30, '84. Robert Ebert, superintendent.

Siagekommea to the Sasse of the Illinois District:

For the synodical treasury: From?. Schalters parish in Red Bud H8.40. Fr. Strteters parish in Proviso 13.50. Half of the Pentecost collect from?. Great parish in Harlem 16.13 and from ?. Great Parish in Addison on the 1st day of Pentecost 22.94. Collecte of?. Ramelow's Parish in Elk Grove 9.89. By?. Witte in Pektn: Pentecost Collecte of 22.62 & of Mrs. N. N. .50. P. Katt- hain's Parish in Hoyleton 7.00. (S. G100.98.)



For poor students received with heartfelt thanks from Mr. IV C. Herrmann \$3.00. F. Herrmann \$3.00. Collected at the birthday party of Mr. F. Eberlein at Fräser, Mich. 8.51. By Mr. U. Hafner of the Frauen-Verein sr. Gem. at Leavenworth, Kans. 12.50. C. F. W. Walther.

For the pupil Ferd. Walther the undersigned received 8.00, collected at the wedding feast of the teacher Sohn and Fräulein Hubinger in Frankenmuth. A. Crull.

For the local seminar library

receive a map of Palestine from Dr. Seyffarth. G.

Postscript.

Forgotten in my receipt of May 21: For poor students in Springfield: by E. Bollmann 10.00. O. G. by IV Osterhus 5.00. P. Wambsganß' Gem. in Hancock 15.00.

Milwaukee, June 7, 1884.

C. Eissfeldt.

Correction.

My last receipt should read, From IV C. C. E. Brandt K8.85 instead of "26.89". C. D. Strudel.

New printed matter.

Dr. Martin Luther's Sämmtliche Schriften, edited by Dr. Johann Georg Walch. **Thirteenth volume.** Second part. The **Hauspostille** according to Georg Rörer. New revised stereotype edition. St. Louis, Mo. Lutheran Concordia Publishers (M. C. Barthel, Agent). 1884. (To be obtained in Germany from Heinrich J. Naumann, 36 Pirnaische Strasse, Dresden.)

While the publication of the splendid new Weimar edition of Luther's works very soon faltered, despite high imperial protection, we have the great pleasure of bringing our readers the news that the second part of the thirteenth volume of the new St. Louis edition is now ready to be sent to Walch. Praise and glory be to God alone for this, with whose gracious undeserved help this alone has become possible. As has already been noted in the preface to the first section of the thirteenth volume, there is a double Hauspostille of Luther; the first is one collected and edited by Veit Dietrich, the other by Georg Rörer. After Dietrich's has already been published in the previous year, now in this year Rörer's follows on the heels of it. The former comprised 1343 columns or 672 pages in large quarto, this one 1530 columns or 765 pages including the index to both parts, in the same format. Those who already have Luther's Hauspostille collected by Veit Dietrich will not need our encouragement to hurry and get the one collected by Georg Rörer. There is no better sermon book for the home. The great art of speaking and writing about divine things in such a simple and clear way that a child can understand it, and at the same time to go so deep that even the most learned theologian is thereby furthered in his knowledge, is an art that few can do, and to such a high degree as Luther, probably no one. The well-known heartrending admonition, which Luther gave to the Germans as early as 1524, not to let the time of the visitation with the pure doctrine of the Gospel pass by unused, should not be inappropriate to repeat now that Luther's writings are made accessible to us Germans here in America. So Luther exhorts and warns:

"Dear Germans, buy because the market is at the door; gather because it shines and the weather is good; use God's grace and word because it is there. For this you should know: God's word and grace is a driving downpour that does not return where it once was. He was with the Jews, but he is gone, they have nothing. Paul brought him into Greece; gone is gone also, now they have the Turk. Rom and Latin country has had him also; hin is hin, they have now the pope. And ye Germans must not think that ye shall have him for ever: for ingratitude and contempt shall not leave him. Therefore grasp and hold who can grasp and hold; lazy hands must have an evil year." (X, 539. f.) The arrangement also of this 2nd part of the XIIIth volume is the same excellent as that of the volumes already published. The price is \$2.75. Both Postills in One Volumes cost \$5.00. W. [Walther].

Changed addresses:

Uov. IV lloIII, Box 291, Watertown, vak.

Uov. L. Lloilaonclor, oor. 8tli L l'orr^, Little Uook, ^rir.

Rvv. ch. L. Kuoller,

842 Uvimout ^V6th, Lake View, Oook Oo., III.

Uev. ch. /I. 8odwoj', ^lexuncckria, Va.

Uev. ch. 8iecir, 212 Uockkam 8tr., Buffalo, N. V.

U. v. Llluorsr, 559 llozuie ^.ve., Luk" View, 6ook 6o., III.

-V IV Uiut/.e, 598 Nluoop 8tr., OdioaZo, III.

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Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehre

40th Year, St. Louis, Mo. July 1, 1884, No. 13.

(Submitted.)

Honorary Memorial.

As has already been reported in No. 7 of this paper, it has pleased God, the Lord over life and death, to call home once again a grayed worker in his vineyard, who for many years has borne the burden and heat of the day and has worked himself tired in his service, to the longed-for glorious and blessed end of the day. This is our dear brother and venerable father in Christ, Mr.

Wilhelm Hattstädt,

then a faithful pastor for 40 years at the Lutheran congregation in Monroe, Mich.

The blessed deceased was born on August 29, 1811 in Langenzenn near Fürth in the Kingdom of Bavaria, where his father was a city and battalion surgeon. His mother, a gebome Immel, is described as a pious woman of good heart, who was attached to him and his two brothers and sisters with heartfelt love. But the boy was not allowed to enjoy the happiness and love of his faithful parents for long, as God soon led him to his school of the cross. He had not yet reached the age of five when it pleased God, according to His hidden counsel, to take his mother to Himself. And when, only a few years later, his father was also snatched away from him by death, he had become an orphan, barely nine years old. A dreary hard time now came upon him, but he could boast in consequence, "Father and mother forsake me, but the Lord receiveth me!" The brothers and sisters were distributed among the relatives and Wilhelm came first to his godfather in Fürth, then to his uncle, Dr. Immel in Ansbach. For all his refinement and education, he was an exceedingly strict gentleman who kept him extremely hard; but he gave him a good education and sent him to the Realschule, from which he graduated with distinction. After reaching the age of 14, he was instructed and confirmed in the Lutheran doctrine by Dean Lehmus. "I received," he reports from the time of his confirmation, "good Christian instruction, but at that time there was still very little of an inner life of faith.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. Juli 1884.

No. 13.

present with me; but necessity often drove me to my knees in prayer."

After his confirmation he had to leave his uncle's house and came to Fürth to learn the profession of a girdler or brass founder. He worked for several years in this trade, and was already in the line of applicants for a master's right in the city of Fürth, when his life, unexpected to himself, took a different direction. He writes: "In Fürth I soon became acquainted with Christian-minded people who belonged to the small Brethren congregation there. I attended the meetings, came to a living faith by the grace of God, and found the Lord Christ. I had the opportunity to visit societies and take part in worldly pleasures. But when I joined them and my comrades revelled in merriment, I felt as if invisible forces were dragging me away; indeed, anguish of heart filled me, so that at last I kept myself quite lonely and passed the time in reading edifying and useful books." With his conversion, a hot desire arose in him to be allowed to serve the Lord in his church. Of course, he had no idea that his desire would ever be fulfilled. But what God decides about His children, He also leads out, and often in a miraculous way.

Around that time a better time had dawned for the Lutheran Church of Bavaria. After unbelief and rationalism had disfigured the church for a long time in the most terrible way and had pressed it to the ground, the light of the gospel, which had been under a bushel for so long, came again to the altar of the church through God's mercy, and under its glow a new life began everywhere. Even in Fürth, where Hattstädt lived at the time, it cast its rays, and soon there, too, the beatific Word of God resounded from the pulpits instead of rationalistic chatter, which is why Hattstädt and a few friends rejoined the old mother church.

And soon this new life also made itself felt externally. A number of pastors and laymen, the Reverend Löhe at the head, had, prompted by the blessed Reverend Wyneken, founded an

Löhe formed the church with the task of taking care of the emigrated Lutheran co-religionists in America and providing them with preachers and teachers. Already in 1840 Father Löhe tried to win the still young F. Lochner, at that time a student at the Munich Academy of Arts, for this field and gave him the recently published book of the blessed Father Wyneken: "Die Noth der deutschen Lutheraner in Nordamerika" (The plight of the German Lutherans in North America) to read. But his parents wanted him first to undergo the preparatory course prescribed for the Bavarian school office, in order to be entitled to a position in the fatherland, if he did not like it in America; and Löhe's decision was: "You must submit to the will of your parents. The Lord willing, you will after all reach the goal of his time." Instead of him, soon after, the still living Ernst and the blessed Fr. Bürger. The study plan designed for both of them shows how well and practically Löhe approached this preparation. Ernst and Bürger then moved over as the first Sendlings. The former first held school in Columbus, O., and was then called by a congregation near Marysville, which was called by him Neudettelsau; the latter became pastor in Van Wert County, O.

Meanwhile, the call to serve the church in America also came to our Hattstädt and met his heart's desire. Pastors Lehmus and Kraußold gave him preparatory instruction, and then he was sent to the mission seminary in Dresden for further training. After passing the examination, he came to Rev. Löhe to be introduced to practical theology, and in April, 1844, he was then sent to North America with Saupert, who was to continue his studies in Columbus, in the field of labor. His destination at first was likewise Columbus, O. After a happy arrival there, through the agency of Prof. Winkler, he received a call from the congregation in and around Monroe, Mich. He accepted the same and started on his journey. At Tiffin, O., whither his way led him, he had occasion to preach his first sermon in America, being called upon to do so by the Lutherans residing there, who had long longed for a German sermon. End

August 1844 he arrived in Monroe and was received with joy. it also turned out that about 6-8 families had been living there On September 5, he was ordained by Pastors Schmidt and in West Prairie for some time, but had not yet dared to ask for Cronenwett and solemnly installed in his office.

In the late autumn of 1844 Lochner came to Löhe, with whom in the meantime also Candidate (now Professor) Cram er had arrived, in order to move as an Indian missionary in the next year with a colony to the north of Michigan; as pupils were at that time in Neudettelsau the present pastors Trautmann, Detzer and the present Professor Streckfuß. Streckfuß, whom Romanowsky also soon came sent from Dresden. In the spring of the next year Pastor Crämer was sent out with his small mission colony, and with him Trautmann and Lochner, Detzer and Romanowsky. 4>. Crämer, 1>. Lochner and Father Trautmann were instructed to join the "newly formed" Michigan Synod, of which Father Schmidt of Ann Arbor was president; for Pastor Löhe and his friends had been told that this Synod was unreservedly committed to the symbolical books. Their next destination was Monroe, where they were hospitably received by Blessed Hattstädt. After a few weeks' refreshing residence in the parsonage and congregation, each departed for his own - Bro. Crämer to the virgin forest of northern Michigan, Bro. Trautmann to Danbury near Sandusky, O., and Lochner to neighboring Toledo, O. These, in brief outline, were the beginnings of Loehse's mission. One of the earliest senders of the same, as we have seen, was the same Hattstädt.

(To be continued.)

(Submitted.)

The beginning and progress of the inner mission in Arkansas.

It is not long since the work of inner mission has been carried on in the state of Arkansas. Except for the two German Lutheran congregations in Fort Smith and Little Rock, our church had no representatives in the entire state until five years ago. Since then, however, the work of God here has taken such an upswing that a consideration of its beginning and progress must be most edifying to all missionary friends.

The first addition to our church was in Alexander, a small town about 14 miles southwest of Little Rock. A number of German Lutherans from the north, some of them from Canada, had settled there. They were served with Word and Sacrament by Pastor Obermeyer of Little Rock from the year 1879, and soon established a congregation. In 1881 a little church was built with great joy and in July of that year it was consecrated to the service of the Most High. Since then the number of Germans in and near Alexander has increased considerably through immigration. A parish school is now to be founded there, which has long been an urgent need. With God's help, the life of the congregation will be greatly enhanced and perhaps a number of those will be won for the Kingdom of God who are now only half-hearted or no longer affiliated with the Lutheran Church.

Soon after the work began in Alexander, word arrived in Little Rock that a band of Lutherans had settled far up in the northeastern part of the state, at the northern end of our prairie. It

spiritual care because of their small numbers. However, when help was offered to them from Little Rock, they took with high delight the opportunity to hear the preaching of the pure Word even in their seclusion. - There was nothing easy about traveling to West Prairie in those days. The nearest railroad station was thirty miles west. The road was such that at best one had to make a day's journey of it. Through dense virgin forest, through broad and often treacherous flood plains, through dangerous guides ran the lonely road. Human dwellings were seldom to be found; here and there the carter advised the traveller to quench his thirst, as it would take several hours to reach a well again. Thus these excursions always took considerable time, and the post could only rarely be served. Nevertheless, the Lutherans of West Prairie soon banded together as a congregation, and despite their small numbers, they built a little church to God's glory, which was dedicated in 1883. Now, service to this post has been greatly facilitated by a railroad that has since been built.

Almost simultaneously with the two settlements described, a new settlement of Germans arose on what is known as Grand Prairie near Clear Point. The settlers came mainly from the State of Ohio and were under the leadership of a former pastor of the Ohio Synod, named A. Buerkle. For two years we had nothing to do with these people, since Bürkle had taken over their pastoral service from the beginning, as if it were a matter of course, without any profession on the part of the people being necessary. By his behavior, however, he himself hindered his work. The people became discontented and dissatisfied, and they finally realized that a man who behaved like Bürkle could not be their pastor. With pleading requests they therefore turned to Little Rock for help, and since the matter lay in such a way that one did not need to fear the reproach of interfering with another's ministry, they were granted the desired assistance. Here, too, as at West Prairie, there were occasionally great difficulties of way to overcome on a visit. Clear Point, too, was then thirty miles from the nearest railroad station, and the road was almost all the way across the defenseless prairie. No tree offered shade against the blazing rays of the sun, no shelter could be found against the pouring rain, which at certain times of the year made the road almost impassable. In spite of everything, however, the Lord also helped here in the most glorious way. In the year 1882 already a congregation of about 12 members was formed. The building of a church was planned and carried out. In the spring of 1883 the consecration of the church was celebrated in Clear Point, the second such celebration in Arkansas in that year. The congregation has not declined in any way since that time; not only has the number of members increased considerably, but the knowledge of the truth has certainly increased. There is evidently a bright future ahead for this congregation.

Immediately on taking office in midsummer, 1883, Schreiber's attention was called to a settlement of Saxons which had formed about ten miles west of Alexander. Between twenty and thirty families are now to be found there. True, at first it seemed as if by an intruded "wolf" the work on our part was to be stopped in this so-called



The man was soon exposed, however, and since then the work of the mission there has progressed, albeit slowly, but visibly blessed. However, the man was soon unmasked, and since then the work of the mission there has progressed, albeit slowly, but visibly blessed. A congregation of strict Lutheran faith has recently been planted there, and the people are determined to erect a little church as soon as possible, after they have been allowed to use a district schoolhouse for services for nearly two years, through the kindness of their American neighbors.

Further, in the fall of 1882, the Germans were also collected at Carlisle. This little town is thirty miles east of Little Rock on the prairie. For nearly a year they were served with Word and Sacrament, without any insistence that they should form a congregation. The diverse elements who had come there from all quarters had to come together inwardly before an outward union could take place. Finally, however, the desire arose in them to be allowed to stand as a Christian congregation, and with God's help they succeeded without difficulty in uniting on the basis of the pure Word of God and the Lutheran confession. The congregation has only 12 members so far, but it is hoped that it will grow.

In that same year (1882) a number of faithful Lutherans from Illinois had settled about eight miles from Clear Point. The above-mentioned A. Bürkle also took up post among them and played his game for quite some time. Finally, however, they too came to the same conclusion as their fellow believers in Clear Point. They gained more and more insight into the character of the man who wanted to serve them, and finally withdrew from him. In the spring of 1883 they turned to us. Soon the agitation and dissension of the minds subsided. Here, too, they joined together to form a congregation, and as early as the summer of 1883, the joyful and solemn dedication of a new little church took place in this so-called "Illinois Settlement".

Now the congregation at West Prairie in the northeast also gained brotherhood of faith. An immigration of Lutherans to Harrisburg began. Soon there were between 15 and 20 families living there, almost all of whom came from old congregations of our synod. They did not hesitate long, but immediately founded a congregation on the basis of the divine word and our confession.

The last post which the undersigned has undertaken is Judsonia, White County. There are about 12 German families living there, and as much as can be said after a short activity among these people, there is the best prospect of a blessed progress of the work. - In addition, the mission in the extreme southwest of the state, in Texarkana, as well as at two places near Pine Bluff, was begun earlier. However, the prospects of success were so slim, and the extent of the mission field was so immense, that not much could be done at these places.

Of the missionary activity in the northwest of the state, the description of which should form a chapter of its own, but for which the undersigned lacks all exact notes, only this may be noted here for the sake of completeness, that two populous congregations have arisen in that region in the very shortest time, each of which has built its own house of worship.



[In order to make the rich blessings of God, which He has poured out upon our State, quite clear to our dear readers, here now follows a brief summary of the results of the missionary work. Only five years ago there were only two Lutheran congregations in Arkansas. Now there are eleven congregations with seven houses of worship. In addition, the work of God has made blessed progress in various preaching places. We certainly have reason to thank the Lord of the harvest for pouring His heavy, full sheaves into our laps so abundantly. For one thing, however, He deserves special thanks, namely, that He has not yet allowed German sect preachers to gain a foothold in our state. So far the Lutheran Church is the only German church in Arkansas. May it please Him to continue to protect our work for a long, long time. His protection must, of course, be there; for we hear that now also the enthusiasts turn their eyes upon our state and want to attack it. The Lord forbid them! J. Schaller.

(Submitted.)

What to make of mutual support associations in communities?

The discussion of this question would be superfluous if, as we would wish, the synodal reports of the various districts of our Synod were more widely distributed and read than they are. There are quite a number of synodal reports in which questions concerning the Christian life are clearly and truly discussed on the basis of the divine word, from which a Christian can learn how to conduct himself in a right and Christian manner in cases that arise; but it is only too often the case that they do not even come to the attention of those who are most in need of such instruction. So it is with regard to the question, "What is to be thought of mutual support societies in the churches?" This question is so thoroughly, clearly, and earnestly, and yet without any exaggeration, dealt with in the report of the Michigan District, of 1883, that a Christian seeking counsel, when he has read the proceedings on the subject under consideration, will certainly lay aside the Synodal report with entire satisfaction and agreement therewith. We take the liberty of calling attention to this report here, and the following lines are intended primarily to encourage the reading of that report.

As far as our question is concerned, it is easy to see what kind of support associations we are talking about here, namely, those that are founded in the congregations, to which, according to their constitutions, only members of the congregation or those who are still worshippers of the Lord's Supper can belong, so that in this respect all fellowship with the world is cut off from the outset. Its members must have reached a certain age (about eighteen), must be physically and mentally healthy, must pay a certain entrance fee, and must pay a monthly contribution into the treasury of the association; but if the latter is omitted for a time (say three months), the member in question is regarded as having excluded himself, and thus all claim to the association is annulled. Of course, this also applies to those members of the association who are excluded by the municipality.

As far as the purpose of these associations is concerned, who, because he does not trust God, is also suspicious of the however, it is briefly this: they undertake to care for and support love of his brothers. We do not think it is necessary to prove their association members in cases of illness and death in this any further. If you only get to the bottom of the matter accordance with certain rules and regulations and to defray according to God's Word, you will soon see where the harm their funeral expenses, also, where it appears urgently actually lies.

necessary, to provide support for the surviving widows and orphans of former association members.

With this we have pretty much stated the purpose of the associations in question and their main provisions, as well as the duties of the individual members of the same.

Now what is to be thought of such associations? How are they to be regarded? Are they to be praised or blamed? Are they a good or an evil sign? Are they a sign of a rich and zealous activity of love in the congregations, or are they a testimony of poverty? Are they therefore to be approved or rejected? Can a congregation silently stand by and watch the formation of such an association in its midst, or must it raise its voice loudly against it with decided earnestness? These questions have been submitted to us from abroad for answer in this paper. The following sentences may briefly indicate the answer.

Since we are speaking of support associations in the congregations, that is, among Christians, it is not difficult for us to recognize whether they are to be praised or blamed. Is it necessary, we ask first of all, that in a Christian congregation a support association should first be called into being to take care of the needy and the needy? This is by no means necessary when a congregation has recognized what it is, or ought to be, according to divine purpose, namely, a Christian community or brotherhood united by faith. From this community of faith the community of love will and must necessarily follow, namely, the community of brotherly love. This Christ requires of his Christians when he says: "This I command you, that ye love one another." He demands it as a necessary mark of the discipleship when he says, "By this shall every man know that ye are my disciples, if ye have love one to another." And the example of the apostolic congregation at Jerusalem, of which it is written, "Now the multitude of the faithful were of one heart and of one soul; neither said any of their goods that they were theirs, but all things were common unto them," still serves as a rule for Christians, inasmuch as they regard their possessions as such, to which their needy and needy brethren are entitled according to love, and wherewith they are bound to serve them according to love.

Now no Christian will be able to deny his assent to these principles. Unfortunately, however, these principles, which we believe to be quite correct in theory and agree with them, are not put into practice as we would wish and as our Christian duty demands of us. How else would it be possible for the thought to arise and take root in a Christian congregation, "We must form a special association, the members of which will support each other!"? How strange this is! It cannot possibly be right, that is, either the mutual love demanded by Christ will not be properly practiced, or else the demand for a special support association reveals a small faith,

But this could still be asked here: Whether those who most feel the need of a special association in the community would not have rightly recognized the damage and the appropriate remedy? We answer: For the most part it will probably be the case that just these least recognize the actual damage in the community (and in themselves), even if they complain most loudly about it; but it is certain that they want to remedy the evil by quite wrong means, by putting a second evil alongside it through a support association, or by covering up the first one even more. No, those who want to help the activity of love in the community on its feet by founding a mutual support association are certainly on the wrong track. It is not through human commandments or human contracts that cold love is warmed up again and made more active, but only through the gospel of our Lord Jesus Christ, which works faith and kindles love, which is the fulfillment of the law. But all measures devised by men, though they may seem to produce an instant revival, will in the end leave behind them only a deception all the worse.

An important question here is this: Are such mutual support societies that spring up in the churches to be called love institutions? They are no more entitled to this honorary Christian title than, for example, a fire insurance company or a mercantile business. If the world praises its associations as an activity of charity, we are not very surprised, for to the question, "Who is my neighbor?" it knows no other answer than this: But if Christians were to call their association, which is contractually based on mutual support, an activity of love, an institution of love, they would have to be reminded with earnestness of the word of the Lord: "Let not love be false."

Why is that? Holy Scripture says of love: "It does not seek its own." Accordingly, only such an association can claim to be an institution of love, whose members unite to support the needy neighbor solely out of love, without personal gain. Our Saviour testifies to this with powerful words when he says: "If ye love them that love you, what thanks have ye? for sinners also love their lovers. And if ye do good to your benefactors, what thank have ye? for sinners do the same. And if ye lend to them from whom ye hope to receive, what thank have ye? for sinners also lend to sinners, that they may receive the same again. But love your enemies; do well, and lend, hoping for nothing in return: and your reward shall be great, and ye shall be the children of the Most High." An association, then, which would spring from pure, unselfish love, and would have in view only those who were really in need, according to the saying, "Break a hungry man's bread," might well be tolerated in the congregation, for it would justly be called an institution of love.

But if one examines the mutual support associations that have been formed in some places in communities, one must confess,

that no trace of a Christian association is to be found in them - mostly the case in Germany, and became a diligent, regular with the exception, however, of the circumstance that only churchgoer.

church members can belong to these associations. However But he could not always stay with his relatives; he had to highly this may be regarded, it does not yet follow that they are look for work. Since he was only small and weak, he could not Christian associations, but that depends solely, or at least for take on every job; and since he naturally preferred to work in the most part, on their tendency, or on what they strive for, and the craft he had learned and in which he already possessed on the ways and means by which they seek to attain their ends. considerable skill, he was forced to look around in the large And what is the tendency of these associations? They want to cities of the country, since there were no silverware factories help each other in certain cases, under certain conditions. And elsewhere. Provided with recommendations from his relatives what are these conditions? They are: As you help me, so I help to pastors and parishioners, he set out.

Soon, however, he had to make the experience of many thousands: he found no work that was possible for him to do, and little by little, wandering through the country to the farthest south and scouting for earnings, he fell into deep misery. At last, however, a position opened up for him in a large city in the west, where he found good earnings and an end to his hardships.

And here, in fact, comes the point to which I feel compelled to call your attention, dear fellow believers. The young man did not want to tread the path of sinners, nor sit where scoffers sit; he eagerly desired to get out of the society of the ungodly, which was forced upon him by circumstances, and into the fellowship of Lutheran Christians and Christian contemporaries. To this end he tried to make himself known to the young people of the Lutheran congregation. When he saw a group of them standing in front of the church door after the service was over, he approached them, greeted them in a friendly manner, and tried to get acquainted with them. But there was no concession: they looked at the stranger in astonishment and left him standing there until, after repeated attempts, he tired of further efforts. His efforts to find lodging in a Christian house were equally in vain; he could find no one in the community who would have taken him in.

The consequence of this was that he had to turn elsewhere. If Christian youths had turned away from him, and even pushed him away in a hurtful way, there were enough others who drew him to themselves. But these were lodge brothers, despisers of the divine word, mockers of religion. What wonder that he soon became one of them, that after such sad experiences he became so blinded as to think that all Christianity was only hypocrisy? If he had been denied shelter in a Christian house, he now had to take up residence in one of those boarding houses that are found in every large city for the working classes. If it was bad enough for him to work in the workshop with godless people, it was far worse to live with the godless. His abode in his free hours was henceforth the saloon connected with the boarding-house; he had, as he thought, no other choice if he did not want to freeze to death in his miserable bedchamber. This could be further elaborated, but I must be brief and leave it to the reader to complete the picture for himself.

Meanwhile the poor youth, probably as a result of the hardship and strain of his wanderings in the south, carried the germ of emaciation within him. The disease finally appeared with violence and took a rapid course. He was taken to the city hospital and visited there by the local pastor. But now he was unworthy of all spiritual encouragement.

(Submitted.)

A sad story along with a useful application.

My fellow believers!

Allow me to present you with a story which, sad as it may be, is nevertheless literally true. And then let us not forget to make the necessary use of it.

Not yet four years ago, a young German immigrated here, a silver worker by trade, who, despite his youth, had already earned a great reputation among his fellow craftsmen almost throughout Germany. He was a quiet, modest young man, who had hitherto led a worldly, respectable life, and who arrived here in America in a modest and sedate manner.

He learned from his relatives here what he had not done before, namely, to attend church. The preaching of the pure divine word in the Lutheran church began to make an impression on him, as one can well believe; he noticed that other, better, stronger nourishment for the soul was served here than this.



and in total unbelief - as far as men can see - he died. Is this not shocking, heartbreaking, dear fellow Christians?

"Now consider this, and give counsel, and say ye!" Here is a man who himself cares much to be preserved from evil company, and who trustingly and pleadingly stretches out his arms to us for help, and we let him go. Ah, if one had met him a little, how differently his life and his end might have turned out! That there is a crying emergency is beyond question. It is true that it is not possible for most families to take in a stranger. There may have been some in that community who would have liked to take him in, but he was not known, they knew nothing of the young man, and he nothing of them. But how would it have been if there had been a boarding house, run by members of the congregation, supervised by the congregation, especially for such young men who belong to the congregation but have no relatives in the place, where this young man could have been directed? This one case alone proves the urgent necessity of setting up such boarding houses and hostels everywhere in the larger cities to receive our young people; but it is not isolated. For always and always young men and maidens from our congregations go to other cities, and then they do not know where to go. How many bitter complaints have already been heard, how many hot tears have been shed for the thousands who have thus been lost to the care of our congregations, who have fallen prey to the sects or to the world! Here, therefore, it is necessary, in the name of God, to lay hands on the work without delay and to erect hostels. The matter is of such urgency that it should not be delayed any longer: we have waited far too long for it. Every municipality should consider this matter.

Consider, brethren, the distress which is far off in the world, let us take it to heart, there we seek to remedy it, and so it shall be; but should we not rather do the same to that distress which is still nearer to us? Should not the nearest need also be nearest to our hearts? We send out traveling preachers to seek out people and bring them to us, and we would stand idly by and see those who seek us, or whom we already have, lost to us again? We seek to give immigrants a good welcome and shelter at the place where they land, but when they are with us, will we not do the same?

In short, my opinion is that so-called Christian hostels should be set up in all larger cities, in which the lonely arrivals could find a place of refuge. But we reserve the right to speak of the necessity and nature of such so-called Christian hostels and to give information about those already existing in Germany, among other places, for another article.

Your lowly fellow servant

E. S.

Whether a man work himself to death, yet hath not his heart peace, until he begin to yield himself in grace, to dare and to trust.
(Luther.)

[101] This year's graduates of our Concordia Seminary at St. Louis, Mo.

On the assumption that it may interest our dear readers to learn something about those students who, after completing their theological studies and passing the Candidate Examination, will enter the service of the Church this year (with a few exceptions), we make the following announcements.

1. C. E. August Bartling, born March 4, 1864, at New Minden, Washington Co, Ill, called as traveling preacher to Shelton, Ransom Co, Dakota.

2. F. Ferdinand C. Farmer, born April 19, 1862, in St. Clair, Michigan, called to Gowen, Montcalm Co, Mich.

3. Heinrich Bayer, born 1850 February 23 in Weilburg, Nassau, appointed as Corrector of our Lutheran Concordia Publishing House.

4. George A. Bernthal, born in Frankenmuth, Mich. in 1861 July 9, called to preach in San Francisco, Calif.

5. H. F. Wilhelm Brandes, born in Gleidingen, Brunswick, May 13, 1862, appointed traveling preacher in Iowa.

6. S. O. H. P. Brauns, born in 1864, January 27, in Heisede, Hildesheim, Hanover, determined to study privately in Germany for some time before accepting an office.

7 H. August Brunn, born in 1863, May 5, in Steeden, Nassau, also determined to pursue private studies in Germany for some time before accepting an office.

8. Adolf I. Bünger, 1862 November 17 born in Chicago, Ill, called as pastor at Steelville, Randolph Co, Jlls.

9. S. W. Hermann Daib, born in Berentown, Fairfield Co., Ohio, August 26, 1862, called as pastor and traveling preacher to Wittenberg, Tigerton and Almon, Shawano Co., Wisconsin.

10. F. Heinrich Dannenfeldt, 1859 March 19, born at Nateln, Hanover, called as pastor at Stevens Creek, Lancaster Co, Nebraska.

11. Victor Theodorv. Destinon, 1848 July 21 born in Glückstadt, Schleswig-Holstein, called as pastor in Glencoe and Plato, McLeod Co, Minnesota.

12. Carl Dietz, 1861 March 16 born in Elmendingen, Baden, served as pastor in Lansing, Cook Co, Illinois.

13. F. Chr. H. Eickhoff, born in Indianapolis, Ind. in 1860 May 14, appointed traveling preacher in Scotland, Dakota.

14. Paul Ewh, born in 1863, March 1, in Jersey City, New Jersey, determined to continue his studies in Germany for some time before entering the ministry.

15. Bro. H. Th. Adolf Hanser, born June 13, 1862, in South St. Louis, (Carondelet), Mo.; called as pastor at Lockport, N. A.

16. Otto Fr. Hattstädt, born in Monroe, Mich. on December 31, 1862, appointed professor at our Progymnasium in Milwaukee, Wisconsin.

17. Carl A. Huxhold, born April 22, 1860, in Gower, Du Page Co, Ill, called as pastor at Gundrum, Ind".

18. C. August Kau meier, born in Adrian, Mich. in 1862 the 16th of March, called as pastor at Logan, Hocking Co, Ohio.

19. I. G. Benjamin Keller, born July 21, 1859, in Columbia, Monroe Co, Ill, called as pastor at Palmer, Washington Co, Kansas.

20th Hermann C. Kuechle, born in Nich, Cook Co.^ Ill, in 1858 August 16, called as pastor and traveling preacher in Alpena, Michigan.

21 I. Paul Kuehnert, born in Muehlau, Kgr. Saxony, in 1859, November 6, called as pastor at West Point, Cuming Co.

22. Hilarius Kunz, 1859 August 3, born at Neuenkirchen in the Rhine Province, called as pastor and traveling preacher in White Lake, Aurora Co, Dakota.

23. Laurits Theodor Larsen (Norwegian), born in Chicago in 1860 August 9; occupation still undecided.

24. William I. Matthes, born in Monroe, Mich. in 1862 June 1, called as pastor at Jackson, Cape Girardeau Co, Missouri.

25. Christoph Merkel, born April 24, 1861, at Allendorf an der Lumda, Hesse-Darmstadt, called as pastor at Tarrystock, Oxford Co, and Stratford, Perth Co, Ontario, Canada.

26. Jacob W. Miller, 1860 September 16, born in Accident, Garret Co, Maryland, called as pastor and traveling preacher in West Prairie and Clear Point, Arkansas.

27. Carl Mueller, born in Randolph Co. in 1860 Dec. 12, Ill, called as pastor in Philo and Broadland, Champaign Co, Illinois.

28. Otto C. Praetorius, born in Anklam, Pomerania, November 17, 1861, called as pastor at Wartburg, Morgan Co.

29. Jacob Fr. Rubel, born in Fachingen, Nassau, February 8, 1862, called as traveling preacher in Jackson County, Minnesota.

30. E. William I. Rudolph, born in Baltimore, Maryland, August 17, 1862, called as traveling preacher in northwestern Nebraska.

31. Ph. M. Ferdinand Rupprecht, born in North Dover, Cuyahoga Co, Ohio, November 10, 1861, called as pastor at Cole Camp, Benton Co, Missouri.

32. i. Frederick Sulphur, born in 1857 May 8, in Lebanon, Dodge Co, Wis, called as pastor in Evansville and Baldwin, Randolph Co, Illinois.

33. Knut Seehus (Norwegian), born in Bod, Norway, in 1850, May 3; occupation still undecided.

34. Olaf T. A. Stub (Norwegian), born in Bergen, Norway, February 5, 1862; occupation undecided.

35. Bro. August Ude, born July 22, 1862, in St. Louis, Mo. called as pastor at Meridian, Jefferson Co, Nebraska.

36. Ludwig H. Chr. Vogelfang, born 1858 December 13, at New Gehlenbeck, Madison Co, Ill; occupation still undecided.

37. Johann H. Wesel, born September 24, 1862, at Fort Wayne, Ind. called as pastor at Pomeroy, Ohio.

38. Frederick Wunderlich, 1860 July 13, born at Cypress Creek, Harris Co, Texas, called as pastor at Friedensau, Falls Co, Texas. -

With them enters into office the candidate already dismissed in the previous year after having passed his exams:

39. Wilhelm Hüsemann, born October 5, 1862, at Lanesville, Ind. called as pastor at Papillion, Douglas Co, Nebraska.

Among them there are 12 sons of pastors, 14 born in Europe (Germany and Norway), 29 coming from our dear parishes.

May the intercessions of our dear readers accompany these young men into the sacred ministry, but may the Lord make them faithful and bless their faithful work on many souls!

W.

[Walther]

The "Evangelisch-Lutherische Blätter" (Evangelical Lutheran Sheets), whose appearance was reported in the "Lutheraner" at the time, speak out about this. From the preface to the second volume we take the following words: "To some it may seem alarming that more and more small papers are coming out in the circle of our Synod. Some may fear that the main organ of our Synod, 'The Lutheran', will suffer from this and that the overall interest in the Kingdom of God will be weakened. Already there are 7 special papers, which serve local or district purposes. But it is precisely the unprecedented, enormous spread of our Synod that makes it necessary for smaller papers to pave the way for the 'Lutheran'. It is precisely for the sake of certain special interests of smaller circles of our Synod, for orphanages, institutions, missions and the like, that many a person keeps such a small paper who otherwise would not read any church paper at all. There the reader, without it being his intention, is struck by a precious word of God; his faith, which had perhaps long since been extinguished, is rekindled; he finds his Saviour again; he regains interest in church and school; he learns gradually and at first to give in faith for individual purposes. Soon the view widens, the sympathy for the general welfare of the church grows; the desire increases to become better and better acquainted with our church and to learn more and more what the brothers in faith are doing in the other states, and to hear of their sufferings and joys; in time the eagerness to accept in knowledge also grows. Thus, especially small papers, which come into circles where otherwise no church paper is kept, become a means that finally also the more important and larger papers, especially the main organ of our Synod, 'The Lutheran', are kept, read and studied. And this is our most heartfelt wish. Our paper also has the purpose of opening doors to the 'Lutheran'. Our experienced Christians in our well-ordered congregations will least of all be tempted to unsubscribe from 'The Lutheran' for the sake of such a small paper as ours. We heartily wish that in all the congregations of our district a similar arrangement were made as in several congregations in New Orleans. There as many copies of the 'Lutheran' are ordered from the parish caste as there are parishioners; no matter whether the latter refund the amount laid out or not. Most of them refund it, and even the poorest thus get an opportunity to read the main paper of the Synod. It will be a great joy for us, as often as we hear that through our paper doors have been opened somewhere for the 'Lutheran', should our paper also be cancelled; yes, we wish nothing more heartily than that our paper would be completely lost, so that all readers would keep the 'Lutheran'. Whoever stands in the true faith and in right knowledge and now knows that with him hundreds and hundreds of congregations in this wide country profess the same faith, defend the same truth, bear the same sufferings and insults for the sake of Christ, may experience the same joys in the victory of the Gospel, should he not be inspired by the desire to receive news from this whole circle of his fellow Christians? Should he not wish to read of the wars which the Church of God must fight on earth? of the victories which she wins with the sword of the Spirit in Christ's power, and of the blessings which God showers upon her? Should he not burn with desire to be led deeper and deeper into pure doctrine? Should he not want to help in the many needs of the kingdom of God, seminaries for preachers and teachers; institutions of higher learning; missions among scattered brethren, among Negroes, among Jews, among heathen; feeding the immigrants, feeding the sick, the widows, and the widowers?

To the ecclesiastical chronicle.

I. America.

"Evang.-luth. Blätter." It is known to the readers that besides the "Lutheraner" several other local papers are published. The position which the "Pittsburgh Kirchen- und Waisenbote" intends to take in relation to the "Lutheraner" has been communicated in the previous number. Also the "Lutheraner" published in New Orleans by pastors of our

The distribution of Bibles, prayer books, devotional pamphlets, and the like? Well, about all these works of our synod the 'Lutheran' brings reports. ... Everyone who follows our advice and reads the 'Lutheran' will thank us again in eternity. ... We want to consider this the most beautiful reward of our work and praise and glorify God for it."

Inner Mission in Wisconsin. In another place a church dedication is indicated in Ashland. This is the fourth church built within a year in the mission area of northwestern Wisconsin. Nine years ago a faithful preacher began missionary work in that area of his own accord. In addition to his own parish, he served 27 families at about 12 preaching points. In the year 1878 a traveling preacher was hired, so the individual places had grown. Two years ago the former traveling preacher accepted a call from two of his mission churches, two other churches also called their own pastor, and the new missionary was left with 10 places to serve. But he had to start at 9 new places, so that already after six months further help was needed, and four congregations of together more than 100 members with voting rights called a preacher of their own. Since the work of the traveling preacher increased and he soon had to serve more than 20 places along 400-500 miles of the railroad, a new power was sought before half a year had passed, which God provided in November of last year. The one in question took over the older part of the area with three congregations (70 members) and six preaching places, and the other continued to work in the newly started places, where together about 250 adults attended the services. The individual meetings are still increasing, while from time to time the gospel resounds in such and such a new place. - Where a few years ago there was only one servant of Jesus Christ, there are now six pastors from our synod, and another has a parish in that area. Thus the Lord blesses the prayers and sacrifices of the churches and traveling preachers.

Th. B.

Among Protestant Methodists, things must be bad for infant baptism. They passed a resolution at their last General Conference "requiring" infant baptism.

II. foreign countries.

Altar Liturgy. In the "Allgemeine ev. - luth. Kirchenzeitung" of May 23, a preacher from Brunswick reports the following, among other things. When in recent times it was intended to reintroduce the old altar liturgy in the Brunswick regional church, namely the alternating singing of the preacher with the congregation at the altar before and after the sermon, the fear was expressed by many that the services would thereby become too long and the churchgoers would therefore be induced to leave the church immediately after the conclusion of the sermon. But the reporter adds: "This concern has proven to be groundless. The liturgy has been willingly received by the congregations and is actively attended everywhere; everyone comes before the beginning, no one leaves the church before the end of the altar liturgy." - It is true that those who claim that this is not a true Lutheran service at all if there is no altar liturgy with alternating chants go too far; however, it cannot be denied that such alternating chants are an excellent means of bringing the entire worship practice to life and thus promoting edification. There is something exceedingly reviving when, as soon as the preacher comes to the altar, the congregation rises, and after the preacher has greeted them and said the words, the congregation sings.

When the preacher intones the first half of a Bible verse, e.g. "Lord, keep your word with us", and the whole congregation continues singing: "The same is our heart's joy and comfort"; and when finally the preacher sings a prayer that summarizes everything (a so-called collect), and the congregation then concludes the prayer singing loudly with "Amen". Many, of course, because they have not seen and heard this in their church from their youth, think that this is not Lutheran, but Catholic. But this is a mistake. In the old Lutheran church, such alternate chants at the altar were quite common and were only abolished by the rationalistic preachers. Yes, there are passages in the Holy Scriptures from which it is evident that something similar took place already in the first apostolic church. Thus we read, e. g., 1 Cor. 14:16: "But if thou" (preacher) "blessest" (praisest God in the church) "in the spirit" (in a foreign language, which only thy spirit understands), how shall he that standeth instead of the laity say Amen to thy thanksgiving? Since he understandeth not what thou sayest." To which passage old Starke, in his great work on the Bible, adds the remark: "It is seen here that already in the first church it was the custom for the congregation to say the Amen on certain prayers and thanksgivings." In the Weimar Bible it is added: "This is stated because it was customary in the Jewish synagogues as well as in the Christian congregations; as with us even now the choir answers instead of the congregation. W.

[Walther]

How a Bible-burner fared.

The "Lutheran Messenger of Peace from Alsace-Lorraine" of May 18 tells the following:

Several years ago a Bible colporteur offered a Roman Catholic priest a Bible to buy. The priest actually bought it, but only to put it into the burning oven before the eyes of the man, who shouted a warning: "Father, this Bible will burn your soul. When the Bible bearer later returned to the same village, he was surprised to see a new parsonage instead of the old one, and when he asked for the parson to whom he had once sold that Bible, he learned that he had meanwhile burned down together with his parsonage!

By grace, says Paul, you have been saved through faith. Eternal life is a gift of God's grace, and because it is a grace and a gift, it is not a merit. By grace God chose us from eternity to this life; by grace he gave us Christ to obtain salvation; by grace he offers it to us in the word; by grace he works faith in us through the preached word, by which we take hold of it and accept it; by grace he gives it to those who believe, and seals it in them by the Holy Spirit; by grace he will also introduce us into this inheritance, that we may enjoy it fully. Therefore only in tune with the Christian church:

With thee there is nothing but grace and favour, To
forgive sin;
Our efforts are in vain, even in the best of lives.
Before thee no man can boast; Every man must fear
thee, And live by thy grace.

(Heinr. Müller, Graves of the Saints, pp. 340. 341.)



Aphorisms of Lassenius.

The skin is good, and that's all; Else the hypocrite's
not a hair's worth.

I am of dust and earth;
I will be again;
But I am also the Lord's, therefore I die gladly and gladly.

True penitence must be adorned with pardon
without false semblance.

Rightly believed, lived, loved. Gives me the
child's name.

We wish for nothing here but unity and peace;
But it is hard to hope, as long as hell is open.

If you're in a bad way, let it go! God in heaven is
with thee!

I have no reason to complain: I have God and
with him enough.

What tastes bitter on earth, Will become sweet
in heaven.

Think what thou dost, my son. As goes the work,
so goes the reward.

We must all be ready day and time to the last
days.

Is not the work done in God,
Cheats even the smartest man.

To rely on the help of men. Is to trust a
shadow;
True help comes only from God, who will be your
helper.

Those who turn back from the Lord. Will not
reach Zion.

What God bestoweth, remaineth undone; He that
coveteth himself, oftentimes is spoiled.

Obituary.

It has pleased the Lord above life and death to call away
our teacher Heinrich Friedrich Johann Dablow by death. He
was born in Relzow, Pomerania, on June 9, 1856, but came
to America as a small child. After completing his studies in our
seminary at Addison, he took charge of the parochial school
at Howards Grove, Wis. In January, 1880, he answered the
call of the local congregation, and since then has worked with
blessing in our school, until God put him on the sick bed in
December of last year. Consumption gradually sapped his
strength. He passed away, as we have reason to hope, gently
and blessedly in the Lord on the 22nd of this month in the
morning at 2-1/2 o'clock and was buried on the 24th in the
local graveyard with great congregational participation. At the
funeral service the undersigned spoke about Matth. 25, 21.

Strasburg, Ill, June 24, 1884. fr. brunn.



[103] Inaugurations.

By order of the Presidency of the Nebraska - District, on Trinity Sunday, Mr. P. I. Kipple was installed in his office by the undersigned in his parish near Arborville, York Co, Nebr-. G. Citizen.

Address: Rev. .1. Lipple, Arborville, Arlc 60th, Nebr.

By order of the honorable Mr. President Biltz, on Trtnita- tis Sunday, Mr. ? Chr. Purzner in Junction City, Kans., introduced by C. R. Kaiser.

The Rev. G. S. Loeber having received and accepted a call from the Zion and Trinity congregations at Chicago to be assistant preacher at both congregations, he was, in accordance with the commission received, installed in the Zton congregation by the Rev. Wagner on June 8, and in the Trinity congregation by the undersigned on June 15.

L. Lochner.

Address: Uev. 6. 8. L'ooor, o. o. Rev.

58 19db 8dr, ObioLAO, Ill.

By order of Mr. Praeses Hilgendorf, on Sunday Trinity, Rev. W. Brakhage, assisted by Mr. k. C. Bode, was introduced to his congregation at Elk Creek, Nebr. by the undersigned. Bro. King, Jr.

Address: Uov. V7. LralrLM,

Llaloolm,

6o., Kebr.

Church dedications.

A nice church was dedicated in Ashland, Wis. on June 8. Pastors W. C. Schilling, K. Machmüller and Th. Büniger officiated.

On Trinity Sunday, the Lutheran Zion congregation near Lockwood, Dade Co, Mo, dedicated their church (a frame building, 40X24, with 38 foot high steeple) to the service of the Triune God. The festival preachers were the Rev. I. Roschke in German, I. Schaller, of Little Rock, in English.

W. Sckust.

On the 2nd Sunday after Trinity, the dedication of the new church of our Immanuel congregation at Altamont, Ill, took place. In the morning G. Wangerin preached, in the afternoon?. D. Graf, in the evening?. Lewerenz in English.

G. Gößwein.

Mission Festivals.

On the first Sunday after Trin. my four churches celebrated the second mission feast at Grand Rapids, Wis. The festival preachers were the Rev. C. Markworth and H. Dubber- stein. The Collecte, -37.14, was appropriated to internal, Jewish and negro missions. F. Leyhe.

The congregations of the New Uork Pastoral Conference held their mission festival June 8. Speeches were given by U. W. Fischer,?. F. W. Richmann (on the internal mission of this country, starting from the foundation of the Missouri Synod),?. H. Feth and?. Beyer. The Collecte was -260.00.

E. Boh m.

On the 2nd Sunday after Trin. the congregation at Columbus, Ind. celebrated their mission feast in fellowship with the congregations of? Heitmüer, Eirich, Jüngel and P. Schmidt. Half of the collection, -72.50, was earmarked for the inner mission, and one quarter each for the Negro and emigrant missions.

C. A. Trautmann

Candidate Election - Ad.

Up to the close of the last month, the following gentlemen have been nominated by those entitled thereto as candidates for the newly established professorship in our school teachers' seminary at Addison, Ill:

Mr. I. L. Backhaus, teacher, at Chicago, Ill; Mr. E. A. Eggers, teacher, at Homewood, Ill; Mr. E. Sitzmann, pastor, at North Amherst, O.; and Mr. I. Ungemach, senior teacher, at Fort Wayne, Ind.

Now that the deadline for the nomination of candidates has expired, the synodal congregations, the members of the electoral college, as well as the relevant teachers' college are reminded that they have the right to protest against the nomination of those nominated within the next four weeks, if they can prove that they are either mistaken in doctrine or objectionable in their conduct. After the expiration of this time, the members of the electoral college and the respective supervisory authority shall send their votes for the final election to the undersigned as soon as possible.

St. Louis, Mo. July 1, '84, C. F. W. Walther, Secr. of the Electoral College.

The Concordia Synod

Assembles this year on July 15, at 9 o'clock in the morning, at the church of the Rev. R. Herbst, of Columbus, Ohio.

The subject matter of the discussions will be: The relation of the doctrine of election to the doctrine of justification.

Synod members as well as guests are requested to register at least 14 days in advance with the pastor loei (55 L.?ultou 8ti.).

K. Walz, Secr.

Announcements.

Mr. Rudolph Peters, who has been dismissed from the Realprogymnasium in Düren with good reports and has also received a good report from Mr. Vice-President Studt, in whose congregation he was provisionally employed as a teacher for a longer period of time, wishes to enter the teaching ministry within our Synod on a permanent basis and is therefore seeking a colloquium.

I. L. Crämer, President.

Mr.?. H. M. Kreuter, Boeschenville, Mo. has come forward for admission to the Western District Synod. The same formerly belonged to the Ohio Synod, and thereupon served one of our congregations in Cape Girardeau County, Mo. later again Ohio congregations, and lastly, after his formal resignation from the Ohio Synod, an independent one in Benton County, Mo.

F. I. Biltz, President.

Conferenz - Ads.

The Northwest Teachers' Conference will meet, w. G., July 22-24, at the Immanuels Parish School (?. Küchle) in Milwaukee. - Registrations are requested at the address:?. Rueuxel, 868 12cl 8tr, Lililwaukee, ^V18.

TheNorthernJlinois Pastoral Conference will hold its meetings, not' as originally appointed, from July 8 to 10, but, s. G. w., from July 15 to 17, in Chicago, at the church of the Lord? Succop. L. v. Schenck.

The Mississippi Mixed Pastoral Conference will hold its meetings July 29-31 at the church of Mr. P. Rohrlack at Reedsburg, Wis. - Registration is requested.

B. P. Nommensen.

Quincy Specialconference held July 15-17 in Warsaw, Ill G. Wolf.

The La Porte Specialconference will assemble at the undersigned's home in Otis, Indiana on August 5 and 6.

F. W. Schlechte.

Incoming Illinois District Coffee:

For the synodical treasury: Pentecostal collections from the congregations of?..: Lewerenz at Effingham -10.00, Flachsbart at Dorsey 6.00, Lochner at Chicago (1st day of Pentecost) 17.85, Wolbrecht at Okawville 12.70, Grüber at Bethlehem 12.25. Further from the congregations of??: Noack at Dalton 11.00, Frese at Campaign 5.11, Frederking at Dwight 9.00, Mangelsdorf at Venedy 13.00, Muller at Ehester 5.50, Kollmorgen at Nasbville 6.15, Hahn at Staunton 11.00, Dorn at Pleasant Ridge 10.00. Contribution of Teacher Rosen at Addison 2.00. (P. -131.56.)

For the new building in St. Louis: By F. Meyer of the Dreieinig! -Gem. in Peoria 50.00. By?. Martin in New Bremen by F. Böhm 2.00, W. Mahnk .50. (S. -52.50.)

For inner mission: Through?. Bartling in Chicago by Mrs. Elise Baumann 1.00. 1?. Heyer's congregation in Jefserson 11.75. By?. Loßnrr in Lake Zurich from F. Peters 1.00 and Martha Klipp 1.50. P. Heinemann's congregation near Okawville 14.00. By?. Kollmorgen near Nashville from a virgin 2.50. By?. Engelbrecht in Cbieago from the Young Reformed Association 10.00, W. Dallmann 1.00, U. 2.00. (S. -44.75.)

For the Negro Church in New Orleans: From the collection bag of?. Frederktngs Gem. bet Dwight 10.00.

For Negro Mission: By?. Engelbrecht in Chicago from Fadschild .25.

For mission to the Jews:?. Mariens' parish in Danville 13.50. Father Bergen's parish in Galesburgh 4.60. By?. Love in Wine Hill by Wilhelm Büscher 2.00, Christoph Bickel- mann 1.50. Father Uffenbeck's parish in Lemont 7.00. By?. Kollmorgen bet Nashville by a virgin 2.50. P. Wangrrins Gem. in Sumner 7.75. P. Baumgart's Gem. in Darmstadt 11.00. P. Schmidt's Gem. in Crystal Lake 5.00. (p. -54.85.)

For emigr. mission to Baltimore: By?. Freder- ktnng at Dwight, Coll. at Confirmation, 3.50.

For emigr. mission in New Uork: By?. Freder- ktnng at Dwight, Coll. at Confirmation, 10.50. By?. Lochner in Chicago from A. Baumgarten 2.00. (pp. -12.50.)

For poor students in St. Louis:?. Bergen's parish in Prairie Town 6.00. Fr. Wolbrecht at Okawville for Dietz 12.00 u. von?. Hölder's parish in Chicago for A. Bünger 12.00. (S. -30.00.)

For poor students in Springfield: By ?. Müller in Schaumburg, Wedding Colleetc bet F. Kastning, 23.50. By ?. Schröders Gem. in Kankakee 9.60. By ?. Bergens Gem. in Prairie Town 6.00. By ?. Rabe's Gem. in Warsaw for Amstein 5.75. By ?. Martin in New Bremen for Frederking von der Gem. 6.16, D. Menke 1.50, H. Maghoff .50, I. Hacker 2.00. By ?. Succop in Chicago from the Jüngl.-Verein for B. Mohr 14.00. By ?. Hölder there from the Young Friars' Association for Starck 8.00. By ?. Hahn in Staunton, sent at Otto Schäfer's wedding, for Martin Herrmann 3.00. Half of the wedding coll. by H. W.

Meier in Crete for Herm. and Wilb. Brewer 20.00. (Summa -100.01.)

For poor students in Fort Wayne: From Ckicago: by ?. Hölder from the Young Women's Association for E. Tappenbeck 8.00 and Starck 8.00; by?. Succop from the Young Women's Association for A. Schülke 35.00; by?. Wagner from the Young Men's Association for P. Eickstädt 14.00. (S. -65.00.)

For poor students in Addison: By?. Bartling in Chicago from Mrs. A. Heiden 1.00 u. from?. Succops Gem. that. 50.65. P. Mueller's parish in Ehester for H. Dauel 13.50. Collecte of Heinrich and Auguste Patge's wedding in Eagle Lake 31.60. A quarter of the wedding coll. bet H. W. Meier in Crete for Herm. Albrecht 10.00. (p. -106.75.)

For the building fund of the Progymnasium in Milwaukee:?. Wagner's Chicago Gem. 40.00.

For salaries of professors in Milwaukee:?. Hölters Gem. in Chicago 24.71.

For the Progymnasium in Milwaukee:?. K. Schmidt's Gem. in Crystal Lake 12.56.

For poor students in Milwaukee: By?. Succop in Chicago from the Jüngl.-Verein for A. Harloff 15.00. A quarter of the wedding coll. at H. W. Studt's parish at Luzerne 6.61. By ?. Händschke by Bro. Mummelthel .35. Bro. Bretscher's congreg. at Hanover Tshp. 11.15. Bro. Strobel's congreg. at Dentson 7.08. ?. Zürrers Joh.-Gem. on professor's salary 7.77. (Summa -83.68.)

For the Deaf and Dumb: Coll. of?. Lochner's congregation in Chicago on the 2nd day of Pentecost 7.03.

For studying orphans from Addison: From Chicago: by?. Bartling from Mrs. A. Lange 3.00 and by?. Wunder from F. Koplien 5.00. From Addison: Prof. E. Hamann 5.00, D. Dammeier 2.00 and wedding coll. at L. Fiene jun. 13.56. (p. -28.56.)

Addison, Ill, June 16, 1884. h. bartling, cassirer.

Entered the coffee of the Iowa - District:

For the synodal treasury: Easter collection from Baumhöfener's congregation at Homestead -14.50. Part of the Easter collection from? Maaß's parish at Fenton 4.00. Easter collect. from ?. Händschke's parish at Joh. 7.65. From ?. Reinhardt's parish at Van Hörne 8.50. Fr. Günther's parish at Boone 10.00. Fr. Brandt's parish at Clarinda 6.07. Fr. Studt's parish at Luzerne 6.61. By ?. Händschke by Bro. Mummelthel .35. Bro. Bretscher's congreg. at Hanover Tshp. 11.15. Bro. Strobel's congreg. at Dentson 7.08. ?. Zürrers Joh.-Gem. on professor's salary 7.77. (Summa -83.68.)

On the new building in St. Louis: By?. Zürrer by Joach. Kruse 2.00, Chr. Hörmann, C. Nckels, Fr. Meier, Hcrtwig Meier, H. Biesterfeld, Chr. Tesch, Th. Tesch, L. Müller 1.00 each. By?. Horn from some members of his church 7.00. By teacher Waltke from Mr. Struve in Davcnport 2.00. By teacher Waltke from Mr. Struve in Davcnport 2.00. (p. 19.00.)

For inner mission in Iowa: By?. Baumhöfener, thank-offering of Mrs. Chr. Schürmann, 5.00. By?. Reinhardt, sent at Hans Bründel's wedding, 10.20. Fr. Wie- geners congregation at St. Ansgar 3.50. Fr. Strobel's congregation at Den- ison 9.21. Fr. Brandt's congregation at Clarinda 4.62. Fr. Lohr's congregation at Sherrills Mount 6.75, at French Settlement 1.50. ?. Meineke's comm. at Arcadia 11.50. P. Brammer's comm. at Lowden 12.09. Paul's comm. at Fort Dodge 10.00. Paul's comm. at Waverly 11.00. P. Reisinger's comm. at Wilton 9.50. By?. Studt in Luzerne by Chr. Jltcn and Mrs. Völz 1.00 each. P. Maaß's Gem. at Fenton 3.00. P. Baumhöfener's Gem. at Homestead 14.20. P. Weber's Gem. at Boone 13.56. (p. -127.63.)

For inner mission:?. Günther's congregation in Boone 11.04. Through teacher Waltke from Mr. Struve in Davenport for traveling preachers 5.00. Fr. Ehlers Joh. - congregation in Adair 7.50. Through ?. Bähr from N. N. 16.00. (p.-39.54.)

For the mission to the Jews: By Baumhöfener from H. Sch. .50. By Waltke, teacher, from Mr. Struve 2.00. By ?. Günther from Mr. Häger 1.00. By?. Studt from Mr. Völz and wife 1.00 each. P. Maaß'Gem. in Fenton 2.50. By ?. Händschke by Mrs. Mummelthel .50. By ?. Strobel by Mrs. Bieber .50, Mrs. Braun .25, N. N. 1.25. P. Th. Bräuer 1.00, whose parish at Elkport 3.35. P. Herrmann's parish at State Centre 2.75. (p. -17.60.)

For the Negro Mission: By?. Brandt from sr. Congregation in Page Center 3.04. By?. Brammer, thank offering by H. B., 1.00, by sr. Congregation in Lowden 5.80. (p. -9.84.)

For heathen mission: By teacher Waltke from Mr. Struve 2.00. By?. Deckmann from Mrs. Barbara Ullerich 1.00. (S. -3.00.)

For emigrant mission in New York:?. Bretscher's parish in Hanover, Tshp. 4.14. By... Lohr, found in a collection bag, 1.00. By... Händschke, part of Pftngstcoll. sr. Gem. bet Sumner, 3.85. By?. Gülker bet Aurelia 3.80. ?. Herrmanns Gem. bet State Centre 6.00. (p. -18.79.)

For emigrant mission in Baltimore: By?. Händschke, Theil der Pftngstcoll. sr. Congreg. bet Sumner 3.85. Fr. Brammer's Congreg. in Lowden 5.00. (p. -8.85.)

For the deaf and dumb: By?. Seßler of sr. Gem. at Sheridan Tsbp. 7.23. P. Gülker's congregation at Aurelia 5.25. ?. Meineke's congregation at Arcadia 9.50. By?. Händschke of Fr. Mummelthel .50. By?. v. Strohe of Christ. Scheer 5.00. (p. -27.48.)

For the orphanage in Addison: By?. Zürrer from Ernst Richter 2.00. P. Deckmann's Gem. in Atlantic 2.00. By?. Günther from s. Schoolchildren 5.00. By?. I. L. Crämer, sent on the infant baptism of Mr. K. Trieband, 5.10. (S. -14.10.)

For the orphanage bet St. Louis: By?. Lohr from Mrs. Osthof and Daniel Hantelmann each 1.00. By?. Gülker from Meta Modtng .50, Maria Heiden, Louise Borg- wardt, Dora Honsbruch, Alex. Gülker, Paul Gülker each .25. (p. 3.75.)

For poor students from Iowa: By?. Baumhöfener from C. D. M. 5.00. Communion collection by?. Zürrers Gemeinde 6.87. P. Brandts Gem. bet Clarinda 5.27. By?. Horn from the alms fund of sr. Congregation 7.00. Communion collection by Zürrer's congregation 5.11. By Seßler from the congregation in Grant City 1.28, in Sheridan Tshp. 6.35. (Summa -36.88.)

For poor students in Fort Wayne:?. Aron's parish in Atkins for Georg and Friedr. Möller 15.20.

For poor students in Addison: Through teacher Waltke from Mr. Struve 1.00.

For Stud. No one in Springfield: By?. Griffin in Davenport by Mrs. M. Stahmer 2.OO, the Young Men of the Gem. 6.00. (P. 48.00.)

For the studying sons of the blessed Fr. Stephan:?. von Strohe's parish at Monticello 18.00. Fr. Maaß' parish at Fen- ton 4.00. By?. Hermann von Fräulein Henr. Miller .50. (p. 422.50.)

For infirm and sick pastors and teachers:?. Studts Gem. in Luzerne 10.10.

For?. M. Wyneken:?. Herrmann 1.00, whose Gem. Lei State Centre 3.00. By?. Zürrer, Hochzeitscoll. bei W. Hellmann, 3.60. (p. 47.60.)

For?. Brunn's Institution in Steeden:?. C. F. Hermann 3.00.

For the Dresden congregation... Reifinger's congregation in Wil- ton 9.00. Fr. Herrmann 2.00. Fr. Horn's congregation in Denver 11.85. By?. Händschke of Fr. Mummelthel .50. (p. 423.35.)

For the congregation in Davenport: By?. Hetnke from sr. Gem. in Bauer 3.08, from God's box 1.07. Fr. Aron's Gem. in Atkins 9.20. By Kassirer Bartling 12.75. (S. 426.10.)

For?. Büngers Filialgem.:?. v. Strohes Joh.-Gem. bei Monticello 21.60.

For poor students in St. Louis: By?. v. Strohe for Drögemüller from Chr. Scheer u. N. N. 5.00 each.

Monticello, Iowa, June 22, '84. H. Tiarks, Cassirer.

Incoming to Michigan District Coffee:

For the synodical treasury: From Bay City congregation 431.31 & 25.33. By?..Bundenthal from N. N. in Lansing 5.00. Frankenlust congregation 17.68 and for professors salary 14.28. Frankentrost congregation 13.70. Lenox congregation 5.50. Wyandotte congregation 4.30. Frankenmuth congregation 32.37. Grand Rapids congregation 15.00. Town Ehester congregation 16.44. (S. 4180.91.)

To the Seminary Building: Parish at Petersburg 6.00. Parish at Frankenlust 1.50. Parish at Sandy Creek 7.80 & 5.80. Parish at Tawas City 5.00. By?. Markworth from Mr. Olms 1.00. (p. 427.10.)

For inner mission in Michigan: congregation in Monroe 5.00. N. N. in Saginaw City .20. congregation in Lansing 4.70. out of the misfion box in Miller 4.00. congregation in Big Rapids 3.65. congregation in Tawas City 9.00. (S. 426.55.)

For inner mission: Teacher Bernthal .50.

For the widow's fund: Monroe parish 3.00. Bay City parish 10.06. Jonia parish 3.80. By?. Hügli of S. 5.00. P. Moll's Detroit parish 15.30. (S. 37.16.)

For the deaf and dumb: By teacher Meyer of H. 1.50. By?. Bohn, at Huber's wedding s. 5.36, at Fischer's hock time 5.25. Gem. in Lenox 7.03. Gem. to Sandy Creek 4.00. By?. Bauer, at Huebner's wedding s., 5.83. (S. 428.97.)

For negro mission: By?. Trautmann from N. N. in Monroe 1.00. By teacher Meyer from N. N. 1.00. By ?. Hügli by Mrs. Nikronitz .50. comm. in Lenox 3.28. comm. in Sigel 1.93. comm. in Benona 2.30. comm. in Bay City 8.27. (p. 418.28')

For Emigrant Mission: By?. Trautmann from N. N. in Monroe 1.00. By Teacher Stein from M. Gottfried .50. Gem. to Sandy Creek 3.00. Gem. in Benona for New Uork 3.77. (p. 47.27.)

For the orphanage in Addison:?. Sievers Sr. 1.00. By?. Bruß, Wedding Coll., 9.00. (p. \$10.00.)

For the orphanage near St. Louis: Mrs.?. Schröder 5.00.

For the orphanage near Boston: Four confirmands in Lansing.95.

For sick pastors and teachers: By?. Hügli from S. 5.00. By?. Geyer from Mrs. Strikter 1.00. Gem. in Frankenmuth 25.00. (S. 431.00.)

For the Gem. in Dresden: Gem. in Burr Oak 9.50.

For poor students from Michigan: By Mr. Hu- binger from M. Beyerlein sen. 2.00. At a wedding sent, 7.00. Gem. in Ludington 3.93. By?. Partenfelder, at Ad. Rathke's wedding, 6.00. (p. 418.93.)

For student Lutz in Fort Wayne: Women's Club in Monroe 5.00. By teacher Meyer of N. N. 6.00. (Summa 46.00.)

For heathen mission: Teacher Appold's pupils in Salzburg 2.65. By?. Hügli of F. Henning .50. Gem. in Bay City 7.00. (S. 10.15.)

For mission to the Jews: Congregation in Waldenburg 10.66. By ?. Trautmann of N. N. in Monroe 1.00. By ?. Bundenthal of N. N. in Lansing 5.00. At I. Sprckin's wedding in Jonia sent 2.00. Congregation in Kilmanagh 2.50. Congregation in Monroe 10.09. Congregation in Sand Brach 4.12. (p. 435.37.)

Detroit, June 15, 1884. C. Schmalzriedt, Cassirer.

Incoming to Middle District Coffee:

For the Dresden congregation: From?. Trautmann's congregation in Columbus 415.29. Dr. Sihler's congregation in Fort Wayne 85.00. K. Ph. Germann's congregation in Leslie 1.00. P. Kretz- mann's congregation in Farmers Retreat 17.75. P. Evers' congregation in Dingen 8.39. P. Sieving's congregation in Fairfield 5.00. N. N. that .50. (S. 4132.93.)

For?. M. Wyneken:?. Daib and Gem. in Friedheim 30.00.

For the seminary building:?. Evers' congregation in Adams Co. 16.67. P. Trautmann's congregation in Columbus 7.00. Out?. Schlefselmann's congregation in Bremen, 5.00. Addendum to 5th payment from? Daib's congregation in Friedheim, 5.00. From? Weseloh's congregation in Cleveland 4.00. (p. 437.67.)

For emigrant mission in New York: ?. Rosenwinkel's congregation in Bielefeld 2.25. Fr. Lothmann's congregation in Akron 11.10. ?. Kretzmann's congregation at Farmers Retreat 10.00. (p. 23.35.)

For emigrant mission in Baltimore:?. Kretzmann's comm. at Farmers Retreat 5.00.

To the Springfield household:?. Schlefselmann's community in Bremen 6.00.

To the household in Addison :?. Schlesselmanns Gem. in Bremen 6.00.

For poor students in Fort Wayne: Mrs. Barb. Lunz sr. at Fryburg 5.00. For W. Deppert: Gem. members in Sey- mour 41.00; for H. Guckenberger: wedding scoll. by teacher Engelbrecht at Columbus: at L. Köhler 7.56, at G. Böse 8.60, at E. Hölker 6.40. (S. \$68.56.)

For inner mission:?. You. in Taylors Creek 5.45, whose congregation 4.55. P. Evers' congregation in Bingen 8.57. Aug. Erdmann in Columbia City 2.00, Kindtaufcoll. at O. Bade das. 4.15. Thank-offering of Mr. & Mrs. Richter in Columbus 5.00, G. V. 1.00, P. Dreyer's congregation in Lancaster 14.00, P. Saupert's congregation in Evansville 18.50, N. N. in Akron 1.00, G. Haas' congregation 1.00, P. Kretzmann's congregation in Farmers Retreat 17.00, H. N.'s congregation 1.00, W. K.'s congregation 2.00. P. Schmidt's congreg. in Elyria 28.00. Fr. Dröge's congreg. in Fryburg 7.00. Teacher Meyer's pupils in Elyria 2.25. By?. Hafsold in Hunting- ton .50. Fr. Schmidt's congreg. in Seymour 2.00. Fr. Jung- kuntz's congreg. in North Judson 3.00. P. Frank's congreg. in Zanrs- ville 11.96. P. Saupert's congreg. in Evansville 7.55. C. Blase in Cleveland 1.00. Mr. Peters in Tracy 5.00. Mrs. Meyerding in Fort Wayne 1.00. (S. 4154.48.)

For Jewish mission: K. Ph. Germann in Leslie .50. P. Kretzmanns Gem. in Farmers Retreat 3.50. Teacher Meyer das., Ueberschuß vom Kinderblatt 1.50. K. Beyer in Cleveland 5.00. (S. 410.50.)

For negro mission:?. Dreyer's congregation in Lancaster 14.00. Mrs. L. Bauer in Bremen 1.00.

For the synod treasury:?. Frankes Gemeinde bei "Fort Wayne 8.10. Fr. Franks Gem. in Zanesville 20.00. Fr. Evers' Gem. in Bingen 9.08. (S. 437.18.)

For the deaf and dumb: Kindtauf-Collecte at L. Otting by?. Franke 4.90. P. Trautmann's parish in Columbus 3.35. K. Ph. Germann in Leslie .50. (S. \$8.75.)

For the orphanage in Addison: Mrs. L. Bauer in Bremen 1.00.

For the orphanage near St. Louis: teacher Strieder's class at Fort Wayne .80. Fr. Frank's parish at Zanesville 12.22. (S. 413.02.)

For the District's benevolence fund: Thank offering from Mrs. F. Auer in Columbia City 2.50. P. Rosenwinkel's congregation in Bielefeld 3.10. Wittwe Knollmann in Farmers Retreat 5.00. Wittwe E. Steinkamp through?. Mertz 7.75. P. Frank's congregation in Zanesville 10.00. (S. \$28.35.)

Correction.

My last receipt read: For Student Boritzky in Springfield \$8.50 instead of "3.50".

Fort Wayne, March 31, 1884, C. Grah1, Cassirer.

Entered the coffee of the Eastern District:

For the synodical treasury: from the congregation at Allegheny City, Pa, \$16.69. Fr. Ahner's congregation in Pittsburgh 46.05. congregation in Wolcottsburg 3.00. congregation in Springville 3.62. congregation in Cambria 3.75. congregation in Wilson 3.55. congregation in Hamlin 13.00. congregation in Eden 9.65. Fr. Hochstetter 7.00. congregation in Ellicottsville 4.50. congregation in Washington 18.35. (Summa \$129.16.)

For the widow's fund:?. Schulze 2.00. Congregation in Co- hocton 5.01. Gratitude offering by Mrs.?. Sander 4.00. P. König 4.00. Congregation in Wolcottsburg 2.28. P. Rademacher 4.00. W. L. by?. Hochstetter 6.00. (p. \$27.29.)

For Jewish mission: Mrs. Dinkel in New Uork 1.00. Wm. Dick in Brooklyn 10.00. Mrs. Schäfer in New Uork 1.00. H. Katzenmeier in Roxbury 1.00. Joh. Taapken in East Boston 1.00. I. Kleinmann in New Uork 1.00. Gem. in Danbury 10.50. P. Weidmann 1.00. Confirmands in?. Wambsganß' Gem. 1.75. Misc. hour coll. by?. Senne 9.00. G. Eiffier in N. V- 1-00. (p. \$38.25.)

For inner mission: Mrs. Schäfer in New Uork 1.00. Mrs. Gernegib in Albany 5.00. Women's Missionary Society?. Freys in Albany 10.00. Congregation in Freedom, Pa., 6.60. N. N. through?. Senne .50. Through?. Schröder in Philadelphia 8.50. G. S. in Wolcottsburg 1.00. Congregation in Suspension Bridge 6.00. Congregation in Farnham 4.42. St. John's - Congregation in Williamsburg 25.00. Women's Association of?. Stutz in Albany 13.25. (S. \$81.27.)

For Gentile Mission: Gem. in Suspension Bridge 6.00. N. N. by?. King .50. Chr. Warrior in Baltimore 1.00. (S. \$7.50.)

For inner mission in the West: congregation in Paterson 6.93, Mrs. Rosine Körber there 1.00. Ph. Bätz in Cohocton 2.00, I. Fleischmann there .20, Jac. New das. 1.00, Th. Neufang das. 1.00. P. Ahner's congregation in Pittsburg 39.75. H. Hartmann in Charlotteville 5.00. (S.56.88.)

For Negro mission: C. Sudmeyer in Schcnectady 3.00. Emilie Eglinger in New Uork 1.00, I- Kleinmann das. 1.00. Confirmands?. Senna's 1.85. Missionary hours coll. Fr. Sennes 9.00. (p. \$15.85.)

For the college building in St. Louis: Martini congregation in Baltimore 25.50. congregation in Springville 3.50. P. Ahner's congregation in Pittsburgh 125.00. Dreifalt. - Cong. in Buffalo 10.00. P. Frey's Cong. in Albany 10.00. I. G. Klaus in Pittsburgh 10.00. Martini Cong. in Baltimore 20.00. (S. \$204.00.)

For the orphanage near Boston: Mrs. Marie Hagen in New Uork 1.00. Wedding coll. at Chr. Schwenk's in Paterson 4.08. Congreg. in Ellicottsville 3.00. Confirmands?. Koenigs 8.50. Mrs. Wiedemann in New Uork 2.00. Women's Club?. Stutz's in Albany 12.00. Cong. in Haverstraw 9.02. (p. \$39.60.)

For the orphanage at Mount Vernon: Neuner at New Dort 1.00. Braß at Bayonne 5.00. H. Feste at New Uork 2.00. Wittwe Peters at New Uork 1.00. (S. \$9.00.)

For the W aisenh aus near Pittsburgh: Kindtauf-Coll. at F. Apel in Buffalo 2.25. Thank-offering for happy delivery of Mrs. Glöckner in Buffalo 1.95. (S. \$4.20.)

For the orphanage at Addison : by little Walter Brönhehn in Uork 1.00.

For the deaf and dumb: N. N. through?. Wambsganß.50.

Cumberland comm. 12.50. Springfield comm. 4.16.
(S. -17.16.)

For poor students in St. Louis: For E. Base: Gem. in Reserve 6.50, St. Andrew's Comm. in Buffalo 22.00, Gem. in Bergholz 4.31. Gem. in Long Green 5.50.' Women's Society of k. Stutz in Albany 12.00. (S. -50.31.)

For poor students in Springfield: Congregation in Ellicotts- ville for Dahlke 8.50. For Maaß: Congregation in Wolcottsburg 2.50. G- S. das. 1.00, Mrs. I. Bold das. .50. Congregation in Rockville for Heidelberger 17.00. (S. -29.50.)

For poor students in Addison: Chr. Krieger in Baltimore 1.00. Women's club in New Uork for Neissig 10.00, for Krönke 5.00. Congreg. in Port Richmond for Fricke 57.25. (S. -73.25.)

For poor students in Fort Wayne: Woman's Club in New Uork for Merz 10.00, for Drees 5.00. Wedding Coll. at Geo. Trapp in Long Green 4.50. Trinity Comm. in Buffalo for Larger 14.53. (S. -34.03.)

For poor students in New Uork: Wedding coll. at E. Kretzmann's in College Point for Fleckenstein 10.50. Missionary box of the congregation in Schenectady 3.00. P. Brandt in Pittsburgh for Fleckenstein 20.00. (p. -33.50.)

>

For the progymnasium in New Uork: Gem. in Eden -9.65.

For college maintenance: parish in New Uork 11.10 & 11.60. St. John's parish in Williamsburg 27.56. Parish in Wolcottsburg 3.50. (S. -53.76.)

For sick pastors: Fr. Sieker -10.00.

For emigrant mission in Baltimore: Trinity Cong. in Buffalo 4.35. Cong. in North Ridge 1.67. Cong. in Cohocton 8.90. (S. -14.92.)

For U. Brunn at Steeden: Chr. Krieger at Baltimore 1.00.

For the comm. in Dresden: W. Marcus in Allegheny City 1.00. G. S. in Wolcottsburg 1.00.

New Uork, May 1, 1884. I. Birkner, Cassirer.

Entered the caste of the Western District:

For the synodical treasury: By Bro. Falle's congregation in Glasgow - 2.25. Bro. Hafner's congregation in Leavenworth 6.15. U. Schuft's congregation in Lockwood 3.30. Bro. Voigt's congregation in Farley 5.00. Bro. Guenther's congregation in Mora 6.45. By Mr. Pogge- möller of?. Meyer's congregation in Neu-Bielefeld 19.75. By Mr. Schuricht of Bro. Hansel's congregation in St. Louis 32.45. k. Richters Gem. in Ellisville 11.00. Z. E. G. in Staunton, Ill, 1.00. By U. Nütze! in West Elh 8.30. (S. -95.65.)

For inner mission in the West: P. Janzow's congregation in St. Louis 10.00. By U. Lehmann from Konr. Schoor .50. By P. Achenbach in S. St. Louis from Mrs. Clauffen 5.00. U. Spehr's congregation in Appleton 5.00. Ch. Volkmann at Clinton 5.00. By P. Bartels in St. Louis from Mrs. Aldus .50. By P. Nething in Lincoln from H. Keuper 1.00. By k. Nütze! in West Ely by W. D-(?) Ill, 2.00. (S. -29.00.)

For mission to the Jews: By Fr. Günther from D. Harms 2.00. By Fr. Achenbach from Mrs. H. 1.00. By k. Spehr from Ch. Volkmann 2.50. By Fr. Albrecht from his congregation in Schall 3.00. By Fr. Meier 1.00. By Fr. Lentzsch in Craig 1.00. By Fr. Hüschen's congregation in Drake 7.00. By k. Nething of H. Keuper 1.00. (S. -18.50.)

For heathen mission: Through P. Achenbach by L. Baude! 2.00.

For the Negro Mission: By Fr. Günther from D. Harms 2.00. By Fr. Achenbach from Mrs. H. 1.00. By k. Spehr from sr. Gem. in Appleton 5.00, Ch. Volkmann at Clinton 5.00. By Fr. Albrecht of sr. Gemeinde 4.00, P. Meier 1.00. By P. Nething from H. Keuper 1.00. (S. -19.00.)

For 1?. Brunn: P. Lentzsch in Craig 3.00.

For the deaf and dumb: P. Zschoches Gem. in Frohna 18.15. P. Albrechts Gemeinde in Schall 5.35. P. Hüschen in Drake 2.50. By P. Pennekamp in New Wells from sr. Gem. 7.50, wedding collecte at Müller 3.50. Mrs. Knolle in Zion district in St. Louis 2.00. (S. -39.00.)

For the widow's fund: by Fr. Cousin in Atchison, sent on I. Jacob's wedding, 7.65. St. Louis Teachers' Conference 6.00. By Fr. Albrecht, ges. on G. F. Vorster's wedding, 2.20. By Fr. Bartels 2.00, whose comm. in W. St. Louis 9.31. By Fr. Nething of H. Keuper 2.00. (S. -29.16.)

For poor students in St. Louis: Through Fr. Spehr by Ch. Volkmann 2.00.

For the St. Louis household, Z. E. G. in Staunton 2.00.

For poor students in Springfield: By Fr. Albrecht from Fr. Meier 1.00, I. Meier 2.00.

For the Kansas City comm. Fr. Lentzsch's comm. in Craig 5.00.

For the orphanage near St. Louis: Through Fr. Spehr of the Women's Association in sr. Gem. 5.00, Ch. Volkmann 2.50. k. Hüschen at Drake 2.50. By P. Meyer at Cole Camp from F. K. 1.00. Z. E. G. at Staunton 1.00. (S. -12.00.)

For the Progymnasium at Concordia: P. Lehmann's Gem. to Sandy Creek 4.00. 1?. Matthias' Gem. at Paola 12.00. By Fr. Meyer at Cole Camp 2.00. (S. -18.00.)

St. Louis, June 21, 1884. H. H. Meyer, Cassirer.

For poor students received with heartfelt thanks through Mr. I'. E. Lohmann in Jefferson Co., Mo. sent at the baptism of Mr. Karl Biewends -2.05. C. F. W. Walthe r.

The receipts of Messrs. A. Schuft and P. Wunder will follow in the next number.

Changed addresses:

R "v. OUr. OermerotU, LurtaviUe, kertU Oo., Out., Oan.

litzv. 3. P. Larrer, LldrickM, Oeenng, Oo., Llicii.

U "v. 3. Ltrookkuss, 3637 8. veardoru 8tr., OIUouAO, IU.

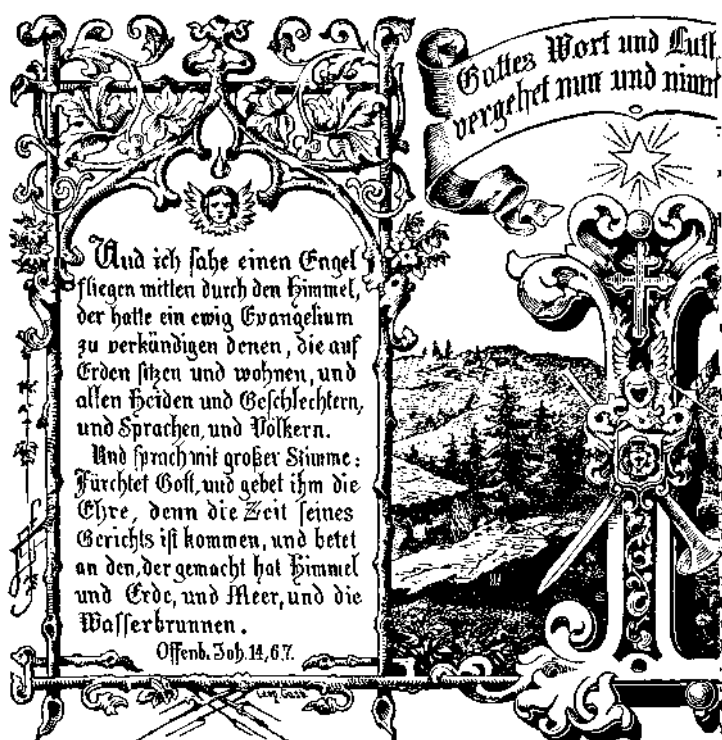
Llr. lulilel l<a.ncl8iimllll, missionary to the Jews,

95 v, Aklv Vork Oitx.

6. lurtelt, eor. Oz^pr688 <L ^8tUkmck 8tr8th, OUienZo, IU.

ll. I'. LlvukL, Lox 18, -NMnaw, LlicrU.

LutereU ab tUe kost OKee at 8t. Louis, Llo.,



Herausgegeben von der Deutschen Evang.
Zeitweilig redigirt von dem Se

40th Year, St. Louis, Mo. July 15, 1884, No. 14.

(Submitted.)

Honorary Memorial.

(Continued.)

Monroe was a small town at the time of P. Hattstadt's arrival. The primeval forest extended far into the present town. Only a few Lutheran families lived in the town itself, but around it, often miles away, individual Lutheran families had settled in the wooded areas. Father Hattstädt took up his residence in the little town and from there sought out the scattered fellow believers. With zeal and perseverance he took care of the people and respected neither way nor weather, neither trouble nor discomfort. Not infrequently he found whole families lying prostrate with fever and in physical and spiritual misery. It was work under the most primitive and laborious conditions. Hattstädt was quite suitable for such pioneer work. As softness was abhorrent to him in others, so he himself was far removed from it, and the hardships of his profession seemed so natural to him that even in his later years he seldom mentioned them. Thus, in the fall of 1844, he succeeded in organizing three congregations out of the scattered dwellers, who until then had been served temporarily by Father Schmidt of Ann Arbor, which now formed his nearest sphere of activity; these were the city congregation, the Zoar congregation southwest of the city, and that on Sandy Creek to the north of it. Soon his sphere of operation extended still farther, to the westward. He planted and served the congregation at Ida; indeed, we see him in wind and weather, wrapped in his coat, his violin hanging from his saddle, trotting on his "white horse" to Adrian and Hillsdale, still more distant, to gather and serve congregations there also. And with all this work he still found time to hold school and singing lessons, to establish Christian teachings in the various churches 2c. It was the time of the first love, and congregations and pastor went hand in hand in the building of the Kingdom of God - with all poverty, hardship and toil a glorious time, the simple picture of which still refreshes today, after 40 years. But the sifting did not stop there.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. Juli 1884.

No. 14.

In a manuscript that Hattstädt wrote in 1881, he speaks about it as follows: "Right at the beginning, when I took over the preaching ministry here, I had joined the then existing small Lutheran Synod of Michigan and remained connected with it until June 1846. Then, however, I, along with several other preachers, separated from this synod, because it had accepted a missionary from the Basel Mission House into service and membership, who refused to be committed to all the symbols of the Evangelical Lutheran Church, as prescribed by the constitution of said synod, upon assuming the sacred office. I then joined the German-Lutheran Synod of Missouri, Ohio and others. However, many members of the Zoar congregation were dissatisfied with this; a quarrel broke out. Also several members of the named congregation urged that some ceremonies in the celebration of Holy Communion be again abolished. After many fights and quarrels, and after the troublemakers had done me terrible harm, it finally came to a formal separation on the 13th Sunday after Trinity." In the autumn of the next year the town congregation, which had been flourishing until then, was also sighted. "A member of the congregation kept an inn, kept it open even on Sunday, and permitted noise and mischief. The congregation could not tolerate this," and so the limb separated with its adherents and formed an opposition congregation. All the misery of the previous year's separation had to? Hattstädt had to go through again. The remaining faithful, however, although poor and small, now, since the congregation had no house of worship of its own in the city, courageously and confidently took up the task of building a church.

Our blessed confrere was not one of the noisy workers; he was quietly busy, planting and building, trying to give the church the shape it should have according to God's word. He also faithfully took care of the school; he recognized very well what Luther says: "Nothing will help us and our descendants more than the preservation of good schools and the education of the youth. For these are the little plants through which the church of God grows,

as a beautiful garden, built and planted." For nine years Fr. Hattstädt himself kept the parish school, until at last a teacher of his own was appointed. And this faithfulness was not without blessing. The parish built itself outwardly and inwardly; soon the church rooms had to be enlarged, and before the world, too, the parish assumed a respected position. The weak plant grew into a stately tree. His workload was, of course, greatly increased by this; but it was gradually lightened again by the fact that one after the other of the congregations he helped to serve appointed their own pastor, and from 1863 on he served only the congregation in the city of Monroe.

In 1869 the Lord gave him the joy of celebrating his 25th anniversary in ministry. Around this time he wrote: "It is now almost 25 years that I understand my congregation here. My Lord and Saviour Jesus Christ has shown me so much grace, help and support that I must exclaim: Lord, I am far too lowly for all the mercy and faithfulness you have shown to your sinful servant. Especially as far as my health is concerned, I am a true miracle of his grace. In spite of my weak constitution, he has almost always kept me healthy, so that there have been only a few Sundays in my years of ministry so far on which I have not been able to preach. He has also faithfully stood by me with his cross in my countless ministerial sufferings and struggles, and also in my household, and has brought all temptations and temptations to an end in such a way that I was able to bear it. He did not cast me away even in my many weaknesses, but bore me with fatherly patience." - The love and sympathy which the congregation showed him at this celebration always remained unforgettable to him.

These days of refreshment were now followed by years rich in severe struggles and painful experiences; "yet," as he remarks in a later record, "the congregation was not thereby harmed in its existence, but always increased somewhat, so that in 1877 it numbered near a thousand souls."? H. was a child of peace, and also by nature disposed to nothing less than to engage in quarrels

He lacked everything to do so. How easily, under such circumstances, a weak human heart can be driven into wrong ways and tempted to injustice! How painful and dangerous, therefore, were these struggles to him, and how much he pleaded and sighed to his God over them! Truly he had to

"through many a sour kick into old age."

Outwardly, one did not notice how difficult it had become for him; for although his age was beginning to show, he was still physically fit and healthy and could manage his arm uninterruptedly. "It is He, the Lord, who, when He lays a burden upon us, helps us to bear it," he reports from that time. And God also helped him to carry it and finally brought the matter to a peaceful end.

(Conclusion follows.)

A chapter on the calling away and transfer of preachers.

The question whether a preacher must remain with the congregation to which he has been called until his death, or whether he can be called away again and transferred to another congregation, is a most important question, as important for the preachers as for the congregations.

Unfortunately, however, this question is not always answered correctly, and in different ways. While some stray to the right, others stray to the left. While some admit too little here, others admit too much. While some restrict too much the right of calling away and transferring preachers, others go too far in this. For while some think that it is always wrong for a preacher not to remain with his first congregation until his death, others think that it is always right to leave his congregation at once, if only the preacher has received a new and proper calling from another congregation.

But the one, as I have said, is as erroneous as the other. I. First of all, there are certain cases in which a preacher can be justly called away from his congregation, dismissed from it in peace, and transferred to another congregation.

Consider, as to this first, only the following. God Himself is the Lord of the vineyard of His Church. Just as the master of an earthly vineyard undoubtedly has the power to call laborers into his vineyard, to assign them the place where they are to work in his vineyard, and to call them away from this place and employ them elsewhere, so God, the master of the great heavenly vineyard of his church, undoubtedly has the same power in an infinitely higher degree. God has also often exercised this power. Of this, among others, the Prophet Jonas is a most curious example. At first God called him into the kingdom of Israel. But after Jonah had faithfully administered his prophetic office for a while (2 Kings 14:25), God called him from there to the great capital of the Assyrian Empire, to Nineveh (Jon. 1:1, 2), as all diligent Bible readers know.

know, and punished him severely when he would not be called away and transferred.

2 St. Paul writes in 1 Tim. 3:13, of the deacons, or "servants," as the church almoners were called at that time, as follows: "But they that serve well acquire for themselves a good degree." From this we see that it was the custom in the apostolic church to give those who gave hope that they might one day become good preachers, first a subordinate ecclesiastical office, and if they proved themselves capable and faithful there, then to promote them to a higher level of church service, namely, to the office of the word, or the holy office of preaching.

(3) The same apostle writes in 1 Corinthians 12:7, "In every man the gifts of the Spirit are manifested for the common good. From this we see that all the gifts which God gives to certain persons, and by which the spread of the kingdom of God can be served, are also to be used for the common benefit of the church. If, therefore, a preacher has, for instance, the gift of profound knowledge, or the gift of understanding foreign languages, especially the original languages of the Holy Scriptures, or the gift of scriptural interpretation, the gift of government, the gift of discernment, the gift of testing and discerning of spirits, the gift of great eloquence, and the like, these gifts shall not remain locked up in him unused, like a dead capital in a shrine; But such a preacher, gifted before others, if he cannot use these gifts in his congregation, shall be transferred to such a place where he can use them for the common benefit of the church, for which they were given to him. An example of this from Scripture is Apollo. For when he had proved himself in Ephesus to be an "eloquent man and mighty in the Scriptures," as Lucas says, he was urgently recommended to the Christians at Corinth, where men of such gifts were especially needed, because of the many Jewish opponents there. And not in vain; for it is said hereafter, And when he was come to darkness, he helped much them that believed by grace. For he overcame the Jews continually, and proved publicly by the Scriptures that JEsus was the Christian." (Apost. 18, 24. to 28.) Apollo's transfer to Corinth was thus of great blessing to the church.

(4) For this reason it has always been customary in the Christian church that, under certain circumstances, preachers have been called away from their congregation and transferred to another, and have been chosen as superintendents, professors of theology, and so forth. Thus, for example, in the ancient Church, the highly gifted Gregory of Nazianzus, after having administered the episcopal ministry in his native city for some time, was called away from that little town to become bishop in the imperial capital of Constantinople, and the incomparable theologian Athanasius, after having been deacon in Alexandria for several years, was subsequently elected bishop there. There are few distinguished theologians in our Church who have not been transferred repeatedly. We need only recall such well-known godly theologians as Joh. Gerhard, Christian Scriver, Johann Arndt, Philipp Jakob Spener, Johann Jakob Rambach, Heinrich Müller, and others. We should not be surprised at this. There is a great difference among the church offices. Some are of such a nature that for the proper administration of them not only the

The first thing that is needed is not only the ability to serve the church in general, but also very special gifts and more than ordinary experience. A person may otherwise be a very excellent preacher, and yet be quite unsuited for certain positions. Thus, for example, a preacher's youth may already make him unfit for some offices, especially those with which higher ecclesiastical duties are connected. *) It is true that there have been men who, though still very young in years, were already excellent fathers in Christ, who showed such an extraordinary measure of splendid ministerial gifts, and had had such rich and deep experiences in the school of the Holy Spirit, that they could be called without hesitation to the most difficult posts for the pasture and government of the church. Consider Timothy, to whom Paul cries, "Let no man despise thy youth" (1 Tim. 4:13.), although he already administered the high office of an evangelist, or the highly famous Lutheran theologian Johann Gerhard, who was not quite twenty-four years old when he was appointed superintendent at Heldburg (Saxony - Meiningen). These, however, are but rarely occurring exceptions. As glorious gifts as God has often placed in young men for the administration of the holy office of preaching, these gifts, as the apostle writes in 2 Tim. 1:6, must be "awakened," that is, kindled and exercised like sparks still smoldering under the ashes, before they can bring the full benefit to the church for which God has given them. Hence it has always been the custom in the orthodox church to employ young men, however gifted and hopeful, but as yet inexperienced and untrained, only in those churches whose administration presented fewer difficulties and did not require a higher degree of ability in teaching, defense, and government. When, however, such men had proved faithful in every respect for a number of years in their first congregations and their gifts had developed, they were then promoted to larger, more populous congregations with more difficult circumstances.

It is not right, therefore, for a congregation to have a pastor who has more gifts than he can use and utilize, and who will not let him go in peace, even though he has received a proper call to a congregation or other ecclesiastical office where he can use all his gifts, e.g. his linguistic erudition or eloquence, for the furtherance of the kingdom of God. Suppose a rich man bought a large tract of land, and at first only established a large farm on it, and now hired, besides farm hands, an art gardener who offered himself for the purpose: what would this rich man do if he later wished to establish an art garden or a nursery on his land in addition to his farm? Would he then leave the art gardener, who had hitherto done only ordinary farm work for him, to this work, and hand over the creation and care of his art garden to newly hired ordinary farm labourers who did not understand horticulture? Certainly not! In any case, that would be a great folly. A prudent country cultivator would rather call his art gardener away from the farm work, and to the cultivation and care of his art garden and its

*) Compare what Luther says about this in the interpretation of 2 Mos. 19, 7.



[107] Use the tree nursery. A similar relationship takes place in the great work of the kingdom of God on earth. What a blessing would have escaped the Church of Christ, and what harm would have come to it, if all the highly gifted scholars of God, who were at first employed in small congregations, had not been drawn out of their seclusion, and if these brightly shining lights of the Church had not been placed on the high lampstand of larger congregations or otherwise more influential offices! Suppose, to take but this one example, that Luther had remained a monk-preacher in the monastery chapel at Wittenberg, which, as Myconius reports, was "about thirty shoes long and twenty broad," and had "a small, old, sooty gallery-chapel, on which twenty persons could with necessity stand,"-who can calculate what blessing would thereby have escaped the church at large? -

But, beloved reader, as important as it is that there are cases in which a preacher can justly be called away from his congregation and transferred to another congregation, it is just as important, if not even more important, that preachers do not immediately leave their congregations when they have only received a new, proper appointment from another congregation. And since in our time, and especially here in America, so much harm is being done to the church and so many sins are being committed by the very frequent and unnecessary changes in the office of preachers, that it can hardly be said, we intend to discuss this point further in the next issues of this journal. The fanatical Methodist Church, after all, goes so far as, in its Church Order, to expressly require every one of its so-called bishops to determine the appointments of preachers "with the proviso that he shall not leave any preacher in the same place for more than three years in succession!") A more perverse ecclesiastical institution can scarcely be conceived.

(To be continued.)

(Submitted.)

What to make of mutual support associations in communities?

(Conclusion.)

(3) What should a community do to prevent the formation of such associations? First of all, it must be admitted that mutual support associations (whether they exist within or outside the community) are in themselves an intermediate thing. That is to say, they are neither good nor evil in themselves. Because they are neither commanded nor forbidden by God, they are not in themselves a matter of conscience. As in other cases in which they are a matter of means, so here too everything depends on the circumstances which make the existence of such associations a permissible or a thing to be disapproved of. But this already says that a community must not look indifferently on the formation of such associations in its midst and must not approve of them under all circumstances; indeed, under certain circumstances, it must not only oppose them but also seek to eliminate them.

But for what reasons in particular has a municipality decided against the formation of such an association?

to the different ways of doing things? Mainly for the following every Christian must admit that an association within a Christian congregation, which contractually only wants to support its

The first reason is this: Because the formation of a mutual members, is something strange, yes, a true monstrosity. In a contractual association in their midst would cast an evil Christian congregation faith and love alone should govern appearance upon them - the appearance, namely, that trust in everything, not worldly contracts; for thereby spiritual and God had sunk among them and that love for the brethren had worldly things, love and law, church and state, Christ's kingdom fallen, from which it would follow that other Christian and the world's kingdom, would be mixed up with one another, congregations would have to take offense at their example, but which would then have the effect of obscuring faith and love. that the worldlings would thereby be provoked to blaspheme. It And this danger alone should be enough to move a is true that we are far from wanting to assert that the desire for congregation to sharply oppose the desire for a support a support association is in all cases a testimony to the faith and association in order to nip it in the bud.

love of the congregation as such - no, it is often only the lack of But there are also other dangers and evils that are brought faith of individuals that sets the matter in motion, and it is the into the community by the formation of such an association. It lack of Christian knowledge and of a sharpened conscience in cannot fail that the community will get into various difficulties as others that applaud the plan. But when an agitation for such an a result, not all of which can be foreseen beforehand. An association, which bears no trace of love, arises in a association has its special purposes, and it will seek to promote congregation, it must then be shown whether faith and love, these more than the welfare of the community, from which only Christian knowledge and conscientiousness are still present in mutual disgruntlement and irritation can result, thereby the congregation, since it now also seeks with all the power of destroying brotherly love. How easy it is, moreover, for such an a Christian seriousness to prevent its coming into being. In this association, especially if it is strongly represented, to seek to case, of course, the congregation must first take a serious look usurp the rule of the congregation, or to interfere with the rights at itself and find out how its loving activity has been up to now. of the congregation, thereby disturbing the harmony of the With mere fine words it will not be able to damp this strange, congregation and causing factions and divisions. There is also conspicuous phenomenon in its midst; it must pull itself together the danger that an association may easily influence the from its past neglect and oppose it with works and deeds, elections in the community, or in cases of church discipline otherwise it will not succeed. For in most cases, where the make the exercise of the same more difficult, prevent the desire for mutual support associations arises in the necessary execution of the ban on a member of the association, congregations, it might well be found, on closer investigation, and such other problems that may be caused to the community. that love is not going on as it should, or that the activity of love And if now a quarrel arises among the members of the is not being carried on in the order required by the association themselves, and complaints about unequal, unjust circumstances of the congregation; hence justified complaints treatment become loud, which happens so easily and so often are often heard, such as occurred even in the congregation at among the associations: what will the municipality want to do? Jerusalem (Acts 6). A congregation must thoroughly remedy Will it be able to repel such quarrels? No, it will not be able to. these justified complaints through orderly loving-kindness, for But now the lamentation really begins, for the question arises: only in this way can it wholesomely shame those of little faith according to what principles will the municipality deal with the and shut the mouths of those who make unjustified demands association? It cannot deal with it according to the principles of on it, and thus prevent the formation of a non-Christian support law if it does not want to deny its Christian character, and the association in its midst. association cannot allow itself to be dealt with according to the

But if such an association has already arisen in the principles of Christian love if it does not want to leave the ground congregation, it must be tolerated for the time being, but it Of right on which it stands and abandon its true character. So should never be approved, but its roots should be cut off with good counsel is expensive; and if the only good counsel in this the word of God, and it should not rest until it has been removed case - namely, that of breaking the association to pieces and again. For who can deny that such a selfish association, which burying it deep underground - is not accepted, there will be no unbelief gives birth to, unkindness educates, and selfishness way out of these difficulties.

sustains, is a public insult to a Christian community, an evil And now a few words in conclusion. God's Word says of the example to other Christian communities, and a mockery to the last days: "Because iniquity shall abound, love shall wax cold in world? That this cannot do honor to the gospel and the Christian many." That we are living in these times is also clearly faith must be clear even to the weakest Christian. Therefore, evidenced by the general association system. There is no more away with such associations! love in the world, although the opposite is claimed. Our time in

The second reason why a congregation should seriously particular is praised as the age of love, but the contract-based fight the emergence of a support association in its midst is this: support associations that are springing up everywhere testify to Because such an association brings to the congregation many pure unkindness.

a danger, which is likely, under certain circumstances, to cast But also among Christians the fervent love among each doubt upon the continuance of the congregation. - First of all other becomes more and more rare. To the Christians of Thessalonica Paul could once write: "From

But there is no need to write to you about brotherly love, for you yourselves have been taught by God to love one another, and you do the same to all the brothers who are in Macedonia. If this could also be said of all our churches, then the thought of contractual support associations would not arise in any church, much less become a reality. Therefore we Christians should diligently consider that we are living in an evil Noahic age, by which we are already very much infected, lest we also be swallowed up by the flood of unbelief and unkindness. How did Noah save his soul and the souls of his household in an evil time? The answer is found in Heb. 11:7: "By faith Noah honored God, and prepared the ark for the salvation of his household, when he received a divine command from that which was not yet seen; by which he condemned the world, and inherited the righteousness that cometh by faith." - May God also help us through Jesus Christ.

Köstering.

To the ecclesiastical chronicle.

I. America.

The Lutheran Wisconsin Synod held its meeting in Milwaukee from June 12-17. The doctrinal discussions "on the reputation and use of the Holy Scriptures" were continued. The theses discussed read: "The Holy Scriptures are therefore not only to be used diligently with heartfelt thanksgiving to God, but also to be accepted with reverence in all parts as the truth that binds our conscience par excellence. Those must go astray who set their reason as master over the holy Scriptures, instead of humbly taking them captive under God's Word." The report in the "Gemeindeblatt" concludes, among other things, with the following words: "That we are also connected with other orthodox synods by the bond of peace in unity of spirit, was attested by the presence of a delegate from the Honorable Minnesota Synod and several brethren from the Honorable Missouri Synod, and by the cordiality with which they were welcomed as worthy guests."

Presbyterian. Rev. M. R. Mundhenke, professor in the German Presbyterian Seminary, writes in the "Presbyterian," "We have had occasion to wersen into our Presbyterianism as practically applied. Our Presbyterianism is practically a miserable farce. An unscrupulous man can set himself up to be pope, and rule the whole church at will. But how is this possible? Simply because the Church is essentially inclined to Phariseeism, and makes of the Father's house a department store; it is, before fifty years pass, unless God have mercy on it, wholly devoted to Mammon. He that can be brought into a position in the church to stand in the way of the golden stream, must be taken away without mercy; whether he is faithful in his duty, and honest in all respects-these things no longer come into question at all."

Preacher election among the Mennonites. These Anabaptists "do not have seminaries where they train preachers. They do not want studied pastors. They elect them from the common people by lot. Such an election of preachers took place some weeks ago at Weaverland, East Carl Township, Lancaster Co, Pa. We record the same here as

a curiosity. - As early as 8 o'clock in the morning there were 300 wagons around the meeting house and in and around it 1,200 people had crowded together. Twenty persons who wished to become preachers had come forward. These sat together in the church. After several speeches had been made in German and English, prayers had been said, and songs had been sung, three of the preachers present took twenty books with clasps, which looked exactly like each other, one book for each of the candidates. With these they went into an adjoining room and placed in one of them a strip of paper on which was written: A servant of the Word. Then they brought the books back, placed them on a table in front of the assembly, and asked each of the candidates to choose a book. After each had chosen his book, another preacher before the assembly examined the books in order to find the one in which the strip of paper had been placed. In the book of the eilften it was found. He was then declared called to preach. As the books were opened, women and men cried aloud throughout the congregation. Everything was exceedingly excited." (H. and Z.)

At the Methodist General Conference the motion to introduce lay delegates into the annual conferences was negatived, and the proposition that laymen and preachers should be equally represented in the General Conference was referred to a committee to report to the next General Conference.

How baptism is despised among the "United Brethren", a Methodist society, can be seen in one of their papers, the "Religious Telescop". According to the bad translation of the "Happy Messenger" the paper writes: "Can a person be received into full connection with the United Brethren Church without first being baptized? Answer: He can. Our discipline does not make baptism a door into the visible church, as some of our sister churches do. Our discipline makes it obligatory for all members to be baptized. In some cases our people and preachers are shamefully negligent, and even inattentive to the command of Christ and the apostles, neglecting their duty to this ordinance of Jesus. A person cannot be a faithful and obedient member of the church who neglects this ordinance." - So an unbaptized person can be a member of the United Brethren Church, only he is not a faithful and obedient member!

II. foreign countries.

Dresden. The following is reported by Father Hübener in the "Ev.-luth. Freikirche" of June 1 and 15: "Sunday Rogate was a rare day of joy for our Dresden congregation. What our Lord Jesus swore with an oath, saying: "Verily, verily, I say unto you, if ye shall ask anything of the Father in my name, it shall be given you. .. Ask, and ye shall receive, that your joy may be full," this he has granted us this "petition Sunday," for in his mercy he has graciously granted our longstanding prayers for a place in this great city where we can build a house in his name. We have not asked for a magnificent building, nor do we need one. But what we have asked for, the Lord has given us; indeed, through petition and understanding he has lifted one difficulty after another and removed one obstacle after another out of the way. After a long search, the Lord allowed us to find and purchase a house suitable for our purpose with a corresponding garden in Dresden-Neustadt, i.e. on the right bank of the Elbe (Alaunstraße 22), in which we are about to build a chapel. On Sunday Rogate we were allowed to celebrate the

The foundation stone was laid, and so for the first time a service was celebrated on our own ground. It is true that the building is not yet complete, and as many a brick is yet to be laid on top of another, so many a stone of sorrow must still come down from the heart. But we know One who has taken on the task of caring for us; He will also complete this work which He has begun, to the glory of His name. - To all our dear brothers and sisters in Germany and America who are interested in our church building and who have so far helped with such self-sacrificing love that this building could come about at all, we would like to express our heartfelt, warmest thanks. God willing, we hope to be able to announce the completion and inauguration of our chapel in a few months. Until then, everything is in God's hands. But the Lord found and build us all more and more firmly on the one true and precious cornerstone, which He Himself is. For all our outward church building is of no use if we do not build ourselves up into a spiritual house. This building, too, and this one above all, be ordered to him, the heavenly Master Builder! He will work it all out for good."

Berlin. An appeal signed by 21 distinguished ladies has appeared here, calling for the establishment of a "hospital, orphanage and asylum for poor animals" in the most effusive terms! For animals, says the appeal, also belong "to the great chain of social brotherhood."

Jewish mission in Jerusalem. A German newspaper writes: The Greeks, the Catholics, the Protestants have chosen Jerusalem and the Holy Land to do missionary work. The main field of work for the mission are the Jews, all of them poor people. A public inquiry has shown that the English mission for the conversion of the Jews has cost over 100,000 marks annually for several years, but has not brought about one conversion through its 22 agents. Unfortunately, the Christians themselves are the greatest opponents of their mission. The worst thing is that Christians of different confessions try to convert each other, from which the Turks and Jews conclude that the Christians themselves do not yet know what the true Christianity is.

Bible Distribution by a Single Bible Society. At the eightieth annual meeting of the British and Foreign Bible Society, it was announced that this society has now distributed 100 million, 35 thousand, and 933 Bibles since its founding. Now English Bibles, legibly printed on good paper, are to be published at the price of a penny (2 cents).

A bet.

At one time St. Bernard complained to a good friend that it was so difficult for him to pray properly, and that he could not say the Lord's Prayer without some strange accident. This surprised him greatly, and he said that it was no art or work at all. St. Bernard bet him that he should try it, and that he should be a good stallion, only that he agreed to it at once. The latter, without any effort on his part, began to pray, Our Father, 2c. But before he got to the first request, it occurred to him that, if he won the horse, he should have a saddle and bridle to go with it. In short, he comes so far with thoughts that he has to let go as soon as he has won St. Bernard. Summa, if thou canst say an Our Father without some other thoughts, I will take thee for a master.

Public revocation. *)

In the District Court of the Ver. States for the District of Indiana.

Carl F. W. Walther | v "rsu8 (against) |
Maltermin 1884. Johann H. Fruchtenicht |

I, Johann H. Fruchtenicht, the defendant in the above suit, revoke and withdraw any and all accusations which, according to the plaint, have been made by me against the said Carl F. W. Walther, as well as any and all insinuations and suspicions contained therein and detrimental to the character of the said Carl F. W. Walther as a man, a Christian, a preacher of the gospel, and a teacher, prejudicial insinuation and suspicion; and in particular, I revoke and reject as false and unfounded any accusation of immorality and evil living imputed to said Walther in the letter upon which the action in said suit is based, and also the tone and spirit of said letter. While I do not agree with Dr. Walther on all points of doctrine, I wholeheartedly and gladly acknowledge in him a man of great piety, of sublime integrity of character, and a man worthy in every respect of the confidence and respect of the great Christian body of which he is the acknowledged leader.

I would also like to express my deep regret for the unfounded and dishonorable speeches that gave rise to this unfortunate dispute.

And I hereby authorize Dr. Walther or his friends to publish the above retraction and apology in the "Lutheran," the "Indiana State Paper," and any other paper he or they may deem proper.

In order to be fair to myself, I would like to add that I was thörllicherweise tempted to write said letter by the statements of Gottfried Schmidt, which I have rejected above as groundless and untrue.

Johann H. Fruchtenicht.

May it be granted to me, the undersigned, to add a few remarks to the above document in order to avert possible annoyance.

Perhaps some dear Christians think that in no case is it in accordance with Christian love to drag one's offenders before the secular court, that it is rather in accordance with Christian love to bear all offenses in patience and to command the matter to God, the righteous judge.

To this I reply:

1 It is, however, a grave sin to bring an offender to court out of hatred in order to harm him and thus take revenge on him. Matth. 5, 43-48.

(2) It is unchristian to sue a fellow believer and a member of his church for injustice he has experienced before the authorities instead of giving the church the final judgment. Matth. 18, 17. 1 Cor. 6, 1-8.

(3) It is also wrong not to try to settle the matter amicably before going to court with the offending party. Cf. Matth. 5, 25.

*) Since most readers of the "Lutheran" have probably seen from the newspapers that I have brought an action before the secular court against a certain Mr. Fruchtenicht, a member of a congregation belonging to the Ohio Synod, because of the dissemination of slanderous statements, I consider it appropriate, indeed, necessary, to inform the readers of the "Lutheran" also of the retraction of the aforementioned, upon which I have immediately dismissed the initiated lawsuit. W. [Walther]

(4) It is also wrong for a Christian to start a lawsuit for the sake of a little harm that has been done to him, and not rather take the harm in stride. Cf. 1 Corinthians 6:7. We should not practice any kind of private revenge and repay evil with evil or evil word with evil word, but bless against it (1 Petr. 3, 9.) and sing with Luther:

005 It is also a shameful thing for a Christian, or for a minister of the word, to bring into judgment those that blaspheme him for the truth which he professeth, lest they should bear the reproach of Christ. 1 Petr. 4, 14. Luc. 6, 22. 23.

Take their body, their goods, their honour, their children and their wives, Let them go there, they have no profit, The kingdom must remain with us.

(6) However, there may be circumstances in which it is not only not unchristian, but quite right, and even a sacred duty, for one who is not a brother and does not want to be one, not to accept certain experienced insults calmly, but to seek the help of the secular authorities against the insulter, who is set by God to protect their citizens and subjects against injustice, so that they may "lead a quiet and calm life in all godliness and respectability. 1 Tim. 2, 1. 2. cf. Rom. 13, 3. 4. 1 Petr. 2, 13. 14. An important example for this is the holy apostle Paul. When he and Silas were beheaded in the city of Philippi like thieves, robbers and rebels and thrown into prison, the unjust officials feared that they would be called to account by the higher authorities, Paul and Silas, fearing that they would be called to account by the higher authorities, only wanted to release them quietly, when Paul, invoking his Roman citizenship, insisted that their good name, which had been stolen from them in public, should be restored to him and his companion by a procession of honor, and said: "They have publicly beaten us, who are Romans, without right and judgment, and cast us into prison, and should now cast us out secretly? Not so, but let them come themselves, and lead us out." Which was immediately done. Cf. Acts 16:20-40. 16, 20-40. When more than forty Jews had beaten each other and had forbidden themselves neither to eat nor to drink until they had killed Paulum, he immediately sought the protection of the authorities and had the assassination by his sister's son reported to the chief captain. Apost. 23, 12 ff. When at last the chief priests and the nobles of the Jews brought "many and grievous complaints" against Paul before Festus, the governor of Caesaria, and Festus, to please the Jews, proposed to the apostle that he be judged in Jerusalem, Paul, by virtue of his right as a Roman citizen, appealed to the court of the Gentile emperor, from whom he expected a more impartial tribunal and complete acquittal. He said: "I stand before the emperor's court, and there I am to be judged; I have done no harm to the Jews, as you also know best. But if I have harmed any man, and if I have done death, I do not refuse to die; but if there be none against whom they accuse me, no man can deliver me up to them. I appeal to the emperor. Then Festus consulted with the council, and answered, Thou hast appealed to Caesar, thou shalt go to Caesar." Apost. 25, 10. 11.

If, however, a servant of Christ and the church can regain his honest name through the secular authorities, and only through them, he is by no means free and empowered under all circumstances not to use this means, as can be seen from Paul's example. Rather, he may owe it first to Christ himself, whose servant he is, then to the sacred office he holds, to the truth he preaches, to the church of which he is a member, to the congregation he serves, to the Christians whose faith he professes, and finally to the members of his family, his wife, children, and children's children, on whom his disgrace would fall.

These, then, are the reasons which induced me, the undersigned, who found myself in this position, to act as I have acted. Not out of hatred against my offenders, not in order to take revenge on them, not in order to do them any harm, or even in order to gain money from them myself,*) have I brought charges against them before the secular court; but merely for the sake of my office as a preacher and householder, that is, solely for the sake of God and my neighbor. Therefore, as soon as a retraction has been made, I have withdrawn my complaint, and continue to wish my insulter well. Let my Christian brothers now judge for themselves whether I have acted rightly or not. And so God be praised. C.F.W. Walther.

After the above had already been set, I also received from Mr. Gottfried Schmidt, from whom the defamation of my person had emanated, a retraction signed with his name, upon which I naturally also immediately discontinued the already initiated legal proceedings against the aforementioned. This second

Revocation

(7) A servant of Christ and of the church is not only permitted, but under certain circumstances may be obliged, to seek protection from the temporal authorities against those who accuse him of such crimes as render him civilly infamous and unworthy of the office, and incapable of the blessed administration thereof; for according to the word of God a servant of the church must have "a good report of them that are without, lest he fall into the blasphemers' shame and snare. 1 Tim. 3, 7. If, of course, a servant of Christ and of the church cannot obtain his right from the authorities, as, for example, was often the case with Luther, he may not be punished for the offence done to him, however grievous.

I, Gottfried Schmidt, hereby recant everything I have ever said to Mr. Heinrich Fruchtenicht and other persons against the good name of Dr. C. F. W. Walther. I confess that I acted recklessly and ungodly and was guilty of gross slander by confusing Dr. Walther with another person and accusing him of gross offences against morality. I am heartily sorry to have ever made such completely groundless and shameful accusations against Dr. Walther, such a righteous, godly and proven teacher of the Church, and I therefore sincerely ask his forgiveness. At the same time, I authorize Dr. Walther to publish this retraction and apology in the "Lutheran" or wherever he deems it desirable.

Fort Wayne, Ind. July 8, 1884.

Gottfried Schmidt.

*) It is true that my attorney has sued Mr. James Barret in Fort Wayne for high damages. However, he did so only in accordance with the law. Of course, if it had come to trial and I had been awarded such damages, I would not have used a cent of them for myself.

Ordinations and introductions.

After Mr. E. L. Kretzschmar, called to be pastor of the Lutheran congregation in Gaylord, Sibley Co., Minn., has received the certificate of the necessary efficiency for the administration of the holy preaching office after an examination made on behalf of the General Examination Authority, he was ordained by the undersigned on the 3rd Sunday after Trinity by order of the Reverend Presidium of the Minnesotan District with the assistance of Mr. K. H. Kretzschmar and Mr. I. v. Brandt in the midst of his congregation. H. Kretzschmar and I. v. Brandt in the midst of his congregation. C. Ross.

Address: Rcv. L. R. Lretrslunar, Kazlorck, Sibley 60th, LUrin.

On the 3rd Sunday after Trinity, Pastor H. W. Leßmann was introduced in the midst of his congregation at Burnett by the undersigned on behalf of the President Strafen.

H. Rathjen.

Address: Rcv. H. As. Rcssmarm, Burnett Station, Wisc.

Church consecration.

On the 3rd Sunday after Trinity, the Lutheran Jm- manuel congregation at Sterling, Johnson Co, Nebr. consecrated their newly built church to the service of the Triune God. Celebrating were RR. A. W. Bergt and G. Grüber. "The dedicatory prayer was said byJoh C. F. Burmeister.

Mission Festivals.

On the 3rd Sunday after Trin. the St. Paul's congregation at Cohocton, N. U., celebrated their sixth annual mission feast, to which a number of guests from the congregation at Bass- wood Hill also attended. The collecte was -26.20. Festive sermons were preached byE . I. Sander.

On the 2nd Sunday after Trinity, the congregations of Messrs. UR. Holst, Kothe and the undersigned celebrated their mission feast in the church at Mayville, Dodge Co, Wis. The festival preachers were Messrs. Holst and Kothe. The collecte was-28.00. H. Rathjen.

On the first Sunday after Trin. the congregation of Mr. k. Wiegner at St. Ansgar, Mitchell Co., Iowa, celebrated their mission feast of this year. In the morning the undersigned preached on heathen missions, and in the afternoon Mr. R. Horn preached on internal missions. Collections amounted to-31.00. C. W. Diederick.

The congregations around and in Crete celebrated their mission feast on June 22. In the morning Fr. G. Bruegmann preached on the Sunday Gospel, in the afternoon the undersigned preached on: "Thou shalt love thy neighbor as thyself." The collection was -109.00, half of which was earmarked for the inner mission and a quarter each for the mission to the Jews and the Negroes.

E. A. Brauer.

The congregations of ck. Fink, Wambsganß, Otto, Schilling and that of the undersigned celebrated a mission feast June 29 at Cascade, Wis. The Collecte, -90.85, was appropriated for internal, Jewish and Negro missions. Speakers at the feast were RR. R. Pieper, Wambsganß andI . Herzer.

On the 2nd Sunday after Trin. the Lutheran congregation at Kendallville, Ind. celebrated their annual mission feast in fellowship with neighboring congregations at Fairfield Centre, De Kalb Co. and at Avilla, Noble Co. In the morning k A. Sieving preached, in the afternoon undersigned. The collecte was -88.00. G. M. Schumm.

The branch congregation of the undersigned at Petersburg, Waterloo Co., Ont., celebrated a mission feast on the 4th Sunday after Trinity with active participation of the surrounding sister congregations. Mr. U. Kirmis preached the forenoon sermon, the undersigned the afternoon sermon. The collection was -39.00.

P. Andres.

On the 3rd Sunday after Trin. my congregation at Ed- gerton, Rock Co, Wis. celebrated their annual mission feast with the congregation of Bro. Schlerf. Mr. P. I. Streckfuß, of Chicago, and R. Schlerf, of Janesville, preached. The collecte was -54.00. "G. Wildermuth.

On the 3rd Sunday after Trinity the congregation of Sheboygan, Wis. celebrated their mission feast. Speakers were the ck. Tb. Wichmann and I. Schütte, Fr. Th. Wichmann preached a mission sermon and?. Schütte a lecture on the effectiveness of a Retsepred'lger in Wisconsin. The collection amounted to -149.20. Of this, -75.00 is earmarked for inner discord. The remainder goes in equal parts into the coffers of the Jewish, Emigrant and Negro Misston. I. G. H.

On the 4th Sunday after Trin. R. Vettters and my congregations in Swift and Big Stone counties, Minn. celebrated their first mission feast. The festival preachers were Messrs. kk- Vetter, Hinck, Stud. Graupner and undersigned. The Collecte for our inner Mission was -44.25, that for the Emigrant- Misston in Baltimore-22.90. Bro. Pfotenhauer.

July 6, the churches at Ahnapée and Forestville, Wis. united in a community mission feast. Mr. ?. Osterhus preached on John 12:32 in the morning; in the afternoon theOehlert and Steyer lectured. The collection was-31.54. A. G. Döhler.

The Evangelical Lutheran Synodal Conference will meet on the

second Wednesday (August 13) of August of this year, at the congregation of Mr. Praeses I. H. Niemann, in Cleveland, O. T. John Great, Secr.

Indication.

All delegates and guests who wish to attend this year's Synodal Conference and desire free lodging within our congregation are hereby requested to notify the undersigned of this no later than August 3. I. H. Niemann.

70 kkcrcs^ 8tr., Olsvclavä, 0.

Concordia College at Fort Wahne, Ind.

In accordance with the decision of the Synod, the new school year begins on Thursday, August 28. Registrations are possible st requested soon.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta, certainty in reading and spelling the most common words in German and English, certain knowledge of the regular declensions and conjugations in Latin, as well as some practice in translating simple sentences into Latin.

Each pupil must be provided with a suitcase, with the necessary personal and bed linen, with quilts and woollen blankets and towels. Mattresses (-2.00), chairs (75 cents) and lamps are best purchased here at the institution.

The boarding fee is -17.00 per quarter. 10.00 is to be paid by each pupil for light and stove at the beginning of the school year, as the heating material purchased for the winter must be paid for in advance. For the doctor, those who receive allopathic treatment have to pay -2.00 each, those who prefer homeopathic treatment -4.00 each. The average expenditure for books is -7.00 to -10.00.

The fee is to be paid at the beginning of each quarter and is best sent directly (not by the students) to Dr. Dümmling in order to avoid inconvenience and annoyance. Pupils who will not devote themselves to church service will pay -40.00 annual tuition; those whose parents are not in the Synodal Conference will give -20.00 boarding money per quarter. The funds of those pupils whose parents desire it, are administered by one of the Messrs. Professors, and should be sent directly to the same. -

The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is neglected, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the teachers' college could find itself in the unpleasant necessity of sending him back in order to save the parents unnecessary expense.

On behalf of the Supervisory Authority and the College of Teachers R. A. Bishops.

New York Progymnasium.

The new school year of the New Anchor Prvgymnasium will begin, s. G. w>, Monday, September 1, 1L84, at 9 o'clock in the morning, and applications are requested by August 15.

For admission to Sexta it is required that the applicant can read and write German and English ^Ind possibly also have completed fractional arithmetic. Foreigners may contact the undersigned for room and board.

On behalf of the Supervisory Authority:

E. Bohm, Director. 298 Lroomc 8tr.



Announcements.

Notice is hereby given that Mr. W. K. WetS- brodt, teacher, formerly a member of the Lutheran Synod of North America, has applied for admission to our Synod.

I. Hilgendorf.

Mr. Rudolph Peters, who has been dismissed from the Realprogymnasium in Düren with good reports and has also received a good report from Mr. Vice-President Studt, in whose congregation he was provisionally employed as a teacher for a longer period of time, wishes to enter the teaching ministry within our Synod on a permanent basis and is therefore seeking a colloquium.

I. L. Crämer, President.

Conferenz - Ads.

The next St. Louis One-Day Conference will be held on the second Wednesday in September.

The Southern Nebraska Specialconference will meet, s. G. w., August 5 to 7, at the church of the Lord? Biedermann at Friedensau, Nebr. - Timely registration, and indication of the station from which one desires to be "picked up," is requested. C. Schubkegel.

The united teachers' conference of all Lutheran local conferences of the East will meet, s. G. w., from August 13 to 15 in the school locale of Mr. teacher Orth (church of Mr. P. Halfmann, 87th St. and 3rd Ave.), and indeed colleague Orth requests all guests to be expected to send their registrations at least 14 days in advance to the address: ck. OrtlI (tvneller), 1558 ^V6 Rew Old^, to thn.

Presentations: 1) Catechesis on the human inability to believe. 2) What is the most useful and necessary thing from physics for our schools? 3) How should a teacher take care of the weak? 4) Nockellesson on lsts personal pronoulls. 5.) RudiinollDs ok ooramom kraotioll". 6.) Ireatrueut ok oeoFraptl^A. 7.) Cultivation of choral singing in church and school.

Wm. F. Meyer.

The Manitowoe and Sheboygan county mixed pastoral and teachers' conference will meet, s. G. w., Aug. 5 bis 7, at Plymouth, Wis. I. Herzer.

The Wisconsin Pastoral Conference will hold its sessions in Racine, WtS from August 29 to September 2, rather **than** August 15-19 as originally designated. - Timely registration at the address: Rev. P. Loller, 1509 17th ^VI8- oollslII 8dr, Racine, ^Vis." not to be missed!

I. Strasen.

The Winnebago Mixed Pastoral Conference will meet Aug. 5 and 6 in Weyauwega, Wis. - Registration is requested by the undersigned.

M. Claus.

Proceeds to the treasury of the Illinois - District:

For the synodal treasury: From the congregations of ? Brewer in Crete -15.72, Nuoffer in Eagle Lake 16.13, Schieferdecker in Neu-Gehlenbeck 13.30, Grupe in Rodenberg 6.00, Lieb" in Wine Hill 10.00. Contribution of teacher Albers in Eagle Lake 2.00. (S. -63.15.)

To the new building in St. Louis: P. Nuoffers Gem. in Eagle Lake, 8th Ihlg., 61.00.

For Misston in Kansas City, Mo.: N. N. in Uork Centre .25.

For inner mission: P. Norden's Gem. at Hinckley 3.66. Half of the Mission Festcoll. in Crete 53.75. (S. -57.41.)

For negro mission: P. Brauer's Gem. in Brecher 8.0V. H. C. Buchholz in Addison .50. by R. Große in Hartem of Mrs. Fick 1.00. One-fourth of the Missionary Festival Coll. in Crete 26.87. (S. -36.37.)

For the mission to the Jews: R. Brauer's church in Brecher 8.00. Teacher Brase in Crete 1.00. By Fr. Weisbrodt in Mount Olive, missionary hours ell. 3.00. Fr. Heumann in Farina 2.00, by the Women's Club that. 5.00. Ad. Buchholz in Addison 1.00. By R. Große in Härlein from Mrs. Fick 1.00. A quarter of the missionary feast coll. in Crete 26.88. By R. Succop in Chicago from Joh. Marwede 2.00. R. Knief's coll. in Golde" 10.25. (p. -60.13.)

For emigr. mission in Baltimore: Coll. of P. Käse- litz' Gem. in Wntterowd 3.00.

For poor students in St. Louis: Through R. Röder in Arlntngton Heights from etl. members of sr. Congregation for E. Base 8.60.

For poor students in Springfield: half of the Collecte on H. Sporleder's wedding in Crete 10.00. By R. Wund" in Chicago from the Women's Association in sr. Gem. for W. Licht 4.0V. By R. Reinke das. from the Young Women's Association for H. Bode 8.00. By Teacher Nessel from the Teachers' Conference in Cleveland, O., for Sallmann 3.00. (S. -25.00.)

For poor students in Fort Wayne: congregation in Addison for W. Bäder 14.00. From Chicago: by R. Bartling from the congregation for W. Kohn 17.00 and from the Young Friars' Association for Ed. Al-

[111] breckt 17.00; durck P. Reinke of the Young Women's Association for H. Bohl 26.00, for W. Sckönfeld of the Young Women's Association 9.00 and of the Young Women's Association 11.00. By?. Succop of the Women's Association for A. Schütte 10.00. (S. P104.00.)

For poor students in Addison: half of the coll. on H. Sporleder's hock time in Crete 10.00. By P. Müller in Schaumburg, half of the wedding coll. at E. Quindel, 22.65. By Kassirer Menk in L>t. Paul 3.90. By Teacher Nessel from the Teachers' Conference at Cleveland, O., 3.75. For H. Garbisch: from the bell-bag of the congregation at Schaumburg 10.00, at Elk Grove 31.00. Cong. at Addison for A. Rossman 14.00 & M. Singer 14.00. By?. Wagner at Chicago from N. N. for E. Rzichow 1.00. (S. K110.30.)

For poor students in Milwaukee: From Chicago: by?. Miracle from the Women's Association for A. Leuthäuser 5.00 u. by?. Succop from the Women's Association for C. Abel 15.00. (S. K20.00.)

For the Progymnasium in Milwaukee: Pentecost coll. of k. Hartmann's Gem. at Woodworth 19.37. P. Schmidt's Gem. at McHenry 4.00.

For the Milwaukee building fund: By?. Miracle in Chicago by L. Gruener 5.00, F. Rix 1.00. By?. Strieter in Proviso 10.00. (S. K16.00.)

For the widow's fund: By P. Schieferdecker in Neu- Gellilenbeck from Mrs. Marie Henke 1.00. Teacher Albers in Eagle Lake 4.00. (S. K6.00.)

For the orphanage near St. Louis: By?. Merbtztz at Beardstown out of little E. N.'s piggy bank 2.00.

For the Gem. in Rochester, N. A.: By?. Wagner in Chicago from N. N. 3.00, from N. N. 1.00. (S. \$4.00.)

For the hospital and asylum in St. Louis:?. Lückes Gem. inBethaltv 7.50.

Correct"" g.

In my last receipt read: For mission to Jews: by k. Love of Rickelmann (not Bickelmann) 1.50 and: For poor students in Addison: Coll. of Heintr. and Auguste Tatges (not Patges) wedding in Crete 31.60.

Addison, Ill, July 4, 1884. h. bartling, cassirer.

Entered the Hasse of the Minnesota and Dakota Districts:

For the synodical treasury: from?. Horst's congregation at Courtland P12.00. P. Landeck's congregation at Hamburg 14.00. Easter's congregation from?. Kretzschmar's congregation at Dryden 8.00. P. Mueller's congregation at Willow Creek 8.95, branch at Perch Creek 1.20. k. Lange's Gem. at Hay Creek 8.46. p. Kollmorgen's Gem. at Atwater 4.73. p. Streckfuß's Gem. at Uoung America 5.00. ?. Bernthal's comm. at Lewiston 5.00, Pentecost coll. 7.00. P. Clöter's comm. at Valley Creek 5.60. P. Landeck's comm. at Ham- burgh 5.00. P. Friedrich's comm. at Waconia 15.00. (Summa -91.94.)

To the seminary building in St. Louis:?. Ross' parish in Ar- lington 5.00. P. Bernthal's parish near Lewiston 12.00. (S. -17.00.)

For negro mission:?. Clöter's congreg. at Valley Creek 6.81. N. N. at P. Horst's congreg. at Nicollet 2.00. P. Lange's congreg. at Hay Creek 3.50. P. Maurer's congreg. at Belvidere 2.00. By P. A. Muller of Karl Höfs at Marion, Dak., .25. P. Krumsieg's Women's Club 10.00. Missionary Festival Coll. by?. Gra- barkewitz at Blue Earth City 15.35. (S. K39.91.)

For the widow's fund: Mrs. H. Buschmann in St. Paul .25. N. N. in P. Horst's parish near Nicollet 1.00. P. Stülp- nagel 4.00. P. Sievers 5.00. P. Clöter's parish near Valley Creek 3.75. P. Maurer's parish near Jacksonville 5.00. P. Ruediger 1.00. (S. K20.00.)

ForEmigr. -Mission to New Pork: N. N. from?. Horst's congregation at Nicollet 2.00. Two members from?. Sievers' congregation in Minneapolis 1.00. P. Maurer's congregation in Belvidere 2.30. (p. - 5.30.)

For emigrant mission in Baltimore:?. Schulz's parish in Faribault 16.29, branch in Dundas 2.30. P. Maurer's parish in Belvidere 2.30. (p. K20.89.)

For heathen mission:?. Vettters Gem. in Fairfield 3.00. k. G. Rumsch at Uankton, Dak. 1.00. (S. \$4.00.)

For Jewish mission: By?. cousin of Mr. Rosenkranz at Fairfield, Minn-, 2.00. N. N. at 1?. Horst's congregation at Nicollet 2.00. Father Zahn's congregation at Town Elysian 3.50. Father Lange's congregation at Hay Creek 4.00. Father Maurer's congregation at Trinity 2.60. Father Hertwig's congregation 1.00. Communion coll. in?. Kretzschmar's congreg. at Dryden 5.00, Mrs. Goetsch .25. Mr. Reichmuth at Minneapolis 1.00. Fr. Stülpnagel's congreg. at Potsdam 5.55. Fr. Ruediger 1.00, Aug. & Wm. Seefeldt .50 each, Mich. Renkoski .25, G. Lauchstet .25. mission festival coll. by?. Grabarkewitz at Blue Earth City 7.68. (S. K37.08.)

For the deaf and dumb: N. N. in?. Horst's congregation at Nicollet 2.00. Confirmattons-Coll. at?. Kretzschmar's congreg. in Dryden 8.75. P. Maurer's Dreieinigk. congreg. 2.10. (p. -12.65.)

For the Progymnasium in Milwaukee: By?. Stülp- nrgel of K. L. in Potsdam, Minn., 2.00. P. of Brandt's Gem. in Albany 2.10. P. Hertrich's Gem. bet Hollywood 5.75, bet Helvetta 2.90. (S. K12.75.)

For English mission:?. Long Gem. to Hay Creek 5.42.

For the Gem. in Dresden:?. Vetter's Gem. at Fairfield, Minn., 8.00. Coll. on Mr. Schenk's wedding the. 2.00. (S. -10.00.)

For the sick teacher Schröder in Moltke, Minn:?. Hertwig 1.00, whose parish is 2.00. Fr. Schaaf 1.00, whose parish is 5.00. Fr. Schulenborg's parish in Josco 10.00. Fr. Vomhof 1.00, whose parish is 3.85. Fr. Müller's Joh. parish. at Willow Creek 10.18. Fr. Sprengeler's congreg. at Wilton 10.00. Fr. Horst's congreg. at Courtland 10.00. Fr. Zahn's Petri congreg. at Town Elysian 4.00. Fr. Bush's congreg. at St. Francts, Minn, 3.00. P. Maurer 1.00, whose congreg. in Belvidere 3.70. (S. K65.73.)

For the orphanage bet Addison: P. Scaaf's Gem. 5.17. From the piggy bank of little Alwine Mueller in Marion, Dak., .50. By P. Wendt, Coll. at Joh. Denner's wedding in West St. Paul, 6.20. (S. K11.87.)

For poor students in Addison:?. Vomhofs Gem. 3.90.

For the orphanage near Boston: From the piggy bank of Alwine Müller. 50.

For the orphanage near Pittsburgh: By?. Sievers of two women tn Minneapolis 2.00.

For the orphanage near St. Louis: From the piggy bank of Alwine Müller. 50.

For a projectirtes orphanage in Minnesota: By ? . Horst from a Watsen friend from Wisconsin 1.00.

For the Municipality of Sttllwater, Minn: By KassirerC. Grahl 4.50.

For the comm. at Rochester, N. P.:?. C. Maurer 1.00.

For poor Minnesota students: for destenon in St. Louis: communion coll. of?. Rolf's gem. in St. Paul 4.68, 2.07, 2.30; coll. on G. Petering's wedding in St. Paul 2.50. (pp.-11.55.)

For inner mission in Minnesota ".Dakota: By?. cousin of Joh. Kusterow at Fairfield, Minn. 5.00. Fr. Horst's congregation at Courtland 12.00. Fr. Clöter's congregation at Valley Creek 21.95, at Woodbury 4.27. N. N. from?. Horst's gem. at Nicollet 3.00. Frequent coll. of?. Rolf's gem. at St. Paul 19.29. P. Sievers' conf. at Minneapolis 5.25, whose gem. that. 8.75. Mrs. Kuklmann's gem. at St. Paul 1.00. By ?. Grabarkewitz in Blue Earth City by John Hintze, August Hintze, Mich. Koenig 1.00 each, W. Mueller, H. Pasckke .25 each, Aug. Haase Sr. 2.00. P. Vomhof 2.00, whose Grace Gem. 3.15. P. Nickels Gem. in Rochester 9.00. Mrs. Rueder in Lu- verne, Minn., .50. P. Stuelpnagel's Gem. near Potsdam 7.75. ?. Landeck's congregation at Hamburg, 12.00. Fr. Kretzschmar's congregation at Dryden, communion coll., 7.00, whose branch tn Town Penn, 3.00. Fr. Schaaf's congregation at Claremont, 5.25. Fr. Hertrich's congregation at Hollywood, 9.00. Easter coll. of?. Kruger's congregation at Lake Ridge, Mich., 4.00. P. Geyer's Gem. at Unionville, Mich., .50, by an unnamed that. 1.00, M. Litzer.50. P. Hertrich's Gem. at Helvetia 5.00. P. Schulenburg's Gem. at Josco 10.00. P. Hertwig's Gem. 1.00. P. Johl's Gem. at Hart, Minn., 7.00. ?. Heyer's Gem. at Minnesota Lake 7.00. Coll. at the Synod of Delegates in St. Louis at an evening service in the Jmm. church 117.00, in the Church of the Holy Trinity 36.00, by two unnamed friends of the Inner Mission there 20.00. P. Ahner's Gem. at Green Jsle, Minn. evening service, 6.00. W. Bode bet Nicollet 5.00. By Kassirer Bartling at Addison 42.40. By P. Dubberstein's congregation at Wykoff, Minn. 4.00. By P. Obermeyer's congregation at Little Rock, Ark. 16.75. By Kassirer Eißfeldt at Milwaukee 9.00. By P. Horst's congregation at Courtland, Minn. 30.00. By P. Krumsieg's congregation, part of a coll. 8.00. By Messrs. Cornelius. Krocklau and Wieck at Minneapolis, 1.00 each. P. Clöter's Gem. at Valley Creek, 5.43. P. Stülpnagel's Gem. at Potsdam, 5.55. P. Grabarkewitz's Gem. at Blue Earth City, 6.80. By?. Ross, thank offering from Mrs. Aug. Retchmüller at Arlington, 5.00, by Mr. Streißguth that. 15.00. Father Landeck's congregation at Hamburg 10.00. Father Streckfuß's congregation at Doung America 10.00. Father Friedrich's congregation at Wa- conia 15.00. By?. Which in Freeman, Dak.,. Proceeds of an estate belonging to the mission, 36.00. By Cassirer Grahl in Fort Wayne 138.05. C. Eißfeldt in Milwaukee 2.00. P. Rüdiger in Bergen, Minn. 1.00. By?. Grabarkewitz in Blue Earth City, part of a mission feast coll. 31.35. By Mr. Theo. Streißguth at Arlington, Minn, 5.00. (p.-783.99.)

St. Paul, Minn, July 1, 1884, T. H. Menk, Cassirer. 188 L. 5tk Street.

For poor students in Fort Wayne: 1) for W. Brink:?. Bethke's congreg. at Reynolds 12.08, at Goodland 2.55, at Mon- ticello2.11; 2) for M. Brueggemann: Women's Association of Trinity congreg. at Cleveland 10.00; 3) for M. Zagel: Hvck- timecoll. at C. Frosch's at Fort Wayne 18.00; 4) in general :?. Niemann's Gem. at Cleveland 74.55; 5) sür I. Dunkel: Hockzeitscoll. at Meyer das. 4.95; 6) für Gläser: Hockzeitscoll. at I. G. Kaiser at Marion Tshp. 5.53, at Chr. Niemeyer daselbst 12.28. (S. -142.05.)

For Jewish mission: B. Umbach in Darmstadt 1.00. From the offering plate of Zion's congregation in Cleveland 1.00. P. Heintz's congregation in Crown Point 2.00. P. Stock's congregation near Fort Wayne 3.50. P. Husmann's congregation near Arcadia 3.00. P. Stubnatzy's congregation. at Convoy 4.20. N. N. at La Fayette .50. P. Traut- manns Gem. at Columbus 13.25. L. Aring at North Dover 1.00. G. Fathauer tn North Dover 2.00. P. Seuels Gem. at Indianapolis 12.00. B. Umbach at Darmstadt I.OO. P. Horst's parish near Dublin 3.00. P. Schwan's parish in Cleveland 8.00. G. Müller in Fort Wayne 1.00. I. Schmidt in Cleveland 1.00. ?. Schlesselmann's congregation at Bremen 12.30. P. Kunschick's congregation at Leslie 4.00. (p.-73.75.)

For inner mission: B. Umbach in Darmstadt 1.00. Franz Depner in Cleveland 3.00, Chr. Bobn das. 1.00. Unnamed at White Creek 5.00 u. 5.00, W. Franke das. 1.00. I. Fischer in Cleveland 2.00, from the offering plate of the Zwnsaem. das. .75. P. Evers' Gem. at Bingen 12.75. P. Rosenwinkels Gem. tn Bielefeld 3.05. P. Michaels Confirmanden 3.24. P. Stocks Gem. at Fort Wayne 5.00. P. Böses Gem. at the Ridge 12.15. ?. Husmann's Gem. at Arcadia 2.70, at Tipton 2.75. Unnamed by?. Dulitz 4.75. Supplement from the Gem. at Kendall- vill" I.OO. Dr. Sihler's congregation in Fort Wayne 25.00. Women's Club in La Fayette 25.00, I. Sattler's that. 5.00. P. Kaiser's congregation in Hancock Co. 10.00. P. Kolbe's congregation in Jndependence 15.30. P. Schmidt's congregation in Seymour 14.00. P. Traut- mann's congregation in Columbus 17.00. A. Renner's congregation in Hilliard 1.00. ?. Rupprecht's comm. in North Dover 13.30. P. Kaiser's comm. in Liverpool 2.73. P. Niemann's comm. in Cleveland 39.25, Wittwe H. das. 5.00. Mrs. Grabow in Jasper Co. 1.00. Geye sr. tn Fort Wayne 1.00, Wittwe Fricke das. 2.00. P. Mohr's comm. in Jnglefeld 7.00. P. Frankes comm. at Fort Wayne 9.77. G. Schopmann at Dudleytown 10.00, F. Sierop das. 1.00, Wed. coll. at F. Duwe das. 8.20. F. Welcher at Euclio 1.00. Mrs. F. Schlenker by?. Hafner 1.00. Mrs. A. at Cleveland 2.00. P. Schäfer's Gem. at Waymansville 6.72. P. Jung- kuntz's Gem. at Medaryville 1.27. P. Werfelmann's Gem. in Neu- Dettelsau 5.00. P. Trautmann's Gem. in Columbus 18.00. From the Mtssionsbüchse of the Zivns-Gem. in Cleveland 4.59. P. Daib u. Gem. in Friedheim 17.50. For the Minnesota and Dakota District:?. Gross' congreg. in Fort Wayne 26.00. Fr. Ehles congreg. in Brier Hill 12.05. members of St. Paul's congreg. in Cleveland 15.00. Fr. Niethammer's congreg. in La Porte 30.00. (p.-418.82.)

For negro mission:?. Thiemes Petrigem. 4.28. P. Niethammer's congreg. at La Porte 6.85, Confirmanden das. 7.04. V. Hollenbecher by?. Dröge 6.00. Geye Sr. at Fort Wayne 1.00. P. Frankes congreg. bet Fort Wayne 10.00. P. Schmidt's congreg. in Seymour 10.00. P. Schäfer's congreg. in Waymansville 2.50. P. Schwan's congreg. tn Cleveland 8.00. G. Mueller's in Fort Wayne 1.00. Women's Club in Bremen 10.00. (Summa -66.67.)

For poor students in St. Louis:?. Daib and congregation in Friedheim 21.00. Fr. Niemann's congregation in Cleveland 82.38. Wedding coll. at G. Mack's 6.00. Desgl. at A. Wichmann's in Fort Wayne for Fr. Wichmann 14.58. (p.-123.96.)

For poor students in Springfield:?. Evers'Gem. in Bingen 4.65. P. Heintz'Gem. in Crown Point 2.00. Gem. in Lancaster for Chr. Kössel 7.90. Women's Club in Elkhart for H. Wehktng 2.50. (S. -17.05.)

For poor students in Addison:?. Heintz'Gem. at Crown Point 2.00. Luther Foundation of St. Paul's Congregation at Fort Wayne 12.73. For I. Feußner: M. Brück at Fort Wayne 5.00, Wedding Coll. at H. Bischofs by Teacher Hafner 14.00. (p.-33.73.)

For the deaf and dumb:?. Evers'Gem. in Bingen 4.40. School children in La Fayette .40. Wittwe H. Otte in Dudleytown 5.00. By?. Niemann in Cleveland 1.00. P. Schlesselmann's south branch 3.25. By same, wedding coll. bn C. Nei- denberger, 3.40. C. Strus in La Porte 1.50. P. Detzer's Gem. in Huff 6.75. G. F. Schneider in Brownstown 1.00. (S. -26.70.)

For the synodical treasury:?. Schmidt's congregation at Elyria 16.25. P. Jüngel's congregation at White Creek 15.00. P. Franke's congregation at Fort Wayne 20.75. P. Zorn's congregation at Cleveland 131.20. P. Kleist's congregation at New Haven 4.10. P. Evers' congregation at Bingen 11.98. P.Kunschick's congregation at Leslie4.50. P. Schlesselmann's congregation. tn Bremen 15.30, at Woodland 3.60. P. Daib and congreg. at Friedheim 21.00. P. Michaels congreg. at Fort Wayne 27.34. P. Heintz's congreg. at Crown Point 15.00. P. Stocks congreg. at Fort Wayne 15.50. P. Schlecht's congreg. at Chesterton 6.40. P. Thiemes Petrigem. 4.78, Zion's Gem. 5.46. St. Petrigem. in Florida 2.58. Michael's Gem. in Defiance 1.00. ?. Sieving's congreg. in Fairfield 17.50. P. Zschoche's congreg. tn Marion Tshp. 33.00. P. Dröges St. John's congreg. 9.83. P. Stubnatzy's congreg. at Convoy 5.50. P. Spiegel's congreg. in Adams Co. 13.00. P. Dreher's congreg. in Fort Wayne 17.39. ?. Lothmann's parish in Akron 21.65. P. Schoeneberg's parish in La Fayette 41.10. P. Kaiser's parish tn Hancock Co. 10.00. ?. Kolbe's congreg. in Jndependence 3.30. Fr. Schmidt's congreg. in Seymour 2.00. Fr. Trautmann's congreg. in Columbus 5.00. ?. Werfelmann's parish at Neu-Dettelsau 20.45. Fr. Horst's parish at Hilliard 7.80, its branch 3.19. Fr. Dtemer's parish at Peru 7.62. Parish at Pomeroy 4.76. By?. Dunsing, a victim, 1.00. Fr. Sauer's parish at Dudleytown 22.50. Fr. Sihler's parish at Fort Wayne 65.48,?. Gross' Gem. that. 64.10. ?. Mohr's congregation at Jnglefeld 8.00. Fr Brakhage's congregation 10.50. ?. Ernst's parish in Euclid 14.88. P. Seuel's parish in Indianapolis 24.00. P. Häfner's parish in Darmstadt 9.10. P. Schmidt's parish in Indianapolis 32.10. P. Schoeneberg's parish tn La Fayette 41.20. P. Kolbe's parish in Jndependence 15.00. ?. Schäfer's congregation in Waymansville 6.58. P. Pohlmann's congregation tn Loutsville 7.00. P. Rupprecht's congregation in North Dover

Income to the Middle District coffers:

On the seminary building: 2nd addendum to the 5th congregation of?. Daibs in Friedheim -5.00. From?. Michael's congregation at Fort Wayne, 8.00, 50.00. Fr. Thieme's Zion congreg. 8.04, Mrs. I. Lücke by?. Thieme 2.00. From congreg. at La Porte 10.00. Fr. Wunderlich's congreg. at Tolleston 10.00. Fr. Seemeyer's congreg. tn Schumm, addendum, 34.00. Fr. Husmann's congreg. at Tipton 12.00. Fr. Schoneberg's congreg. at La Fayette, addendum, 5.00. Dr. Sihler's congreg. at Fort Wayne, 4th tn, 415.93. W. G. by?. Brakhaae 1.00. P. Ernst's Gem. in Euclid 20.00. ?. Zorn's Gem. at Cleveland 102.40. F. Böslings' at Florida 5.00. Gem. at Julietta 88.00. (S.-768.37.)

For?. Brunn: Women's Club at?. Michaels Gem. at Fort Wayne 15.00. N. N. 5.00. (S. -20.00.)

For the congregation tn South Bend:?. Hafner's comm. in Darmstadt 7.30.

For the Gem. in Dresden:?. Kaiser's Gem. in Liverpool 2.73. P. Kolbe's Gem. in Jndependence 11.20. (p.-13.93.)

For?. Sall man:?. Rauh's Trinity Comm. 6.00, whose Jacobusgrm. 7.00. (S.-13.00.)

For the congregation in Aurora: By Kassirer Schmalzriedt in Detroit 12.00.

For the congregation in Cincinnati: By Kassirer Schmalzriedt in Detroit 10.00.

For the congregation in Pomeroy: By Kassirer Schmalzriedt tn Detroit 8.00.

For emigrant mission in New York:?. Hiller's congregation at Minden 5.11. P. Mertz' congregation at Brownston 9.00. I. Fischer's congregation at Cleveland 2.00. P. Evers' congregation at Bingen 6.00. P. Heintz' congregation tn Crown Point 2.00. P. Niethammer's congregation at La Porte 28.52. P. Werfelmann's congregation at Neu-Dettelsau 9.11. P. Ehle's congregation at Brier Hill 5.00. P. Scheips' congregation at Hobart 4.75. P. Franke's congregation at Fort Wayne 6.00. P. Seuel's congregation at Indianapolis 8.00. B. Umbach's at Darmstadt 1.00. Mrs. A. Htnz's at Cleveland 1.00. P. Schwan's congregation there 8.51. (S. -96.00.)

For emigrant mission in Baltimore:?. Hiller's parish in Minden 5.11. Father Werfelmann's parish in Neu-Dettelsau 9.00. ?. Frankes Gem. at Fort Wayne 4.00. Wedding coll. at I. Fuhrmann in Friedheim 7.25. P. Seuels Gem. tn Indianapolis 5.00. (S. -30.36.)

To the household in St. Louis: Gem. in Lancaster 10.60. ?. Weseloh's comm. in Cleveland 39.25. (p.-49.85.)

To the household in Fort Wayne:?. Weseloh's comm. in Cleveland 37.25.

On the household in Addison:?. Dulitz'Gem. in Napoleon 6.40, in Lüneburg 3.85. (p.-10.25.)

For English Mission:?. Thiemes St. Petri-Gem. 4.28.

11.50. P. Querl's congregation at Toledo 18.59. P. Hassold's congregation at Huntington 6.10. P. Werfelmann's congregation at Neu-Dettelsau 19.60. Joh. and Mtchaelis congregation at Defiance 1.00. P. Mertz's congregation at Brownstown 7.65. P. Gross's congregation at Fort Wayne 53.35. P. Franke's congregation at Fort Wayne 11.21. P. Daib and congregation at Friedheim 16.50. (p. -1047.77.)

For the orphanage at Pittsburg: child's coll. at H. Böschemeyer's at Laneaster 3.50. wedding coll. at Seymour 3.00. (S. -6.50.)

For orphanage near Boston: Mrs. Kruger at Cleveland 1.00. School festival coll. at Columbus 5.50. (S. -6.50.)

For the orphanage at Addison: Marie Wiebke by ?. Rosenwnkel 1.00. Teacher Backner's class at Fort Wayne 1.70. Christine Bohne at Jnglefield 2.00. G. H. Bente at Cleveland 2.00. (S. -6.70.)

For the orphanage near St. Louis: Wedding coll. bet L. Lautz in Julietta 5.26. A confirmand?. Stocks 1.00. A woman of his. Gem. 1.00. A hockzeitcoll. at F. Dörner in Darmstadt 4.50. Teacher Strieders Klaffe in Fort Wayne 1.00. Confirmanden in Bremen 2.50. Schoolfestcoll. in Columbus 5.50. (S. -20.76.)

For the support fund of the district: 1) for widows and orphans: Coll. at the birthday party?. Schmidts ;n Elyria 7.30,?. Hafner in Darmstadt 4.00, Dreieinigk.-Gem. 5.15,?. Jüngel's congregation at White Creek 8.00, H. L. Meyer that. 1.00,?. Evers at Bingen 4.00, his comm. 7.15,?. Michael's compound at Fort Wayne 16.32,?. Fisher's parish in Henry Co. 5.50, in Fulton Co. 2.70,?. St. John's 9.55, thank offering from N.N. by... Dunsing 1.00,... Dunsing 2.00,?. Heid in South Bend 4.00, N. N. through?. Stubnatzy 2.00,?. Schoneberg in La Fayette 5.00, I. Sattler that. 5.00,?. Werfelmann's Gem. in Neu-Dettelsau 16.44, Coll. at the wedding of Mr. Ehmann in Hilliard .75,?. Brömers Gem. in Cincinnati 28.25,?. Henkel's compound in Aurora 15.00, ?. Hetds Gem. at Mishawaka 6.33, ?. Ehle's parish of Brier Hill 6.70, W. Rickmann's parish of Wanatah 3.00, ?. Schwan's condo in Cleveland 30.37, Laneaster condo 5.50, ?. Denninger's parish of Mount Hope 11.25, ?. Hüge's parish of Vincennes 16.20, E. H. das. 5.50, ?. Weseloh's congregation at Cleveland 16.00, ?. Sihler's congregation in Fort Wayne 74.69, ?. Gross's congregation that. 55.69. Hockzeit's coll. at A. Wandrei's in Logansport 12.00, ?. Schaefer's Gem. at Waymansville 4.20, H. Epke in Wood Co. .50, ?. Hassold's Landgem. at Huntington 1.63, Wedding Coll. at A. Ehlert in Cleveland 15.10. 2) for invalid pastors & teachers:?. Michael at Fort Wayne 2.00. (p. -416.77.)

Fort Wayne, June 21, 1884, C. Grahl, Cassirer.

Entered the coffee of the Southern District:

For the synodical treasury: By?. Sweet. Black Jack, Texas, of sr. Salens congregation -2.00. By?. Birkmann, Fedor, Texas, Coll. sr. Congregational, 9.15. By?. Klindworth, Wm. Penn, Texas, desgl. 5.00. By?. Wischmeyer, Rose Hill, Tex. part of a Coll. sr. By? Behn- ken, Cypress, Tex., Coll. on the 1st day of Pentecost at St. John's, 7.50. (Summa -38.65.)

For the widow's fund: By?. Sweet, Black Jack, Tex. from sr. Salensgem. that. 2.60. By?. C. L. Geyer in Serbin, Tex. that. 6.00. (S. -8.60.)

For the deaf and dumb: Joh. Kornehl in New Orleans 10.00. By?. Kaspar, Giddings, Tex., Coll. on A. Leh- man's infant baptism, 3.00. By?. Birkmann, Fedor, Tex., by Joh. Wünsche 5.00. (S. -18.00.)

For the new building in St. Louis: By?. Birkmann, Fedor, Tex., by I. Mörbé u. Chr. Jakob 2.00 each. By?. Klindworth, Wm. Penn, Tex., Coll. sr. Gem., 11.50. (p. 15.50.)

For the New Orleans Progymnasium: Jac. Foltmer at McComb City, Miss. 1.50. Maidens' Association of Zion Congregation at New Orleans 8.00. Coll. on the baptism of infants of Mr. ?.. Kaspar in Giddings, Tex. 3.00. Women's Society of St. John's Congregation in New Orleans 8.00. Coll. by the members of the same congregation 6.00. Young Women's Society of the congregation 5.00. Young Women's Society of Zion Congregation 4.00. By?.. Birkmann, Fedor, Tex. by Andreas Pillack 3.30. (p. -62.80.)

For general mission: By?. Sweet in Black Jack, Tex. by sr. Salensgem. 5.00.

For inner mission in Texas: By? Kilian, Serbin, Tex., Coll. of St. Paul's, 62.95. By? Kühn, Houston, Tex., from N. N. 5.00. By? Behnken in Cypress, Texas, Coll. of St. John's, Easter 1st, 10.00. By? Süß, Black Jack, Tex..., Confirmands of the Zion congregation in New Orleans 3.25. Birkmann in Fedor, Texas, from Joh. Mörbé 1.00. Kühn, Houston, Texas, from teacher Döpke and Miss Car. Birkmann, Fedor, Tex., by Andreas Pillack 3.40. (Summa -91.60.)

For Negro Mission in New Orleans: A. Stiemke in New Orleans .25. by?. Sweet, Black Jack, Tex. of sr. Salemsgem. 2.00. (p. -2.25.)

For old & sick pastors: By?. Klindworth, Wm. Penn, Tex., Communion Collects during Pastoral Conference 6.70.

For?. Hübeners Gem. in Dresden: By?. Kaspar, Giddings, Tex., by N. N. 3.00.

For mission to Jews: A. Stiemke in New Orleans .25. By?. Behnken, Cypress, Tex., Pentecostal Soll. in the Branch, 4.00. (S. -4.25.)

For English Mission in the South: By Fr. Thor- mählen, Kassirer, 10.45.

For emigrant mission: By?. Sweet, Black Jack, Tex., from sr. Salemsgem. 2.00.

For the orphanage in New Orleans, St. John's branch, New Orleans, 50.60. St. Paul's, Mobile, Ala., 10.00. Algiers, La., 4.50. Women's Association, Mobile, Ala., 10.00. P. Mödtnger for H. D. Lock- mann 5.00. C. Stiegler for F. Rippe 10.00. By?. Schwoy, Weimar, Tex., of Mrs. Schwede, 50, of Wilhelm Rahlins .50. By?. Kilian, Serbin, Tex., Coll. sr. St. Paulsgem. 47.25... Jac. Foltmer, McComb City, Miss., 1.50. By?. Kaspar, Giddings, coll. on wedding at Mr. Leh-

mann, 3.00. P. Kühn, Houston, Tex. 5.00, Mrs. Kersten and Mrs. Arvesen 1.00 each, Mrs. Stökli 1.25, Mrs. Kolbe and Anna Fuchs .50 each, Mr. Aug. Fuchs, Mrs. Schmidt .25 each, Mrs. Groß, Mrs. Sauber 1.00 each, Mrs. S. Ahrens 2.00, Messrs. P. Arvesen, A. Hilfe, F. Hoop 1.00 each, W. Hoop .50. By ?. Sweet, Black Jack, Tex. by sr. Salemsgem. 3.00. By ?. Buchschacher, Warda, Texas, from N. N. 2.00, A. Förster and G. B. each 1.00. By ?. Birkmann, Fedor, Texas, from N. N. .50, from Mrs. Schubert 2.00, from I. Mörbé 1.00, Mrs. Schme- ding and Mrs. Steinsiek in Wartburg, Texas, each 1.00. By ?. Kühn, Houston, Texas, from Jac. Scherer 10.00, from C. Foß and Mrs. Foß 1.00 each, F. Leverkühn .50. Durck?. Birkmann, Fedor, Tex., from Andr. Pillack 3.30. gift from Frantz and Schön in New Orleans 22.50. Zwetgverein of St. Paulsgem. 20.75, of Zionsgem. 21.00. school fees of the orphanage school for January and Feb. 1884 22.00, for March 14.50. gift from N. N. in New Orleans 1.00,?. Mödinger for H. D. Lockmann 5.00, from the city of New Orleans 12.83, branch Veretn of St. Paulsgem. 36.60,?. Maisch for 2 roosters 3.00, Mrs. M. E. Henke 25.00, Mrs. E. Kolllein 5.00, Mrs. C. Schäfer 3.00. Fr. Ernst in Texas 5.00. . P. G. Kuehn, Houston, Tex. 6.10. St. Paul's branch society, a part of the signature, 5.00, St. John's congregation branch society in New Orleans 9.25, women's society of the congregation 2.50, virgins' society 2.95, young men's society 5.35. G. Lahnsen at Algiers, La, 3.00, Mrs. Winterhalter that. 10.00, Mrs. R. A. Tudory in New Orleans 50.00, A. M. Schmid" 2.00, E. Bunn 1.00, N. B. Jansen 3.00, C. Stiegler 5.00, N. N. 50.00, Bro. Schäffer 10.00, school fees 6.00, St. Paulsgem. branch 112.50, Glover & Odrn- dahl 5.90, from the City of New Orleans 25.70, from the City Mail Road Co. 11.35, St. Joh.- Zweigverein.Congregation 17.65, Zion Congregation 9.00, a part of the surplus of the "Ev.-Luth. Blätter" 150.00. (S. -968.83.)

For the orphanage in New Orleans (debt repayment): Branch of St. Paul's congregation 30.00 and 100.00, St. John's congregation 30.00, by teacher Thompson of N. N. 10.00, H. Ulmer and I. Schmida 1.00 each. (p. -172.00.)

For the orphanage in New Orleans (new building) : Branch Society of St. Joh.Gem. 80.00, by teacher Thompson, Coll. in sr. school, 16.70, by teacher Sauer desgl. 10.25, by teacher Keyl desgl. 7.35, by teacher Hüttmann desgl. 12.40, from Mrs. E. Kleber, Mrs. A. Pepper and Mrs. Makel 1.00 each, Mrs. Langkop .50, from the bell-bag of St. Pauls-Gem. 1.00, Zweigveretn d. St. Paulsgem. 5.00, G. Fust 1.00, Zweigverein der Zionsgem. 7.00,?. Maisch 5.00. (p. -149.20.)

New Orleans, July 5, 1884, G. W. Frye, Cassirer. 38 81. 8tr.

Incoming Wisconsin District Coffee:

For emigrant mission in New York: baptismal collection with G. Notzke -6>00.

For emigrant mission in Baltimore: From?. Wichmann's parish 8.19. For?. M. Wyneken: W. Radne 1.00. Coll. at the funeral of Ph. Wille 8.00. (S. -9.00.)

For poor students in Addison: Wedding coll. at Gottl. Jüngler 13.18. Mrs. A. 1.00. Fr. A. Rohrlack's congreg. 12.00. Virgin Society of St. Stephen's congreg. in Milwaukee 10.00. (S. -36.18.)

For the orphanage in Addison: Fr. Welcher 1.00. Fr. Kächles Gem. 3.48.

To the household in Springfield: By?. Barth's Gem. 8.00.

For inner mission of Minnesota and Dakota Distr.: D. M. in Baltimore 1.00.

For Mrs.?. Ruff: Taufcoll. at Heinr. Hackbarth 4.00.

For poor students from Wisconsin:?. Leßmanns Gem. 3.20. Wedding coll. bet G. Wende 3.74. (p. -6.94.)

To the seminary building in St. Louis: From?. Sprengelers Gem. 17.00.

For teachers' salaries and upkeep of the progymnasium in Milwaukee: From the congregations of ?..: H. Sprengeler 60.75, G. Kächle 32.58, I. Strasen 12.50, I. L. Osterhus 10.25, I. Schütte 18.00, C. Strasen 42.24, C. H. Löber 40.50, Th. Wich- mann 26.84, C. M. Otto 4.25, C. Damm 4.50, I. M. Hieber in Wilson 11.10, in Sheboygan Falls 6.50. N. N. in Logans- vtle 1.00. (S.-271.01.)

For the synodal treasury: From the commons of the?..: I. G. Nütze! 15.32, I. A. Herzer 13.33, D. Kothe, upper, 9.00, E. Grothe 7.00, W. Rehwinkel 5.59, G. Präger 5.00, F. Schumann 4.02, G. F. Schilling 6.25, C. Damm 5.00, F. Keller 26.42, H. I. Fuhrmann at Clintonville 7.13, at Larabee 2.33, C. F. Ebert at Hartland 6.00, I. I. Walker at New London 3.75, at Maple Creek 1.32, at Bear Creek 3.90, F. Ledebur's Triangle Comm. 3.15, Joh. Comm. 2.18. (S. -126.60.)

For Jewish mission: N. N. in Reedsburg .60. Gem. at Manteufel 2.24. Wittwe Maibohm 2.00. Traugott Neigensind 3.00. Mrs. A. 2.00. C. Schmede 2.00. Theo. Moritz 1.00. H. Fischer 2.00. Mrs. Flöter 1.00. N. N. in Watertown .50. C. Schubert 1.00. H. Bieder 1.00. P. Rathjens Gem. 6.00, missionary feast coll. 4.00. P. Markworth's Gem. to Wolf River 4.10, to Schröders Corner 1.00. By?. Leyhe, Misstons - festcoll., 6.19. Alb. Predrich, Wedding Coll., 4.00. (Summa -43.63.)

For the construction and debt repayment of the Progymnasium in Milwaukee: Of the Gemm. of the??: Ph. Wambsganß 18.00, Fr. Schneider 5.00, H. F. Pröhl 10.40, F. Wesemann 11.90, E. C. Georgli in Cedarburg 6.12, in Fredonia 2.00, F. Ledebur 3.08, Fr. Schneider 6.50. From Fr. Welcher 1.00. N. N. by ?. C. Strasen.50. (S. -62.50.)

For the community in Dresden:?. Heinecke's Gem. 2.00. Mrs. Pritzlaff 3.00. Ernst Wetzl 2.00. (S.-7.00.)

For the widow's fund:?. Goehrnger 5.00, whose gem. 26.52. Mrs. A. K. 2.00. Mrs. N. N. in Logansvtle 2.00. Of the gem. of??: Ph. Wambsganß in Adell 8.60, C. F. Ebert in Hartland 4.50, in Shawano 1.77, I. G. Hild 14.15. (S. -64.54.)

For inner mission of Wisconsin-Distr.: Bonden Gemm. of the??: C. F. Ebert 3.03, H. W. Leßmann 4.80, Th. F. Fink 4.04, G. F. Schilling 7.00. By?. Leyhe, Missionary Fest.



Coll., 24.76. Desgl. by Rathjen 14.00. F. B. 2.00.
Karl Hubrig, baptismal coll., 3.50. (pp. -63.13.)
For the orphanage near St. Louis: By "Lehr" A. Tröller 9.82. M. Eilers
and M. Krüger each .50. Joh. Zimmermann, wedding coll., 4.25. N. N.
by P. G. Barth 2.00. (S. -17.07.)
For the deaf and dumb: N. N. in Reedsburg .50. N. N. in Milwaukee
5.00. F. Butzlaff 1.00. Th. Moritz 2.00. k. Bro. Keller's confirmands 7.00.
(S. -15.50.)
For poor students in Springfield: Gladly. Fr. Wambs-H ganß' in
Batavia 3.00. By Fr. Arnold in Calumet 16.50. Fr. Welcher 1.00. (S. -
20.50.)
For negro mission: mission festival coll. by I?. Luhe6.IS. By I". Rathjen
10.00. Theo. Moritz 1.00. Mrs. A. 2.00. k. Markworth's Gem. at Schröders
Corner 1.61, at Fremont 1.26, at Caledonia 1.77, at Fremont Road .97.
(Summa -24.80.)
Milwaukee, July 7, 1884, C. Eissfeldt, Cassirer. Z

For the Student Laundry Fund

from Mr. Rosenbrock in Macon City, Mo., -1.00 a.m. , certifies
gratefullyF . Lochner.

Proceeds to the Western District Fund:-

For the synodical treasury: From I?. Germann's congregation in Fort
Smith -13.75. Fr. Michels' congregation in New Haven 4.00. ?. Umbach's
congregation in Prairie City 3.66. Left's congregation in St. Louis 10.00.
(S. -31.41.)
For college building: P. JanzowZLGem. in St. Louis, 9th Ihlg., 29.00.
For inner discord in the West: I. H. Meyers in Ambia, Ind. 5.00. By?.
Eggert from C. Bönetz 1.00. By k. Umbach from T. B. 1.00.
For mission to the Jews: I. H. Meyers in Ambia, Ind. 5.00. By Mr.
Hörmann from Mrs. Otto in St. Louis .50.
For English mission, I. H. Myers at Ambia, Ind. 9.65.
For the deaf and dumb: I?. Michels'Gem. in NewHaven 2.00. L. Lange
at Zions-Dtstr. in St. Louis 1.00.
For the Kansas City congregation: by P. Umbach of H. B. .50.
For the orphanage near St. Louis: I?. Michels' Gem. in New Havels
2.00.

**IM. As my name is printed on the shares for the Kansas City church
with the addition of "Treasurer," where- ' by which I could be put to
the greatest embarrassment, I hereby declare that I have nothing to
do with the whole affair and will not receive any money for the shares
in question.**

St. Louis, July 7, 1884. h. h. Meyer, Cassirer. j
1328 N. Llurktzb 8br. I

For the preachers and teachers widows - and orphans sasse

(of the Illinois District) ;
...have been received: By ILI?. G. Mohr u. F. W. Brüggeman" I from N. N.
as a partial refund of a bond -I2.0v.ii From the congregation of P. Mariens
17.60. From Director E.4 A. W. Krauß 5.00. From the kk. F. Behrens, M.
Lücke 2 5.00 each, E. Wartens, G. Blanken 4.00 each. From the Chicago
Teachers' Conference 27.00. By Kassirer Bartling 66.10 were delivered.
(S. -146.00.)
Chicago, June 14, 1884. H. Wunder, Cassirer. -

Obtain."

From P. Hochstetter's parish in Wolcottsville for the pupil Chr. Dreves,
given at the wedding of G. and M. Steinhorst, -2.00. At the body of I.
Köpsel 2.66. At the wedding of I. and D. Rother 5.00. From some young
men at the wedding of W. Hübner by F. Nutzen 1.50. From the women's
association of the local Emanuelsgem. 2 quilts. From the local women's
association of St. Paulustzem. 5 sheets, 2 pairs of woolen stockings and
5.00 for towels for the household. Further for the household from P.
Frankes Gem. of C. Westenfeld Bush. Potatoes. From P. Kleist's Gem.
of Joseph Brudi Co. 100 lbs. flour & 200 lbs. mill cloth. From M. Brück
from P. Michaels Gem. 10 bushels of potatoes and 14 bushels of turnips.
Fort Wayne, June 16, 1884. A. Schust.

For poor students received with hearty thanks from Mr. H. Margileth
at Aurora, Ind. -1.00.
C. F. W. Walther.

Changed addresses:

Rev. 6th P. Lellor, 1509 Afisoonsiu 8br, Raomv, Wis. lAuollor, 57 b'lsk 8br, LlileaZo,
L., ivissdtztzk,
2625 6ol<I 8prir "8 ^ve., bk. IV. 8., lAilrvaulree, IVls.

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Herausgegeben von der Deutschen Evangelischen
 Zeitweilig redigirt von dem Lehrer

40th Year, St. Louis, Mo. August 1, 1884, No. 15.

A chapter on the calling away and transfer of
 preachers.

(Continued.)

II. Under certain circumstances both a congregation, by calling away a preacher, and the preacher, by allowing himself to be called away, may sin grievously.

(1) That a frequent change of preachers is not conducive to the prosperity of the congregations, but rather a hindrance, no one will deny. Just consider the following. Christ, the arch-shepherd, says of himself and his sheep, "I am a good shepherd, and know them that are mine, and am known unto mine." (John 10:14.) This, therefore, every under-shepherd, namely, every preacher, should doubtless also be able to say of himself and of the members of his congregation in a certain sense. For a preacher should also know his congregation members and they him. As long as a preacher does not know his congregation, he can neither take the special needs of the congregation into consideration in his sermons, nor give each individual soul its due in private pastoral care. (Luc. 12, 42.) Now it always takes some time before a preacher knows his congregation well. Therefore, when there is a frequent change of preachers, it happens that the preacher either does not get to know those entrusted to him, or that he leaves the congregation and leaves it to someone else, just when this has happened and he is now in a position to serve his congregation. It also takes time for the congregation to get to know and understand their preacher, to become accustomed to his ways, and to have a firm trust in him, all of which is so important if the congregation is to receive full blessing from their preacher. But if there is a frequent change of preachers, it either never comes to that, or the congregation must give up its preacher to another congregation just when it has finally become accustomed to him and has gained confidence in him. Under such circumstances a congregation must inevitably suffer no small loss. Sermons which for them



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No. 15.

The private pastoral care will either never or only for a short time Men, but called of God himself. For St. Paul writes to the come into operation and pregnancy; but what is most important, Corinthians: "God hath appointed in the church first apostles, a congregation will never be properly founded in the knowledge second prophets, and third teachers. (1 Cor. 12:28.) Again, he of the wholesome doctrine if there is a frequent change of writes to the Ephesians, "And he" (namely, Christ, the Son of preachers. If the enthusiasts, e.g. the Methodists, have made it (God) "hath appointed some to be apostles, and some prophets, a rule that a preacher should not hold office in the same and some evangelists, and some pastors and teachers." congregation for longer than two or at most three years in (Ephes. 4:11.) At last the same apostle cries out to the "elders" succession, we should not be at all surprised. The reason for (as pastors were then called) appointed by the church at this is that the fanatic preachers do not set out to preach the Ephesus: "Take heed to yourselves, and to all the host, among whole counsel of God to their hearers and to ground them in the whom the Holy Ghost hath made you bishops, to feed the pure teaching of the Word of God. On the contrary, the congregation of God, which he hath purchased by his own preachers of enthusiasm, in their sermons, aim above all to blood." (Acts 20:28.) Now, if a preacher who is rightly called by affect the feelings of their hearers, and therefore only to bring the church is called by the triune God himself, what follows from them again and again to a certain religious excitement. This, of this? It follows that a preacher can only leave his congregation course, is only possible if the same preacher does not preach when God tells him to do so, and the congregation can only to them for too long, but if new preachers always come out dismiss its preacher when God tells it to do so. If a preacher among them with new methods of excitement. leaves his congregation without being called away by God, or

002 Many now think, that though the apostles and prophets were once called of God himself, yet the ministry of the present preachers is only a human institution, only an ecclesiastical ordinance, a hire-contract, which is based on the conditions agreed upon by a preacher with a congregation. Now, as a householder may agree with a servant how long he shall serve him, and a servant with a householder how long he shall serve him, so a congregation may agree with a preacher how long he shall preach to it, and a preacher with a congregation how long he shall preach to it. But this is a great error. The sacred office of preaching is not a human but a divine endowment, and a right preacher is not only a servant of the congregation but above all a servant of God. Whoever is called to a congregation in the way God's Word prescribes, namely, either directly by the congregation itself, or by those who are commissioned and authorized by the congregation to act in its name, is indeed a minister of God through the congregation.

longer likes his position, he is not only unfaithful to his congregation, to which he has pledged loyalty, but also to God Himself, who placed him in his position, and thus commits a grave sin. Every preacher should therefore be told what Luther himself calls out to one who does not yet have a congregation, when he writes in his church postilion in the sermon on the gospel on the day of Andrew: God hath not forgotten thee; if thou shalt preach his word, he will well require thee in his time. Set him no goal, time, or place, for where thou wouldest not go he will drive thee, and where thou wouldest gladly be thou shalt not come." (XI, 2549.) But it is especially shameful, and an infidelity manifest to all the world, when a preacher who already has a congregation seeks to get away from it even by preaching the trial or election sermon advertised by a vacant congregation. What a disgrace it is for him if he is not elected, but is not elected by-

falls and now returns to his church as one spurned by another church, which must keep him! If he has ever enjoyed their love and confidence, both are gone forever. But if he should attain the purpose of his probationary or elective sermon, and perhaps obtain a more honorable position, this would be all the more shameful to him in the sight of God, whom he has run away from. Woe to him if he then comes into great trouble in his new office! For then he lacks the best consolation that a preacher in official trouble can have, namely, the consolation that he did not come to his new office by crooked ways, but was called to it rightly (unless he repents from the heart for his self-serving). In the old church, therefore, it was an established principle: "He who applies for another's pulpit is worth losing his own and being deposed from both. "*) Such fickle preachers were painted in vivid colors by the old faithful Mathesius as follows: "The several seek what is theirs; few what is Christ's. Some do as the sun does, and others do as the sun does. Some do as the sun-merchants do," (who set up their stalls in the open air): "where the sun shines, and he thinks of loosing money, there he unties his sack; if a cloudy cloud comes in, and the goods want to be worth more at another church consecration" (at another fair), "then he ties them up again, and leads them on; God grant that it may remain mother or bride" (the church), "on which the Son of God has turned so much, where she wills."

There are, however, cases in which a preacher may not only wish to be transferred without sin, but in which it may even be his duty to declare himself willing to do so. Among these cases is the one in which a preacher, through no fault of his own, has fallen into such a situation that his congregation obviously cannot rest or prosper under his leadership. About this case Martin Chemnitz, the greatest theologian of the Lutheran Church after Martin Luther, writes in his Evangelical Harmony, among other things, the following: "If a preacher should notice that (on the part of the enemies) it is mainly aimed at his person, but that his congregation, if he were to leave, could enjoy peace, and that others are present who could then serve to edify it, then he would without a doubt sin against the rules of love, if he absolutely did not want to give way, only in order not to have to endure the hardships of exile." (On Matth. 10, 23.) - But it also happens from time to time that a preacher, through his own fault, can no longer serve his congregation for salvation without being deposed from his office because of it. For instance, out of human weakness he has done this and that in his office, has once been enraged in the flesh, has done wrong to one or more members of the congregation, not maliciously, but out of error, and the like, and has thus caused trouble, And although he admits his wrong, he has thereby lost the necessary confidence and respect of many of his church members, and has aroused an irremediable aversion against himself, so that his word no longer finds favor with many. In such a case, of course, those members of the congregation who bear no weakness in their preacher, and who, as Luther says, "believe everything from

*) "*Careat propria cathedra, qui ambit alienam, item, ab utraque expellatur.*" (Ct. L. Hartmanni Pastorale ev. p. 1397. Fully cites the words of Johann Gerhard in his *Locis. S. Locus de minister. ecclesiast...* § 172.)

Pigeons want to be exquisite, but do not want to be exquisite themselves." *) But when a preacher sees that his oversights, blunders, and sinful infirmities have had the sad consequence of preventing him from working in blessing in his congregation, then, for the sake of souls who would be more likely to accept the word of God from another mouth than from him, he should rather depart than insist on his right. St. Paul therefore writes, that he hath power indeed, but "to amend, and not to destroy." (2 Cor. 13:10.) For as soon as the use of a right brings harm, immediately the right also ceases, yea, the greatest right becomes the greatest wrong. The old godly theologian Ludwig Hartmann, therefore, gives the following advice to those who, in his time, hold the reins in the national churches: "If those who are commanded to govern the church perceive that the administration of a preacher will no longer be of use, they may, if it is probable that he will be able to serve profitably elsewhere, transfer him. But the administration of a pastor is apt to become useless, either because of the annoyance he has caused his congregation, while in another place it is not the case; or because he has lost his reputation entirely, and his person has become contemptible; or because his gifts do not meet the requirements of the congregation; or because of hostility, when long experience has taught that the same can hardly be raised. When, therefore, it is seen that such alienation has entered into the minds of a great part of the members of the congregation, that they repudiate the pastor's labors, and do not accept his teachings and admonitions with reverence, or when they take an offence at him which cannot be lifted up: then it would be better to transfer him elsewhere, than that he should be despised by those entrusted to him, to the dishonor of the office which he holds." Hartmann adds to this another case in which a transfer is advisable, by continuing: "If, because of the unhealthiness of the climate, a sickly pastor should be quite incapable of administering his office, the church may, as soon as an opportunity presents itself, transfer him to a place suitable to his physical weakness; but the ecclesiastical superiors must proceed in the transfer in such a way that they first wait a long time to see whether his health cannot be restored, and first obtain the judgment of the physicians." (kastorals sv. p. 1383 f.)

(To be continued.)

*) In the Apology of the Augsburg Confession we find the following wonderful passage on this subject: "It is also easy for mobs to develop when the people want to master everything and find fault with the bishops' or preachers' conduct and life, or when they soon tire of the preachers, for example because of a small ailment; this leads to much great evil. Then soon, out of the same bitterness, they seek other teachers and other preachers. Again, perfection and unity are obtained, that is, the church remains undivided and whole, if the strong tolerate and bear the weak, if the people also have patience with their preachers, if the bishops and preachers in turn know how to hold all kinds of weaknesses and infirmities of the people to good account." (S. Concordienbuch, St. Louis edition p. 96. Müller's edition p. 127.)

To him who has the Son the Scriptures are open, and the greater and greater his faith in Christ becomes, the brighter the Scriptures seem to him. (Luther.)



(Sent in by Dr. Sihler.)

Something about social democracy, communism and nihilism.

It is a well-known fact that the German Reichstag has decided to extend the Socialist Law for two years. On the other hand, at the same time negotiations are under way to provide the workers with benefits on the part of the state, such as accident insurance, the provision of all workers who are ill or unable to work. In recent times the Chancellor of the Reich has expressed the idea that the worker has a "right to work" with the state.

But whoever thought that by this means the dangerous evil would be lifted and everything would be brought back to a calm course and healthy conditions, would be in a precarious error.

What has the execution of the previous Socialist law helped? It has only served to police, at most, the tumultuous meetings and exciting speeches and addresses of the vocal leaders; but the more zealously this restriction came in from without, the more zealously the leaders of this pernicious movement became to sow the same weeds in smaller circles and to scatter them in writings. It is a fact that since this law Socialism has grown and more representatives of it from this camp have been elected to the Reichstag than deputies.

Similarly, the workers, influenced or dominated by their spokesmen, regard the promised benefits of the state only with mistrust and have strong doubts as to whether the secular authorities, even if they had the good will, would at the same time have the power to regulate the relationship between employers and their workers by means of laws in such a way that the latter would not lose out. It seems impossible to them that, in view of the often rapid vicissitudes of commercial intercourse, this regulation could be effected by state legislation, and that the average, crying disproportion between the great business lords and industrial knights and their workers, in regard to work and wages, could be abolished.

You may also doubt whether the civil servants, who have to execute the laws that are beneficial to them, can be influenced by their employers in one way or another to enforce these laws vigorously, without regard to the person.

The seat of the existing dangerous and pernicious evil lies deeper. It is similar to what happened in France before the outbreak of the Revolution at the end of the last century. The reason and cause for this from the outside was, however, the unbearable draining of the bourgeois and peasant classes through prohibitive taxation and burdens, while the estates of the nobility and the clergy went free. And for what purpose? Solely to raise the expenses of the indulgent budgets of the two godless and splendor-loving kings Louis XIV. and XV. and to keep large armies of war on their feet. But the reason and cause from within was the already widespread, unbelieving and unhistorical delusion of ancestral natural human rights, the later so-called brotherhood, freedom and equality of all men, in the strata of the lower classes.

This delusion, however, had not grown out of the minds of the oppressed peasants and citizens, who were suffering from the daily plague and burden of work.



The children of Israel in Egypt, who later had to procure straw for themselves and yet had to hand over the same number of bricks. Rather, this delusion, planted from England, had arisen in the minds of the Bible-hating, Christ-hating, unbelieving philosophers and sages after the flesh.

Then they put this delusion or belief in reason into writing, and so it came before the eyes and into the minds of the lower classes of the people, of the bourgeois and peasants who had been bled to the bone. This delusion from within and the pressure from without produced that terrible explosion which shook all Europe and whose after-effects are not lacking even now.

Similar, not the same, is the situation now in Germany, indeed in the whole of Western Europe, and even the nihilism in Russia flows from within from the same source.

If we consider Germany in particular, then it is of course not as it was in France at that time. Two such absolute rulers as Louis XIV and XV at that time do not exist here. And even if they were like those two princes, their power is considerably limited by constitutionalism and the power of public opinion.

Nevertheless, the German people are not lacking in palpable governmental pressure and weight from above and without.

To this belongs, above all, the mighty army power, ready for war, which keeps the German Empire on its feet, even in the midst of peace, the maintenance of which swallows up far more than half of the state revenues and makes greater taxation necessary.

Unfortunately, the German Empire is compelled to do this by the similar behavior of the great continental powers; for in spite of all the mutual assurances of friendship and peace of these great powers, none heartily trusts the love of peace of the other. It is precisely this mutual distrust that brings into being and sustains these great costly masses of armies.

And truly it is not because of the "prince of this world" that he incited his noble subjects, the unbelieving mighty princes, to European wars and great bloodshed against each other, if God did not put bridle and bit in his mouth until then.

Nor is there any lack of other pressures, burdens and restrictions in the multi-governmental state machinery of Germany, especially in the military state of Prussia, in which the drill system is diligently executed from top to bottom and criss-cross.

But, to be fair, it is impossible to maintain that all this burdening of the people is equal to the burdening of the people in France in the working classes of the bourgeoisie and peasants before the outbreak of the Revolution.

But seen from within, the situation in Germany and other countries now looks even worse and more corrupt than it did in France and earlier in England. Deism and rationalism, or the belief in reason, still allow a personal God and his moral law to exist above the world, as well as a responsibility of his rational creatures towards him and a certain, though only servile, fear of him and his just retribution.

But what now reigns over there in the hearts and minds of so many intellectually gifted, influential writers as philosophers, naturalists, historians,

novelist and novelist? Answer: The bare and naked denial of their fantasy. The army of the princes, however, would hardly God and the idolatry of the world (atheism and materialism). be able to resist this overthrow of all divine and human order thus also the denial of a moral law written in the heart by God and the erection of this abomination of desolation; for it could and the voice of conscience regulated thereby, the abolition of easily be that the mass of the people of war would already be the opposition of good and evil, the unleashing of all carnal also infected by this poison that they would refuse to direct their desires and worldly lusts, the erection of an unrestrained and bullets at the rebels and rebels with whom they inwardly conscienceless egoism, the ridicule and mockery of a punitive sympathize and whom they recognize as their dear countrymen justice of God and his eternal just retribution in heaven or in hell. and fellow citizens.

All in all, in the midst of Christianity, there is the full-blown And this would be the more likely to happen the more the antichristianity, the disfellowshipping of Christians who are still so-called Christian princes relied on their armies and not on the baptized, the fundamental subversion and destruction of the living God; for it is written Jer. 17:5, "Cursed is he that trusteth biblical-Christian view of life and the world, and then men, and holdeth flesh for his arm, and departeth from the establishment of a selfish, immoral worldview, directed only LORD with his heart."

toward the goods and pleasures of this life, arising from and Truly, it is the Lord our God alone who can stop up this promoted by a decided hostility to the Bible, hatred of Christ, fountain of corruption and disaster. He alone is able, by the and apostasy from the Christian faith.

Just as the children of wickedness, the slaves of the devil, hearts and minds of the salvable seducers and deceived, to are much wiser and more eager to offer their over-sugared make manifest the enchantment of Satan, and to hold down the poisonous pills as the right elixir of life, so these anti-Christian demonic forces of the abyss.

writers for scholars and unscholars are not slow to spread their For to him who has eyes to see, it cannot be hidden from anti-Christian views among the people in all kinds of ways. And the signs of the times that the devil, in this our very last afflicted with the increased schooling and the growing desire to read, time, is gathering all his forces in the hearts and minds of the even among the working classes, it is no wonder that this malicious unbelievers, his subjects and slaves, learned or pernicious spiritual food is greedily enjoyed by those who are unlearned, educated or uneducated, to storm the church of not true and decided Christians.

The godless thoughts, propositions and assertions of this Of course he cannot succeed in this because of the promise anti-Christian view of life, which is contrary to the Scriptures, that the church of God on earth, the congregation of true have certainly not grown out of the brains of the workers. A believers, has from Christ, their almighty and merciful Lord and representative of the Social Democracy in the Reichstag rightly Savior. Even if it is only a very small group, as he himself pointed out "that atheism and animal philosophy, also called, indicates in Luc. 18:8, which he will find on the day of his Darwinism, do not originate in the minds of the workers but in glorious return to judgment as his persevering believers, it is modern science, that materialism and the denial of the hereafter, impossible that the prince of this world and his soldiers, the have at least as many representatives in the higher classes as children of unbelief, could overpower the church of Christ.

in the lower, and that it is a hopeless struggle and an injustice (Conclusion follows.) to want to fight these doctrines merely in the manner hitherto practiced. There are no barriers here, and the ungodly and the materialist doctrines will continue to find their way into the working world, even if a double chain of guards were drawn around them."

This is unfortunately only too true. And it is even more pernicious on the part of the state that such literary poisoners attain respected teaching positions at high schools, as is actually the case. What is the use of all well-meant precautions and resolutions in the imperial and provincial parliaments to improve the lot of the workers and, if possible, to limit the unjust encroachments of the money-hungry labor lords, if such anti-Christian, immoral corrupters of the people, who are at the same time writers, even attain to offices and dignities? They are nothing but impotent attempts on the part of the state to stem the overpoweringly swelling stream of corruption, partly by threatening and punitive laws, partly by benevolent laws to divert it into quiet channels, in order to drive mills and promote other industrial purposes.

It is necessary to block the source of this stream, which in its swelling and eventual devastating overflow seeks to wash away once and for all the distinction of property, marriage, secular authority, and the church, in order then to bring to pass the desolate abomination of

(Submitted.)
Honorary Memorial.

(Conclusion.)
As a preacher our departed confrere was simple and plain; his lectures, however, bore witness to rich experience, and were predominantly edifying in character. What diligence he devoted to the preparation of his sermons is evident from the nearly three and a half thousand neatly written sermon manuscripts which he left behind. In pastoral care he was thoroughly evangelical and faithful and conscientious according to the measure of his gifts. He devoted time and effort to visiting the sick and the home, and his house was always open to the poor, the needy and the afflicted. His words were not without salt and his speech was friendly and open in all seriousness; he lacked neither serious words of punishment nor sweet consolations.

He always took care of the young people in a friendly way and encouraged them publicly and especially to attend the sermons and Christian lessons diligently. The school was also close to his heart; in the course of time he was able to develop from the very small beginnings a large number of schools.

He saw the rise of a rich and flourishing class school with a For as a young man he was sickly and weak, and the physicians stately building. He devoted great care to the teaching of considered him a candidate for death, who would have at most confirmation until his death. Still in the last winter his wife wrote a few years to live if he did not renounce his studies. - Now he to the author of this essay: "The streets are now completely was in his 73rd year, had grown grey and old in the service of covered with ice, a real pleasure for skaters, but for us old his Lord and tired of the long day's work, and longed for the people it is no fun and with sighing I look after Papa every day home of sweet silence. He stood among the congregation like a when he has to go the long way to school, because the falling ruin from the old days; the old men with whom he had begun of grown-up people is the order of the day." While still on his had almost all gone to sleep; the infirmities of old age were deathbed he gathered his dear confirmands around him and becoming more and more noticeable, and the burden of his bade them farewell. office was becoming too heavy for him. And yet he did not want

He had belonged to the Synod of Missouri, Ohio, &c., since to lay down his oars; the Lord, who had given them to him, 1847, and was thus one of its oldest members. Faithfully and should take them from him again himself; he wanted to die resolutely he stood by it and by the pure doctrine which it "standing". represents by God's grace. He always took an active part in the Last late summer he unexpectedly showed traces of a heart conferences and synodal meetings. Only extraordinary ailment, combined with a slight dropsy. The Blessed had never circumstances could keep him from attending them. For a before suffered from the heart and it may well be, as is said, that a number of years he was also synod treasurer and administered a painful experience in the community was connected with it. He this office of trust with tender conscientiousness and might have suspected that his fervently desired end was near, faithfulness. In his conduct he was generally irreproachable and for he immediately said to his own that God was sending this to in accordance with the rule of St. Paul, when he writes 1 Tim. 3: him in order to prepare them for his end. The malady seemed A bishop should be blameless, sober, moderate, sedentary, to subside, but a cold and the death of his beloved sister soon afterwards aggravated the condition. In his last letter of January hospitable, doctrinal; - this testimony must also be given to him 21, he wrote about this, among other things: "This time you by those who are outside. receive a message of sorrow. Last Sunday we accompanied my

Great in the kingdom of God is he who knows that of himself dear sister, R. Korn- bausch, to her final resting place. A few he is nothing. Our deceased confrere had this greatness. He hours before her death, I and my wife visited her and bid her a was far from carnal obstinacy, mild and yielding in his actions, tearful farewell, hoping to see her again soon in heaven. Now it and yet firm, even bold, where necessity and the honor of his is getting quite lonely around me, my course of life is becoming God required it. His courage was humility, and his strength was more and more difficult, I am becoming very narrow-chested simple faith. Thus, by the grace of his God, of which he alone and long for my homecoming." - Soon after, a violent convulsion boasted, we see him, in spite of all human weakness, as an of the nerves occurred, and the heart disease came to a full outbreak. After six weeks of severe suffering, in spite of all the honorable man and righteous servant of Christ. Eternity will reveal how he became a guide to life and a light on the path of medical efforts and the most faithful care of his anxious wife and many in his many years of quiet activity. children, even the last hope of recovery had to be abandoned.

Our blessed deceased was happy in his domestic In light hours he occupied himself much with God's word, circumstances, although he did not lack the dear cross. In 1845 consoled himself with his Saviour, prayed much and was glad he entered into holy matrimony with the Virgin Anna Maria to be allowed to follow his dear Saviour in the cross during this Schmidt, sister of? Schmidt of Ann Arbor, Mich., and lived with time of Passion. He was extremely patient and his sickbed was her in a quite happy marriage, in which God gave him seven a source of edification for all those around him. children, two of whom preceded him into eternity, among them

the much mourned talented F. W. H. Hattstädt, who in his During this time of suffering he was shown much love and youthful age as pastor at Shreveport, La. succumbed to yellow sympathy by the parishioners and other friends. The fever already in the first year of his ministry. In 1861 the Lord neighboring ministers also visited him diligently and his old sent a heavy cross upon him, in that his faithful godly wife was friend, the venerable Trautmann, administered Holy taken from him by death. His grief was great, especially when Communion to him. he looked at his seven little underage children. But he cast his

care upon his dear God, and He took care of him by providing From Wednesday, March 19, it was rapidly coming to an end. From then on, the most terrible pains squeezed out sighs him again with a faithful wife and his children with a loving and cries for help from him almost without interruption, day and mother in the person of the widowed Mrs. Louise Bähr, his now night. On Friday afternoon he took leave of his relatives. bereaved widow. He married two children with her, who found Towards evening he gradually lost his speech, he became in him as good a faithful father as his children found in her a quieter and the moans quieter. At midnight his eyes broke, and a loving mother. From this marriage God gave him a son, who is on Saturday, March 22, at about 4 o'clock in the morning, he also already grown up and now enters the service of the church. passed away gently and quietly with a blissful smile. Hattstädt was blessed with extraordinary health; only four times

in about 40 years did he have to refrain from preaching for the At daybreak, the mourning bells from the tower of the Church sake of actual illness. He used to call it "a miracle of grace of the Holy Trinity announced the departure of the dear, revered man. Although his death was not unexpected, it aroused the most undivided mourning everywhere, and everyone, Germans and Americans alike, showed the warmest sympathy.



On the following Tuesday afternoon the funeral took place with extraordinarily large attendance. In spite of the rainy weather not only the congregation but almost the whole town took part. The surrounding communities, especially those he had founded, were represented by delegations and friends, and the pastors of southern Michigan were almost all present to pay their last respects to the departed minister. In the house of mourning, after the singing of the hymn, "Was Gott thut, das ist wohlgethan," the prayer was said by Father Bauer, which was followed by a funeral hymn sung by the congregational choir. The body was then brought to the church. The streets through which the huge funeral procession moved were crowded with people, despite the heavy rain, and not half of the spacious church was able to hold the mass of people. The coffin, covered with rich donations of flowers, was placed before the altar of the black draped church, whereupon the funeral service began with the hymn: "Valet will I give you, you poor false world". Father Hügli from Detroit preached on 2 Tim. 1, 12 (which words the deceased had chosen as his memorial), after which, after a funeral song by the congregational choir, Mr. Weisel from Jda read out his biography in German and English. It was about, as we read Apost. 20, 37: There was much weeping among them all. From all parts of the church sobs and weeping resounded and often one could hardly understand the speaker because of the sounds of pain. Then the whole congregation approached the coffin, one after the other, in order to cast the last parting glance at the venerable father who had gone home. Finally the procession moved to the nearby graveyard. During his life in office, the Blessed had accompanied 534 persons on this path to their final resting place; now it was his turn! - Who could describe the various feelings, who could put into words the serious thoughts that moved the silent crowd!

In the churchyard Mr. Trautmann from Adrian took over the funeral ceremonies, whereupon the coffin was buried in the parish crypt.

The deceased, as noted, leaves a grieving widow and eight grown children, 4 sons and 4 daughters. May the faithful God be a rich comforter to them, a father and provider, and may he himself heal the wound he inflicted on them in the best possible way. But let us remember the apostle's admonition: "Remember your teachers who have told you the word of God, whose end look on and follow their faith." (Ebr. 13:7.) S.

To the ecclesiastical chronicle.

I. America.

As you know, the **cost of constructing our new seminary building is** about \$140,000. It is, however, a large sum. But perhaps it will serve to reassure some of our readers if they learn how much other synods have already spent on their seminary buildings, and how much they want to spend. Recently, the German Evangelical, that is, the United Synod of North America, also inaugurated its new seminary here in St. Louis. In the report it says: "All in all, the construction of the seminary has



requires about \$100,000." The Ev. Lutheran Synod of Pennsylvania, on the occasion of its meetings this year, also voted to erect a new seminary building in a suburb of Philadelphia. The cost of this, including the land, is estimated at \$150,000. It is now true, however, that this oldest American Lutheran Synod includes such wealthy congregation members as are not found in any of our congregations. A contributor to the "Herald and Magazine" writes: "Whether there are millionaires in the Pennsylvanian Synod, I do not know. But we certainly have more than one man in our connection who could give the whole sum of \$150,000 without bleeding himself to death. More likely still we number 150 members in the Synodical Union, each of whom could give \$1000, or 1500, each of whom could give \$100 to this enterprise so important to the future of our Church." But while this Synod does not quite number 100,000 Confirmed members, ours, according to the calculation of the Allentown "Lutheran Calendar," numbers 189,840 Communicants. But it is a matter of experience that, as a rule, many poorer people give more than a few rich people. Let us therefore confidently commend our cause to God, even in regard to that which is yet to be raised for our seminary building: he will certainly not let us be put to shame. If God keeps us "in the right united faith," then the love that has so far shown itself among our dear church members through His grace will not grow cold and will also gradually wipe out the debt that still weighs on our building, so that even our latest descendants will rejoice in our glorious seminary in the far West as a monument to our faith and our love and will thankfully bless us, the builders of it, when we have long since rested in our graves. May the Lord grant it by grace! To Him alone be praise and glory in time and eternity. Amen. W.
[Walther]

Inner Mission in Wisconsin. As an addendum to the notice in No. 13. serve that the 6 pastors of our synod, who are now working in that field, which was served by one 9 years ago, serve 15 congregations and 21 preaching places, and that besides this mission field, and besides the fact that many pastors have mission places besides their actual "parish" (86 were there last year), this district has employed two more traveling preachers, one on the M. L. S. u. W. railroad and one in the Lake Superior mining district, serving 5 congregations and 11 preaching places. The honorable Wisconsin Synod, however, has in the northeastern part of the state and in Lake-Superior-Michigan a traveling preacher, who attends 17 preaching places. - See Isa. 54:1-3. T h. B.

From the English Lutheran Conference. A zealous congregation of this small body is the congregation at Gravelton, Mo. The same, though not large or wealthy, has built a church and parsonage within the last few years, and now intends to erect a commodious building for a high school. Its pastor, Rev. L. M. Wagner, commenced a parochial school at the commencement of his ministry, and soon connected with the same a so-called high school. This is now to become an English Concordia College. Under the heading "English Concordia College," Rev. L. M. Wagner announces in the "*Lutheran Witness*" that the construction of a two-story building is under way, and that a first gift from the Missouri Synod has already been received. G.

"Luther Memorial." In another place of this number our readers will find a renewed invitation to subscribe to this work. After Mr. Pastor Hugo Hanser succeeded with great effort in obtaining from the orthodox Lutheran Church of North America a not inconsiderable number of reports on the

If we were to collect the book on the occasion of the celebration of Luther's four-hundredth birthday, together with the sermons preached on that occasion, it would indeed be a pity if this book were to rot and perish in the manuscript. We have experienced so far, as often as a jubilee was to be celebrated, what a joy it was for us when we found orthodox testimonies from earlier times about the subject of our jubilee. So, too, our orthodox descendants will rejoice when our jubilees return, when they hear the voice of an orthodox, truly Lutheran community in that "memorial" next to the bombast of false spirits, who praised Luther's person and deeds to the skies, while they condemned, rejected, or cowardly and deceitfully suspected Luther's teachings. Therefore, may many be found who hurriedly subscribe to this memorial, so that the collected treasure may be brought to light, and especially so that posterity may learn that there were still true Lutherans in the year 1883. W. [Walther]

Religious instruction in the State schools. Pleasing is the decision which a State Superintendent of Schools has recently board alone, not counting heating of the rooms, lighting, and given on this point. We find the following in the "Indiana laundry. Everyone must realize that with such expenses - in Staatszeitung" of July 8 of this year: "The school board of addition to money for clothes, books, travel, etc. - it is almost Orangetown in Rockland County, New York, has recently been impossible for a poor boy or youth to be trained for the service involved in an objection to religious instruction in the public of the church. school by some citizens, who have asked to be allowed to dispense their children from attending school during such instruction. Since the school authorities did not approve the request for disciplinary reasons, the matter was referred to the State Superintendent of Schools. The decision of this gentleman has just been handed down and consists, in the main, in the fact that he resolutely opposes the further teaching of any kind of religious doctrine in the public schools, stating as his reason that these schools are maintained by the entirety of the people of this country, who belong to the most diverse denominations. The differences of opinion among the various religious parties would, if religious instruction were given in the public schools, often lead to obstinate conflicts. It would be absolutely impossible, continued the Superintendent, to teach according to a system of religion which would conform to the convictions of all. What one person approves of would often be contradicted and disapproved of by most others. The best thing, therefore, would be to avoid a system that might become dangerous, and to prefer to keep away from everything that could be regarded as even remotely alluding to religious instruction." W.

[Walther]

II. foreign countries.

Shameless begging. The "Kropper Kirchlicher Anzeiger" writes: "The city of Pinneberg in Holstein is the only city in Germany that does not have a church. Now the church building committee there wants to beg the Protestant clergy of Germany to help them build a church. Hopefully, this request will be rejected everywhere with indignation. If a city of 3000 inhabitants, which can make so many things possible, cannot even build a church, then it is not worth one!"

Palatinate. In the "Pilgrim from Saxony" of July 6 the following is reported: In a Protestant church in the Palatinate last Easter morning naked unbelief was publicly proclaimed. The preacher, after reading the Gospel, declared that he heard the message well, but that he lacked faith. He said that there was no personal God, no eternal life on the other side, and that the bodily resurrection of Jesus was nothing. Up to now nothing has been heard of an intervention against this preacher.

(Submitted.)

For the college household!

Whoever compares older volumes of the "Lutheran" with those of recent years will find that in former times proportionately more was given for the college or seminary household than now.

Gifts for the college and seminary households are used to feed the students in our educational institutions. Depending on whether such gifts are plentiful or meager, the individual students receive more or less food. However, only those pupils who want to dedicate themselves to the service of our church enjoy this benefit.

The consequence of the fact that these gifts have become quite rare nowadays is that the boarding fees at our educational institutions have risen extraordinarily compared to earlier years.

Our students have to pay 60 to 80 dollars per school year for decision which a State Superintendent of Schools has recently board alone, not counting heating of the rooms, lighting, and given on this point. We find the following in the "Indiana laundry. Everyone must realize that with such expenses - in Staatszeitung" of July 8 of this year: "The school board of addition to money for clothes, books, travel, etc. - it is almost Orangetown in Rockland County, New York, has recently been impossible for a poor boy or youth to be trained for the service involved in an objection to religious instruction in the public of the church.

Shouldn't that "be different"? Certainly. But it can also "become different". For in spite of the many expenses which our communities have already taken upon themselves for the maintenance of our educational institutions, we will certainly still find a mite for the college budget. This mite does not always have to consist of cash. Even things in kind: wheat, rye, flour, vegetables, meat, butter and the like are perfectly adequate for the purpose. -

We have recently established several Progymnasien. They owe their existence in part to the idea that, through the local distribution of the pupils, on the one hand, those communities which otherwise could not support our institutions with goods would have the opportunity to exercise their sacrificial love by supporting the college budget, and on the other hand, those communities which already have one of our educational institutions in their midst would now work more emphatically towards the reduction of the tuition fee through gifts to the budget.

Now let each one help to the best of his ability that this hope may be realized. If God has put more into our coffers or into the cellar, barn, and smokehouse than is necessary for our needs, let us also use a little of it for the college and seminary household. In this way we will help to train many a boy and young man, whose parents and relatives are poor in earthly goods, to become a capable servant of the Word in church and school. This is indeed no small work. May God grant us grace to do it gladly. Proverbs 19:17, B.

"The word of God is living and powerful and sharper than any two-edged sword."

Heb. 4:12.

At the time of King Frederick III of Prussia, there was a lady at the Berlin court whose mind was rather thwarted in worldly matters. Once this princess was offered a very advantageous marriage to a Catholic prince, provided that she would decide to accept the Roman religion. This condition seemed to her at first very hard and precarious; at last, however, the splendor of the impending majesty and honor dazzled her into granting it. When the matter became notorious at court, the king took pains to prevent the princess's decision. At the pleasure palace of Char-

The godly Spener, however, received the order from the court to go to the princess and to give her proper instructions concerning her intended change of religion. Since Spener could not carry out this commission himself because of his sickly circumstances, he entrusted it to the preacher Lysius, a very righteous man. Lysius then journeyed to the princess, instructed her from the divine Scriptures of the Bible of the pure evangelical truth, and showed her in what danger she would place her soul if she were moved by temporal purposes to deny the same. The princess listened to all this with an indifferent and cold mind, and acted as if it were none of her business. Once Lysius came to the words of St. Paul, Heb. 11:24-26: "By faith Moses, when he was grown up, would no more be called the son of Pharaoh's daughter, and chose rather to suffer adversity with the people of God than to have the temporal enjoyment of sin, and counted the reproach of Christ greater riches than the treasures of Egypt, because he looked to the reward." - He explained these words with great emphasis, and made the application of them to the present condition of the princess. She seemed even now to persist in the coldness she had hitherto shown, and to pay very little attention to anything that Lysius said; for presently she took upon herself to do something, and presently she got up and looked out of the window. But scarcely had he ended his speech, when she asked him, where was this saying? Lysius immediately opened it to her. The princess took the Bible from his hand, read the saying, and felt such a strong impression in her soul that she immediately declared with great joy: "Well, this is how I will do it; the shame of Christ shall be much higher to me than all the splendor and goods of this world." She remained true to this resolution, and steadfastly adhered to the pure Evangelical Lutheran doctrine, putting aside all temporal interests.

"He will mock the scoffers, but he will give grace to the wretched." Proverbs 3:34.

It was on June 18, 1733, when two soldiers on leave, one of whom was named Grabe, the other Zimmermann, were on a journey to the town of Forsta in Lower Lusatia and were suddenly overcome by a violent thunderstorm. The rain poured down like a torrent; lightning followed lightning, blow after blow. As they hurried along, they saw a shepherd boy lying on his knees, holding his hat in his hand, and calling aloud to God for his gracious protection and protection. When one of the soldiers, named Gräbe, who had become a mocker in the war, sees the boy praying with his head uncovered, he calls out to him, "Boy, put on your hat, or the thunder will tear it to pieces." What happens? The soldiers have scarcely gone ten paces when a stroke of lightning strikes the scoffer; his hat flies far away and he falls to the ground, disembodied. "Be not deceived; God is not mocked." Gal. 6:7, W. [Walther.]

The Catechism.

If a Christian were diligent and had no more than the Catechism, the Ten Commandments, the Faith, the Lord's Prayer, and the words of the Lord concerning Baptism and the Sacrament of the Altar, he would be able to defend himself with them and withstand all heresies. No better word nor better doctrine will arise than that which has recently been written in the Catechismo from the Holy Scriptures.

Luther.

What is a seat in heaven worth?

The Prussian King Frederick II (old Fritz) was once on his estate near the town of Eleve, and had with him the philosopher Voltaire, who made blasphemous speeches over the table, and at last said, "I sell my place in heaven for a Prussian thaler."

Now there sat at the table a councilor of Eleve, who was not a philosopher, but a good Christian. This councilor could no longer listen to the insolent chatter; he stood up and said to Voltaire: "My lord! You are now in Prussia, where we have a law by which every one who wishes to sell anything must prove his right of ownership. Have the courtesy, then, and prove that you have a seat in heaven, and I will give you any sum you ask." The loud-mouthed blasphemer hereupon became silent, and even the "great" king, who in spiritual and divine matters likewise often expressed himself quite lightly, is said to have become somewhat thoughtful after the pious councilor's earnest retort.

(Freimund.)

The faith that makes righteous is like a flame of fire that cannot but spread light around it. It is true that the flame alone consumes the wood without the help of light, and yet the flame cannot be without light, so that faith alone purges and consumes sins without the help of good works, but this faith cannot be without good works. As when we see a flame of fire that does not shine, we know at once that it is only painted and vain, so when we do not see the light of good works in a man, it is a sign to us that he does not have true faith in himself.

(Aonio Paleario, in: "Wohlthat JEsu Christi.")

The Cardinal Hofius

writes: To allow the laity to read the Scriptures is to give the sanctuary to the dogs and to cast pearls before swine.

(Submitted.)

Luther Monument.

Regarding the intended publication of a book under this title, which is to contain festival descriptions, dispositions and sermons held on the occasion of the 400th birthday of Dr. M. Luther last November, I can now inform the dear brethren who are interested in it that the manuscript of the same is already in the hands of the printer and, God willing, the book will leave the press by the end of September, so that it can be in the hands of the subscribers by the time of the coming Reformation festival. The production of the book has been delayed, indeed, it often seemed to become completely impossible, because it is not expected to yield any profit and therefore no publisher would be found. Now, however, a member of my community, Mr. Wm. Schaumlöffel, the same person who took care of our commemorative coin in 1880, has decided to take the risk upon himself, and so the contract with the book printer has now been concluded.

The book will have about 400 pages in large octavo and will contain, among other things, 43 more or less complete sermons, among them not only those that are to be used on the annual birth and death anniversaries of Luther (and why would one always want to wait 50 or 100 years before commemorating them, and not rather do so every year?), but also a rich number of such that can be used with benefit on the Reformation festival that recurs every year, as I have already called attention to this in the "Lutheraner" of March 1 of this year.

The price of the book, brochirt, as far as we can see now, will not come over 2 dollars, but we hope to reduce it significantly.

if more signers can be found; unfortunately, there are only a few of them so far. Since we cannot print many more copies than have just been ordered, all those who reflect on the work and wish to promote it would give us a welcome boost if they would send in their names now, and as soon as possible.

In particular, I now ask all those who have sent in material, and whose work the book actually contains, to help collect subscribers, and then to inform me as soon as possible of the number of those who, along with themselves, intend to take the book, so that we will be in a position to determine the number of copies to be printed as accurately as possible in advance.

For the rest, I do not believe that I have spent my time and effort on this book on a useless matter, but rather give myself over to the hope that I have done at least a small service to the dear brethren and our dear church with it; for it does not often happen that the waves of enthusiasm and recognition for what God has given us through his Luther go so high as was the case last fall. And what is brought to light by those who are and want to be true Lutherans under such a blast of the Holy Spirit should be worthy of attention, printing, and rereading; and if and when this happens, the blessing does not rush by so quickly, does not only extend to the days and weeks of the feast, to the present, but also comes to later times and drips in individual drops and little books here and there onto the fertile and grateful soil of the souls still thirsting for grace. Therefore, let us not let any effort be wasted, but let us continue to work and build, to plant and water with joy and gladness.

Rev. H. Hanser,
62 k'relnont 8tr., Laltiinors, Nā.
Orders should be sent to the above address.

Death notice.

On July 19, blessed in Christ, Negro missionary Ernst Meiländer died here after barely more than two years of ministry. He leaves behind a grieving widow. The body was brought to Indianapolis and buried there.

Little Rock, July 21, 1884. I. Switch.

Ordinations and introductions.

On the 5th Sunday after Trinity, Candidate W. H üsemann was ordained and introduced by the undersigned in his congregation at Papillion, Nebr. by order of President Hilgendorf. E. I. Frese.

Address: Rov. llucsomaau,

?apMioa, Lurpzt Oo., Nedr.

On behalf of the President Wunder, on the 5th Sunday after Trtn. Mr. Candidate C. Müller was ordained by the undersigned in the morning in his congregation at Broadland and in the afternoon in his congregation at Philo by Mr.? L. Frese in the afternoon. E. Wartens.

Address: Rov. 0. Llucier,

Box 20, l'üüio, OdampaiZn Oo., III.

On the 6th Sunday after Trin. Mr. H. Castens was introduced to his new congregation at East Wheatland, Will Co, III, by order of Mr. Praeses Wunder, from

W. Uffenbeck.

Address: Ucv. H. Oastens,

Last ^VüvMaaä, Will Oo., III.

On the 6th Sunday after Trin. Candidate Victor v. Destinon was ordained and introduced by the undersigned in the midst of his congregation at Glencoe and Plato, by order of the Reverend Presidency of the Minne- sota District. A. Landeck.

Address: Rev. Victor v. vostwoa,

Iato, Llcl-eoä Oo., Ulan.

On the 4th Sunday after Trin. Mr.H. W. Bähr, heretofore of Dexter, Iowa, was introduced into the midst of his congregation at Olive Township, Clinton Co, Iowa, by order of Hon. Praeses Crämer, by the undersigned. I. H. Brammer.

Address: Ucv. 8. IV. Laeür,

Luena Vista, Ottuton Oo., Iorvs.,



[119] Church dedications.

On the 4th Sunday after Trin. the Lutheran St. John's congregation at Pierce, Pierce Co., Nebr. consecrated their newly built church to the service of the Triune God. Rev. I. Hoffmann preached the dedicatory sermon and Rev. Th. Möl- lering preached in the afternoon in Engösch. The undersigned said the consecration prayer. H. Bremer.

On the 5th Sunday after Trinity, the Lutheran Trinity Church near Gray, Audubon Co., Iowa, consecrated their newly built church to the service of the Triune God. The festival preachers were F. Ehlers and W. Mallon. Undersigned preached in the afternoon in English. I. Deckmann.

Mission Festivals.

On June 29, the congregation at Hay Creek, Minn. celebrated in fellowship with the congregations of UU. Vomhof and Mä- rer their annual mission feast, to which the congregation of k. Börneke, of the Minnesota Synod, was also invited. The collecte for internal mission was H79.23. W. Lange.

On the 5th Sunday after Trin. the congregations of the kk. Barth, Winter and that of the undersigned celebrated their mission feast of this year (IOtes) at Reedsburg, Wis. Early preached k. Cl. Seuel on external, in the afternoon?. G. Küchle on inner mission. A. E. Winter gave a lecture on the history of missions. The collections in the morning and afternoon amounted to \$116.00. A. Rohrlack.

On the 5th Sunday after Trinity the congregation in Alma, Kansas, celebrated their mission feast. The festival preachers were??. Cousin and Kaiser. Missionary Ehlers gave a lecture. Collecte P50.00. One quarter each for the Jewish and Negro missions, the rest for Misston in Kansas.

H. C. Senne.

Election display.

Since the period within which the candidates for the newly established professorship at our school teachers' seminary at Addison, Ill. were given the opportunity to protest has expired without such a protest being lodged, the members of the electoral college and the relevant supervisory authority are hereby urgently requested to send in their votes for the definitive election from the candidates nominated to the undersigned without delay.

St. Louis, Mo. Aug. 4, 1884. c. f. w. walther.

Secr. of the Electoral College.

The Lutheran Synodal Conference meets on the second Wednesday (August 13) of the month of August in the congregation of President J. H. Niemann in Cleveland, O. The following topics have been submitted to the Conference for the purpose of its doctrinal discussions: 1. How reprehensible it is to want to base matters of faith on the writings of the Fathers and to bind consciences to the doctrinal decisions of the same. (2) The malicious desertion of the conjugal spouse. T. Johannes Große, Secr.

Notice.

Father Siegler, educated in the teacher's seminary at Münsingen, with a good report from Gräber, in whose congregation he has been a member for a year, wishes to enter the teaching ministry of our Synod and is therefore seeking a colloquium. I. P. Beyer, President.

School Teachers' Seminary in Addison, Ill.

The new school year begins Thursday, August 28. All students must arrive the evening before; new students must arrive Tuesday evening or Wednesday morning.

Applications are requested by August 15. They are to be sent to the undersigned, enclosing a written testimony from the pastor and teacher in question about the Christian conduct, the aptitude and the knowledge of the person to be admitted. A note as to whether the necessary means are available should also be included.

A printed circular will be sent to each registered person, giving all necessary information.

The boarding fee is K55.00 per year, of which K15.00 is to be paid on August 28, November 15, 1884 and February 1, 1885, and only \$10.00 on April 15, 1885, preferably directly to Prof. C. E. Häntzschel. At the beginning of the school year, \$2.00 is to be paid into the health insurance fund.

Each student must bring a rain skirt and waterproof boots.

And now always approach with the application for admission, who carry desire and longing to serve the dear God one day in his school: God grant that your number may be many, and that the many may be able.

Addison, July 20, 1884. E. A. W. Krauss.

St. Paul's Progymnasium in Concordia, La Fayette Co, Mo.

Our Western Synodical District's progymnasium in Concordia, Mo. comprises two clades, which are intended to correspond to the two lowest clades of our Fort Wayne high school.

The new school year begins on September 3. The admission of the pupils takes place under the conditions, which apply for the entrance into the appropriate Klaffen in Fort Wayne.

Pupils who later enter the church service have the lessons "for free", the others pay \$40.00 annual school fees.

Cost will not exceed \$15.00 per quarter.

The institution supplies only the bedsteads. Whatever else is needed for the bed is provided by the inmate. Mattresses can be bought here.

Registrations are accepted by Mr. F. I. Biltz, President, and the undersigned.

The building of our Progymnasium is to be inaugurated on Sunday, August 31. All friends and patrons of the institution are hereby invited to join in the celebration.

On behalf of the Board of Supervisors A. Bäpler.

Concordia College at Fort Wahne, Ind.

In accordance with the decision of the Synod, the new school year begins on Thursday, August 28. Registrations are requested as soon as possible.

Regarding the recording, please note the following:

1. a written certificate of the moral conduct, aptitude and knowledge of the person to be admitted must be submitted at the same time as the application.

For admission to Sexta, the elementary knowledge of a good parochial school is necessary; for Quinta, certainty in reading and spelling the most common words in German and English, certain knowledge of the regular declensions and conjugations in Latin, as well as some practice in translating simple sentences into Latin.

Each student must be provided with a suitcase, the necessary personal and bed linen, quilts, woolen blankets and towels. Mattresses (\$2.00), chairs (75 cents) and lamps are best purchased here at the institution.

The boarding fee amounts to \$17.00 per quarter. 10.00 is to be paid by each pupil for light and stove at the beginning of the school year, as the heating material purchased for the winter must be paid for in advance. For the doctor, those who receive allopathic treatment have to pay \$2.00 each, those who prefer homeopathic treatment \$4.00 each. The average expenditure for books is between \$7.00 and \$10.00.

The fee is to be paid at the beginning of each quarter and is best sent directly (not by the pupils) to Dr. Dümmling in order to avoid inconvenience and annoyance. Pupils who will not devote themselves to church service will pay \$40.00 annual school fees; those whose parents are not in the Synodal Conference will pay \$20.00 boarding fees per quarter. The funds of those pupils whose parents desire it, are administered by one of the Messrs. Professors, and should be sent directly to the same. -

The pastors and teachers who recommend boys for admission are urgently requested to make sure beforehand that they have acquired the necessary knowledge of German, English and arithmetic. If this is neglected, such a boy runs the risk of losing a whole year because he cannot follow the lessons; or the teachers' college could find itself in the unpleasant necessity of sending him back in order to save the parents unnecessary expense.

On behalf of the Supervisory Authority and the College of Teachers R. A.Bischoff.

Concordia College of Milwaukee.

In regard to this institution, the following is hereby announced:

Mr. O. Hattstädt, who has completed his studies in our seminary at St. Louis, has been appointed as the fourth professor and has accepted the appointment.

2. the construction of a spacious annexe - in order to be able to take in new pupils again - is not only in progress

The building has not only been completed, but is also nearing completion and, God willing, will be ready for occupation at the beginning of the new school year. It will provide sufficient space for all the expected new pupils.

The new school year begins this time on Monday, September 8. All pupils must arrive here at the latest on the Saturday before, i.e. on 6 September. New entrants should register with the present director of the institution, Prof. E. Hamann (Ooueorckla vollere, 32<l 8tr., Lilwaukes, V^is.), if possible immediately, but at least 14 days before the opening. These applications must be accompanied by a good certificate of morality and it is absolutely necessary that the applicant already possesses the knowledge of an elementary school. Each applicant must be provided with the necessary bed and body linen, quilts and blankets, and a suitcase. Desks, chairs and mattresses are provided by the supervisory authority at the expense of the pupils. The boarding fee is to be paid quarterly and will again amount to \$60.00 per year. However, it may be necessary to charge an additional 1 to 2 dollars for heating. For the school library each pupil has to pay \$1.00 per year and for gymnastic equipment 50 cents.

Parents, relatives and patrons of the students are requested to send all monies intended for the latter to 1'rok. 8. liV. ülueller, Oonoorkia OollvAs, üülrvaukeo, W4s.

On behalf of the Board of Supervisors and the Board of Teachers Milwaukee, July 24, 1884. Ch. H. Loeber.

The New Orleans Grammar School, La.,

will, s. G. w., be reopened on Wednesday, October 1, at 9 o'clock in the morning. Applications for admission are requested as soon as possible, no later than September 15.

Regarding admission, it should be noted that a written report on the moral conduct, aptitude, and knowledge of the candidate must be submitted. For admission to the Sexta, a good education in the parochial school is required; for the Quinta, knowledge of the regular declensions and conjugations in Latin.

Each student must provide their own towels, sheets and duvets.

The boarding fee for out-of-town students is \$12.00 per month.

All pupils who devote themselves to the service of the church in the preaching or school office receive the instruction in the institution free of charge; those who take up another life profession have to pay \$50.00 for the school year of 10 months.

The fees are to be paid at the beginning of each quarter and are best sent directly (not by the students) to the undersigned. The students should also not have their money in their own hands, but should have it administered by the Director. - Letters are to be addressed to: Prof. A. F. Hoppe, 115 l'ersiekore 8tr., New Orleans, La.

On behalf of the Board of Supervisors A. F. HopPe.

St. Louis Lutheran High School, Mo.

This institution offers its pupils the opportunity to acquire a general education based on Christianity and to prepare themselves thoroughly for any profession in life.

The following subjects are taught: religion, German, English, Latin, arithmetic (the ordinary and the commercial types of arithmetic), algebra, geometry, geography, world history, natural history, physics, bookkeeping, writing and drawing. - The duration of the regular course is two years.

Latin has been included among the subjects especially for those boys who later want to attend a Latin school (Gymnasium). These pupils are promoted to such an extent that they can immediately enter the Quarta.

At the end of each quarter, the parents of each pupil are sent a written report on his performance in the various subjects and on his moral conduct.

The school fees amount to \$40.00 per year and are to be paid quarterly in advance. For those parents who find it too difficult to pay the full school fees for their children, the Directorate will grant a reduction. For board and lodging, please contact the undersigned.

The next regular admission of new pupils will take place, God willing, on September 1. Those who wish to entrust boys to our college are asked to notify the undersigned in advance.

A. C. Burgdorf, Director.
1829 8th 7th 8tr, 8t. Louis, ülo.



H. Meyer from the Westl. District 38.80. By Mrs. Ernstinr Will 1.00. Mrs. Wittwe Marie Bartmann .50. N. N. .50. H. S. 1.00. By Kassirer Grahl from the Middle District 90.09. By?. Ottmann from the Frauenverein sr. Gem. 10.00. By teacher Krauß, thank offering for recovery of N. N. in Lake Creek, Mo., 5.00. By?. Stöckhardt of Böckler sen. from Seneca Co., Mo., 10.00 and of Tiemeier jr. from St. Louis 5.00. By Mr. Kassirer E. F. W. Meier 131.88. By the same from I. Schmeiser 35.00 as rent for 1883 of the 10 acres of land at Burlington, Iowa. By the Wai- senvater G. Greb from P. Franke 1.00, from the orphanage box.55, from some members of the Verwaltungsrath 3.00. (Total K681.76.)

(Conclusion follows.)

St. Louis, July 15, 1884. C. C. E. Brandt. 8tatiou 81st Louis, Llo.

To the seminary household in Springfield:

From the parish of Mr. P. Drögemüller in Arenzville, Ill, a case containing 3 hams, 9 shoulders and 4 sides of bacon. From the parish of Mr. P. Buszin at Meredosia, Ill, 2 barrels of meat, containing 2 hams, 5 shoulders and 4 sides of bacon; also: 27 doz. Eggs a. 3 galt. pork fat. From the comm. of Mr. P. Bötticher at Mount Pulaski, Ill, 2 barrels of meat, containing 11 shoulders, 6 hams, 7 sides, 22 sacks of potatoes; also: 3 sacks of flour & 4 sacks of potatoes.

To the dear givers heartily thanking Helene Pfau.

(Delayed.)

Received for the needy in my parish: By Mr. P. Niethammer from his parish in La Porte, Ind., K64.25; by the same from Mr. Gottfried Fritz that. 25.00. By Mr. P. Traug. Thieme from Mr. W. Schaper 1.00; by Mr. P. F. W. Heinke at Bauer, Iowa, 3.00.

Many thanks and God's rich blessings to the kind givers!

Cincinnati.

Alex. Broemer.

One or more shares were given to my congregation by the following gentlemen: John Hertlein 4 shares; Matthias Schnaible 1; H. Horstmann 1; N. N. H5.50; Mr. Knosp 2; A. Hoff 1; Bro. Schepmann 1; C. Fink 2; A. Burkhardt 1; F. Wümann 1; W. Möller 1; G. Schepmann sen. 1; H. L. Franz 1; H. Wolstermann 1; E. Rullmann 1; H. C. Zuttermeister2; M. Rupprecht 1.

Much obliged!

Cincinnati in July 1884.

A. Brömer.

Ab" The report of Mr. C. H. Bayer and the receipt of Mr. C. D. Strudel will follow in the next number.

New printed matter

Short memorial of the former Mr. Gottlieb Fr. Burkhardt, Sr. of Boston, Mass. dedicated to the consolation of his wife and to the blessed memory and imitation of his dear children by Pastor C. J O. Hanser. Hanser, together with funeral oration by Rev. A. Biewends. St. Louis, Mo. Printers of the Lutheran Concordia Publishing House. 1884.

This short sketch of his life has first of all the purpose to serve the surviving loved ones of the deceased for a blessed remembrance, but at the same time it is of such a nature that no Christian can read it without being edified by it, strengthened in faith and inspired to love Christ and his neighbor. The dear blessed Burkhardt was not only richly blessed by God in earthly goods, but also in a profession which, more than many others, was full of heavy temptations to serve the world. But in both these respects, by God's grace, he proved himself a faithful steward. The rich and the poor will therefore find what is good for their souls in the truthful picture of his life that Father Hanser has drawn with heartfelt love; the rich will see from it how it is well possible with God that the rich also enter the kingdom of God; the poor, however, will see that the happiness of the rich does not consist in his wealth, but in the right use of it, which is often more difficult with wealth than with poverty. May many reach for these sheets of blessed memory! Available from Concordia-Verlag against postage of 2 cents. W.

[Walther]

Changed addresses:

R "v. 4. ül. Luolller, 1212 Illi88iou 81r., 8un k'runeisoo, Orll.
Rev. O. Oloeter, surr., ^Vol8e2t, Leackw Oo., Dak.
Rov. O. 111. Ool8oll, HouAlanck, Oo., Ivck.
Rev. O. R08 "nrv1llk6l, Leilln, Oreen llullo Oo., Wi8.
>V. k'. Servant, 3607 Llooin 8br., OllieaZo, Ill.
8th Donimer, 713 IV. Du^ 81r., 8oubll Lenck, Inck.
IV. Hurlloell, Box 536, Illonroe, Llioll.
Han8 <1st Hei86, 8ox 876,1Vktu8uu, Illaruilllon Oo., 1Vi8.
D. LlueUer, Lox 381, Ockelloit, 8ne 6,o., Iowa.
4. card licker, 2121 b'oncl cku Due ^V6., LUlrvuullee, IVIs.

The "Lutheran" is published twice a month for the annual subscription price of one dollar for out-of-town subscribers, who have to pay it in advance. Where the same is brought in by carriers, subscribers have to pay you 2b harvest" Trägcrivhn rrra.

To Germany the "Lutheran" is sent by mail, postage paid, for tl.25 "er- sandt.

Only the letters containing notices for "da" Blatt are addressed to the editor, all others, however, which contain "business", orders, cancellations, money, etc., under the address: "Lutb. Donooräm-Verlag" <bl. O. üurtkel, ^xcut), Dörner ok Liituii Street L. InMnnu Venus, 8t. Louis, "lv, to be sent to. - In Germany this" sheet,u beziehe" from Heinrich I. Raum"". 36 Pirnaische Street, Dre "den.

Lnt^reck sä tiw?ost Olüee sä 8t. Louis, Llo., "s seonck-eiass matter.



40th Year, St. Louis, Mo., Aug. 15, 1884. No. 16.

A chapter on the calling away and transfer of preachers.

(Continued.)

(3) If the preacher of one congregation receives a calling from another congregation, this alone is not proof that God himself has called him away, even if the preacher himself has not done the least to receive the calling. The calling away can also only be a temptation permitted by God, whether the preacher is faithful to his congregation and does not seek his own interests in his ministry, but has God's honor and the salvation of souls in mind. It is true that the election and calling of a congregation, which has the right to elect and call, is in itself always divine, for it is the exercise of a divine right which belongs to the congregations. But a congregation may err in the choice of the person whom it appoints. Unfortunately, this does not happen very seldom. All too often congregations, in their embarrassment, send a preacher to be appointed, who, in the place where he already stands, is evidently more suitable and necessary than in their own. Thus, for example, it has happened repeatedly, even among us, that congregations have sent a preacher on a journey, after he had scarcely begun his important work, and have led him into grave temptation, among other things, by promising him a higher salary and by presenting him with more pleasant circumstances, into which he would come with them. This is quite wrong. Only consider the following. To be a good traveling preacher requires gifts that not many young men have and that are not equally necessary for every local pastor. For this reason, only those young men are chosen to be traveling preachers who are believed to be gifted by God with the special gifts of body and spirit that are necessary for this purpose. Thereupon they are often promoted to their posts at no small cost, furnished with the necessities and maintained, and this from a treasury which is financed solely by voluntary charitable gifts from the poor.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

and the rich. In addition to this, even the one who is gifted as a not to leave your post until there is no doubt that it is not the traveling preacher before others must first gain much counsel of men, but God, the Lord of the harvest himself, who experience before he becomes quite capable and skilled in his is calling you away? Yea, your profession is a heavy one before difficult office. Is it not therefore very wrong for a congregation others; but are ye not also of them to whom the Lord crieth, to disregard all this, but only to think of how it can be quickly Thou hast made me toil in thy sins, and hast given me trouble supplied again, and therefore to give the first best traveling in thine iniquities? (Isa. 43:24.) Do ye not therefore owe it to the preacher or missionary a vocation? Is not this a sin against the Lord, who hath so dearly purchased you, to offer yourselves spread of the kingdom of God and against the charitable givers again to him? And did He not also forbid you to repay Him who, out of love for the kingdom of God, often contribute abundantly in time and eternity for what you do and suffer for abundantly even from their own poverty to the operation of the the sake of His name and kingdom? Let it be said to you, then, so-called inner mission? When the kind givers see that they what our church sings:

have made the often heavy sacrifice of their abundant contributions to the mission quite in vain, because a congregation calls away from his blessed work a suitable traveling preacher or missionary, who has been equipped and employed at great expense, and thereby causes that which he

Who wants to tire here,
He that looketh on the goal, There is joy. Be ready
for battle, and eternity will crown you.

Some Christians, even good Christians, think that the has, say, with great labor, to be lost, I say, if the dear donors saying, "Each man look not to his own, but to the things of see this, is it to be wondered at if they withdraw their hand, and others" (Phil. 2:4), is true in the body, but that in the spirit it is if thus the glorious and so necessary work of the inner mission right to think more of oneself than of one's neighbor. But these comes to ruin, or is of very little success through our fault? How, are utterly wrong principles. Even if in spiritual things one then, dear churches, is the inner mission a useless and violates the love of his neighbor, he sins; for God's word cries unnecessary work? - Well then, let us spend it! - But if the out to Christians, without any qualification, "Let all your things opposite is the case - and who, if he is a Christian, can deny be done in love." (1 Cor. 16, L4.) Those Christians and those this? - ah, then let us cease to tempt our travelling preachers or churches, therefore, who desire nothing even in spiritual things, missionaries, and call them away from their field, after they have if it be contrary to love, God will never let them lack what they scarcely begun to till it! But you, dear traveling preachers, who need in spiritual things.

have put your hand to the plow, do not look back at the first temptation, but continue confidently and cheerfully in the work of the Lord, which you have been commanded to do. Remember, your ministry has been made possible by many precious mites in the sight of God, and as you go out to seek out the scattered sheep of Christ, threatened with spiritual desolation, to feed them in the green pastures of the gospel, the prayers of all the true children of God follow you. Should this not be reason enough for you,

To the question: "Must everyone follow the calling from one place to another?" the old experienced theologian Conrad Dannhauer therefore answers, among other things, as follows: "Here we must distinguish between temptation and calling, which latter only becomes complete through the concurrence of all things necessary for it: namely, if the one who calls has the right to call; if the one who is called is capable of being called; if he is free from ties that bind him; if the calling is done in a holy way and without violation of the law."

divine commandment has been done, not to covet what is one's neighbor's." (1st Iber cttñ8oi6lltia6. I, 750.) congregation there to draw him away from us; but if a preacher is not as he should be, we must keep him! A practice that bears

(4) The removal of a preacher to another congregation can only be considered godly and pleasing to God if the kingdom of God is more benefited by his transfer than by his remaining. If anything about such a practice in church government. Here is no advantage for the advancement of the kingdom of God is to be expected from a transfer, and if it is nevertheless carried out, then this is a manslaughter in God's affairs, on which God's good pleasure and blessing cannot rest. If, however, a transfer does more harm, or as much harm, on the one hand, as it does good on the other, such a transfer, in spite of all the good it does on the one hand, is harmful, that is, it harms the kingdom of God in general. The mere distress, therefore, in which a church finds itself, is not yet a proof that its calling away a preacher from another church is a godly and godly one; for if a church is brought into as great distress, or even into greater distress, by the calling away of its preacher, as the distress of the one calling away is, the apostle's word is true: "Not is this done of opinion, that others may have rest, and ye tribulation; but that it may be alike." (2 Cor. 8:13.) Alas, even among us, there has been repeated great lack even in this respect. A congregation had last obtained a pastor, who soon won the love and confidence of all the members of the congregation, and under whose administration the congregation soon, so to speak, recovered and began to flourish, in that the church, which had hitherto often been quite empty, was now filled every Sunday, those who had hitherto been indifferent were awakened to zeal in Christianity, and even those who had hitherto always shown themselves reluctant to do better were won over, after long strife in the congregation, peace and unity finally came, in short, a pastor whose work was obviously crowned with rich blessings, - but behold, another congregation that had become vacant heard of this preacher, who was so very popular in his congregation, lusted after this beautiful gift, and so it immediately sent him a calling, without asking whether it would thereby disturb a blessed work of God and cause great harm. How? is that right? - Nevermore! - An ecclesiastical community in which such selfish and inconsiderate calling to and fro takes place cannot possibly prosper as a whole, and even the best congregations then lose the courage to ask God for good shepherds with right earnestness and to look for them with eagerness, for they then think, "What good will it do us if we now also obtain a good preacher? No sooner have we got him, than another is immediately

such fruit cannot possibly be the right one.

Therefore, Luther, among others, did not want to know anything about such a practice in church government. Here is just one important example. When Napster Michael Bessler, pastor in Spreiten near Nuremberg, whom a wealthy Nuremberg woman named Margaretha had allowed to study at her expense, was called away to Nuremberg, the Spretten congregation turned to Luther with the urgent request that he intercede for them so that their pastor, who had been a great blessing to them, would not be taken away again so soon. Thereupon Luther wrote on May 11, 1543 to the Nuremberg preacher Veit Dietrich the following: "Grace and peace in Christ! The council and congregation of Spretten, where your Michael Bessler administers the ministry of the Word with the richest fruit and extraordinary popularity among his people, ask me, my dear Veit, in a letter quite piteously and almost with tears, that I write to you and ask you in their and my, yes, in Christ the Lord's name, that you take up this matter and intercede for them with Mrs. Margaretha, whom M. Michael, or to Mr. Hieronymus Baumgärtner, or whoever else the matter concerns, that they do not call away the aforementioned M. Michael. For it has cost them much to obtain him, and if he were to leave the young and tender plantation, the latter would be more annoying than the former. They have, however, very important causes, which they will perhaps write to you themselves in more detail. But if the matter is really such that the Word and that congregation would be in danger if Mr. Michael were to leave, then I urge you, yes, the Lord Jesus Himself demands this of you, for whose tender sheep there are to be cared for, that you obtain, as much as is always in your power, from Mr. Baumgärtner and Mrs. Margaretha that they wait until the work begun by N. Michael in the Spretten congregation is firmly established. Yours know and acknowledge, although they have made great sacrifices for Michael, that nevertheless all Christians, and they too, are guilty of promoting Christ's glory, working and fighting against the devil, and caring for Christ's sheep and congregations. I doubt not that thou wilt do this faithfully." (S. Luther's Letters, collected by De Wette. V, 559. f.)

(Conclusion follows.)

(Sent in by Dr. Sihler.)

Something about social democracy, communism and nihilism.

(Conclusion.)

*The above is not, of course, intended to imply that a congregation cannot in any case call a hired traveling preacher or missionary. This would obviously be going too far. First of all, it goes without saying that a traveling preacher or missionary can seldom remain in this office forever, for which only younger, fit men are suitable. And secondly, it sometimes becomes evident in a short time that the chosen itinerant preacher or missionary is not at all the man he was thought to be, for he does not have the gifts which were supposed to be discovered in him and for the sake of which he was hired; or God sends him a physical ailment which makes him unfit for the work of an itinerant preacher or missionary. In these cases, of course, it is quite proper for a congregation to call him to some other office over which he can still preside.

The apostasy from God's Word and the Christian faith, which the devil has already brought about more over there than over here, is mass and horrible. The empty churches and the overcrowded penitentiaries, the horrible immorality of the people, even among the youth, provide the factual proof of this. It is from this apostasy that the anti-Christian and atheistic worldview in the men of the overthrow springs, that they are the teachers and leaders or the seduced people, or rather the workers.

But where are the mighty witnesses of the divine word, who, after the manner of the prophets, would raise their voice like a trumpet, and oppose the devil and his host, the children of wickedness, manfully and defensively, in order at least to snatch the healable from the river of destruction? They are not there, and it is one of the curses of the Union that they are not there. For if there were still righteous Lutheran preachers of old, who, with proof of the Spirit and of God's power, were able to proclaim the Word of God purely and loudly, according to doctrine and doctrine, with the joyful opening of their mouths, it would hardly have been possible for this terrible apostasy to have broken through so powerfully to the masses of the poor people.

The weak, unionistic, emotional preachers, however, together with their helpers, the so-called "Inner Mission", are not capable of resisting the growing apostasy and of successfully opposing the ever more powerful penetration of corruption in doctrine and life through oral and written testimony, and of creating space and validity for the biblical-Christian worldview again.

These preachers, too, with their emotional listeners, hardly possess the strength of faith to stand in earnest intercession as a wall between the wrath of God and the sinful people, as Moses did for Israel and Luther for Germany; for, as is well known, the latter testified that, as long as he lived, no war should arise in Germany for the sake of religion; which, however, arose immediately one year after his death.

But a second Luther is no longer to be expected. And why should God send such a one, since in the writings of the first and last Reformer there are already powerful weapons and salutary remedies at the same time enough to make the non-Papalistic antichristianity of our days manifest in the shame of its nakedness and thereby cancel out its corrupting effect in those who can be healed?

But where are the theologians and pastors over there, even in the Lutheran national churches, who are so familiar with Luther's writings, let alone familiar enough to take up this fight? In spite of all the pomp and circumstance in which his name is commemorated, as recently manifested, the Lutheran spirit is nowhere to be seen, which, with the sword of the Spirit, the Word of God, according to Luther's process and example, opposed the antichristianism of our day and victoriously fought the good fight of faith. The fighting column of the old Lutheran witnesses and fighters is missing. What has happened here and there against the antichristianity of our time are vain outpost battles and weak skirmishes and skirmishes. But even supposing that God, out of pure grace, raised up true and right spiritual sons of Luther as witnesses against the mass apostasy of the poor people from God's Word and from the Christian faith, and the antichristianism of the atheists and materialists and their offshoots, the men of subversion, flowing from it - how then?

First, will their exhortation and wake-up call to righteous "repentance toward God" by the trumpet blast of the demanding and cursing divine law, and their enticement to true "faith in Christ" by the grace-filled and comforting preaching of the gospel, work a similar conversion of the whole people as did then the preaching of the prophet Jonah to the inhabitants of Nineveh?

It's hard to think of that. These faithful witnesses

[123] gen would probably have to console themselves with the prophets of the Old Covenant.

How dreadful and terrible were the threatened judgments of God, famine, sword, and pestilence, from their mouths and writings against the apostate, idolatrous, hypocritical Israel, drowned in iniquity and worldly pleasures! How sweet, lovely, comforting, and heart-stirring were not the lures of their gospel of the promised Son of God and David!

But there were only a few individuals who repented and believed in Christ through the Word of God and were converted to the God of their fathers and showed themselves to be spiritual children of Abraham. The mass of the people remained blinded and hardened.

And it was similar for the apostles when they preached repentance and forgiveness of sins among Jews and Gentiles. Compared to the masses of the people, it was always only a small group that allowed itself to be converted from darkness to light, from the power of Satan to God. They were, are, and will remain, as Christ calls them, the small flock, which, however, will melt away more and more as the last day approaches.

Because of the hardening of Israel before and after Christ, the terrible judgment of God was twice inflicted on Jerusalem and the Jewish people, and the last time they were scattered among all nations, without prophets, without consolation, without hope in the inner judgment of persistent hardening, except for "the election of graces," i.e., the few individuals who in the course of the centuries were and still are converted to Christ.

Exactly the same success as the prophets and apostles would be enjoyed by those faithful Lutheran witnesses in Germany, if it pleased God to awaken them.

The severe punishment of God the year before last in the devastating floods and floodwaters on the Rhine and other rivers was in vain. After the saving love had, as it were, flooded the inhabitants of the Rhine with its gifts, nothing was to be seen or heard of the fact that the earnestness and goodness of God had led them to repentance. They ate and drank more than before and sang blasphemously:

"Oh, Lord, give us bread daily and water yearly."

Now it is certainly true that our Lord God, for the sake of Christ, shows even greater long-suffering in the new covenant than in the old, where he often very visibly and tangibly let the punishment soon follow the misdeed. But nevertheless, the following verse, which has been verified many times in the history of the world and of the church, remains true and constantly valid:

"God's mills grind slowly, but they grind small.

"If he be slow of heart, he'll catch all with sharpness."

For how would Germany fare if God did not raise up witnesses of prophetic spirit and power?

Hardly otherwise - for the devil has less and less time - than that that river of destruction would swell more and more, submerge, flood and devastate, the last dam, the standing armies, would also be broken by it and a dreadful anarchy would flood everything.

Then it would also happen, if the dear last day did not strike First of all, young people. That is the main thing. Even if our sooner, which would put an end to all ungodly worldliness, that institutions were as large as they are, and the teaching in them again Dagon would be thrown down from his pedestal, i.e. the were as good as it is, we would still not get a single pastor or new national idol, the German Empire, would be crushed and schoolmaster if you did not send more young people here to suffocated by other great powers; for our Lord God still sits in study. Therefore, if you really want to put an end to the scramble the regiment, punishes one nation by another, and "gives the for preachers and teachers, you must first of all examine your kingdoms of men to whom he will. own sons. If he finds one of them who fears God and can learn something, he must give him up. If he does not have a suitable one himself, but his neighbor has one, he must persuade his neighbor to give him up. If persuasion is not enough, because your neighbor is a poor man, he must reach into his pocket and help. Here every householder should seriously examine himself once, whether he has already done his duty in this matter. And he who finds that he has hitherto looked only to his sons to help him earn something, or to earn something himself, ought truly to be ashamed of himself, but also to mend his ways. It is just such people who are to blame for the fact that so many small, righteous congregations ask year after year for a pastor or teacher, and yet they cannot be helped. So, we must have more young people. That is the first thing.

What do we faithful German Lutherans have to do on this side of the sea, in view of the threatening future of our old fatherland? First of all, we have to humble ourselves sincerely before God for the sake of the misdeed of our people, with whom we are still intimately connected through language and custom. Then we must earnestly call upon God and ask him to continue to show his long-suffering to the German people and to awaken his gracious word once again over there in the aforementioned way to bring about a thorough repentance and true faith in Christ.

In the end, however, we have to take care of ourselves, to watch and pray, and to witness and fight with and according to God's Word in our part, so that the antichristianity of our time outside the Pabst Church - for the devil has long legs and does not care about the Atlantic Ocean and already has his apostles here - does not also become in this country such a united, ground-breaking, malicious power and mass against the Lord and his anointed, as is already the case over there.

To all the dear congregations of our Synod.

Once again I have to come to you with a request, and a big people crowd into the same room as were already there. Some request at that. I'll just say it right away: it's twenty-six thousand bring their chairs with them and are happy if they can only find a dollars that I'm asking for. "Well, that's terrible!" you may say. place for them. That they should all sit at tables is no thought at But don't let that frighten you off. First read carefully and calmly all. Some must be content to sit half and half on a window-sill. what all this money is for. I will present it to you quite plainly. Yes, I have seen that some could not even lean against it. They without a lot of fancy talk. Then the rest will find itself. had to stand, holding their book with their left hand and writing in

There were 76 churches this year that wanted to have ait with their right. And now the dormitories! There are beds so pastor from our seminaries, but only 40 were able to get one. close together that you can't put your hand between them, and And there were 46 congregations that asked for a schoolsometimes even one bed over the other, just like in an emigrant teacher, but only 21 were able to get one. So in total 61ship. Most of you may have come over in steerage, and will well churches went away empty-handed. No matter how much theyremember what it looked like down there, and what air you had asked, it was in vain. No one can give more than he has. Andto breathe. Well, you can stand it for a few weeks. But who would we didn't have more. Isn't that sad? Maybe you were once onewant to live like that for five or six years? Certainly none of you. of those churches that got nothing. You may have called aBut that's the way our young people, especially in Springfield, pastor or a teacher from another church, you may have sentbut also in Addison, have had to live year and day. They have away six or seven callings, but each time in vain. Wasn't thatnot murmured, and God has mercifully kept them. Otherwise, sad? Didn't some people grumble: "Why doesn't the synod trainthe bad more pastors and teachers, so that every congregation can get what it needs? Surely the great synod could and should do that." - Quite right. That's what the synod wants, too. At the last meeting we were all quite unanimous about this: we need and we want to purchase more preachers and teachers. "That was good," you must have said, "now get on with it!" We want that too. But two things are needed for this, and you must give them to us, dear congregations, otherwise we will get them nodded.

sten things happen. But now it is absolutely no longer possible. It would be trying God if we could change it, but we don't want to. Everyone who was present at the last synod realized this. We need to make more space, we need to build.

But because it would have been a bit much to build in both places as they were supposed to be built, and because we wanted to be completely free masters of the land in Springfield before we spent such a large sum on it, we agreed to create the necessary space in Addison first. And the dear people of Springfield were content to help themselves with a second boarding house until their turn came. But in Addison, we thought, we don't want to build a mere wooden shed that will only last a few years. That would be saving on the wrong end. No, we have to build a house that will stand for at least a couple of years, and that really has enough space. A brick building, however, as is necessary for the institution, costs, as the most reliable experts have calculated most accurately, \$21,000.00. Two dwellings (of wood) for two families of teachers together cost \$5000.00, and a plank road, so that teachers and pupils can come to church without having to wade through the dirt up to their knees and spoil their Sunday things, costs \$500.00. That is what the synod approved. Now you see what all that money is for.

Perhaps someone will say, "How could you decide such a thing? Do you think, then, that what you have decided there, the congregations must now also pay at once? Do you think that when the synod gives orders, every one must also give at once what is laid upon him?" Oh no, we were not such great fools when we decided this. First of all, we knew the rights of the congregations a little. But then we were nothing but people from the congregations, no matter whether one of them was a pastor, teacher, farmer, businessman, or laborer. Finally, what we meant by our decision at the synod was nothing more than this: 1. we realize that these buildings are really necessary if our institutions are to continue. (2) We realize that it will cost so much if the buildings are to be reasonably permanent. (3) We see that we must do something righteous ourselves if the money is to be raised, and we will do that. (4) When we return home, we will take pains that all the people in our community will see what we see. And they will certainly do so, for they are no more stupid than we are. And then they will also do what we want to do, for they are no more stingy than we are. - So that is what we meant. And now we wait to hear what you churches will say and do.: If you say, "No," and do nothing, of course nothing will come of it. If you say, "Yes," then, according to the old Missourian custom, the construction of the great building will not begin until two-thirds of the money has been paid in or signed. So you see, you are quite safe. The whole matter stands with yourself.

Well then, what say you?
"Yeah," someone might say, "it's not working now. We just built in St. Louis. We'll have to wait a few more years." You know what that seems like to me? A lot more foolish than what

said that rich man, Luc. 12. He was a fool, of course, because he thought he could keep his food for many, many years. But he was not yet so foolish as to be grieved because his field had yielded so much that it did not go into his barn. He did not say, "Why has God come to me now with a great harvest when it is not convenient for me to build? Now let the grain become what it will. I will not build. He did not speak like that. He did not wait to see if someone else would build the barns for him. He was not such a fool. He knew it was his own business, just as it was not other people's business, but his own advantage. Nay, as soon as he saw that there would be so great a harvest, he thought not a moment, and pulled down the old barns, and built larger ones. - And now consider, what would we actually do if we did not want to build? God is giving us such a great blessing now as never before, giving us more young people for church and school work than ever before. Our barns are full. We have not where to gather them (the new scholars). Do we really want to be grumpy now? Do we really want to say: But God should have had more insight, he should have waited until it was convenient for us to build? Is there really anyone among us who would say, "Why should I care? What do I care about the educational institutions! I am provided for. Or shall we say, It shall be soon enough? And if not, then whatever may become of the harvest of pastors and teachers that we can now get; we do not want to build! Would we not be much greater fools than that rich man? Yes, what is more, would that not be shameful ingratitude for so much of God's goodness and faithfulness? Would we not be true hypocrites if we prayed every Sunday for more laborers for the vineyard, but then did not want to accept them when they were really offered to us? and would God be wrong if he said, "All right; I can put my blessings elsewhere. But you can wait a long time until I come to you again, you ingrates!"?

Someone might say: "Yes, that would be true, if only we didn't want to. But we can't. There is not so much money among the people." - Dear, say anything you want for my sake; just not this. What? If some individual congregations can raise over \$100,000.00 for their church building, shouldn't a synod of about 1000 congregations with half a million souls be able to raise \$26,000.00 if they wanted to?!

Another says, "But can't we build more efficiently?" Yes, we can, if - we want to throw money away. Because with this building it's not the same opinion as with St. Louis. We wanted to build something that would be nice. That's what you wanted. In Addison, however, there's only supposed to be something quite permanent. But what you want to save on permanence, you'll have to pay for three times over.

Still another may think to himself, "But we already know how this is going to go. First it is said ^26,000.00; but when it comes to paying, it has become \$40,000.00." To this I reply: "The building committee is most earnestly bound not to go beyond the sum set. You've got it high, too.



...and they promised me they would not do it. And after the speeches that were made on that occasion in St. Louis, they will certainly be careful not to do it.

Another one might think: "Our printing house earns a lot of money. Couldn't we dip into that till?" Answer: We can: It just won't do us any good. For from this treasury, first of all, all the teachers of our institutions, and otherwise all those who are employed by the general synod, and they are not few, are maintained. Then, however, this fund must usually be used to help out other funds that are lacking. Therefore, as much as one would take for this purpose here, so much more would one have to pay into other funds for other purposes. And who should do this? We ourselves, of course. What benefit, then, would we have?

It is therefore the simplest, indeed the only thing that remains for us, and which is appropriate for such a large synod, that we bring together ourselves what is necessary, without all detours. How this is to be done is for each congregation to determine. It is usually best, however, if pastors and superintendents take the trouble to ask each individual for a donation or signature; if they also immediately send what they receive in cash or in signatures to the district treasurer and through him to the general treasurer, so that the building committee learns through the latter as early as possible that it may now begin. For much depends on this.

So now I ask all of you dear congregations quite sincerely and earnestly, do not put the matter off, but discuss it immediately at your next meeting and then get to work right away. It is true that there are many things for which you are being asked. But after the preservation of your own church and school system, the spreading of the gospel to others is without a doubt the first and most necessary thing. But the preservation of our educational institutions belongs to both of these things. It is also true that right now, as we hear everywhere, there is little work and little merit in the larger cities. But God's goodness is now giving our fields a harvest such as we have not often had. Hopefully, this will soon revive trade and commerce in the towns as well. If our dear farmers set a good example, as they are sure to do now, the townspeople will soon follow.

Now let us all consider: If nothing comes of the building, we will have to turn away many of the young people who, strangely enough, are streaming into our institutions just now and who, with God's blessing, could in a few years' time remedy the lack of preachers and teachers that now oppresses us. This will deter others. There will be fewer every year who still come forward. The pleading, complaining, and tearing for teachers will become even more pathetic. And how great will be the number of unhappy children whom we could have helped to a Christian education, but who now go wild and perhaps finally become heathens! How difficult it will be to answer for this one day! But every individual who could have helped will have to share the responsibility!

But let us also consider on the other hand how much good in earthly things the good God has given us here and still gives us. Above all this



[125] His dear gospel, by which the other gifts are made all the sweeter and more blessed. All this, however, he really does only out of pure grace for the sake of his dear Son, our Lord Jesus. Let us remember that he now grants this sweet joy in his Son and his gospel to those who do not yet have it, and that he only gave us first consideration so that we might remember the others and thus repay him a little for what he has done for us.

If each of us will consider all these things a little, and do them at once, all that is necessary will soon be there. Let the matter then be confidently committed to him who will give the will and the accomplishment. Amen. H. C. Swan.

To the ecclesiastical chronicle.

I. America.

Community Schools. While over in Holland truly great and highly successful efforts are being made to establish and maintain Christian elementary schools for the non-religious state schools, the parochial school system among the reformed Dutch of our country is in decline, to the great sorrow of those who are concerned about the preservation of a Dutch church system in America. Thus, in a recent private conversation, an outstanding member of a Dutch congregation expressed to us with sadness his conviction that before the end of a human age, the Dutch church with Dutch congregations and worship in the native language will have disappeared in America, and this because the congregational schools have in part already disappeared, and in part are in the process of dwindling; we German Lutherans, with our schools, are to be praised as fortunate.

(Congregational Journal of the Wisconsin Synod.)

Some Methodist congregations in New York arranged for about 1000 of their children to fly on a steamer. Organs and pianos were taken along. Fifty children were baptized on the occasion of this flight!

Negro Mission. The last General Conference of the Methodist Church voted to raise half a million dollars for its "work among the colored people in the South as a Jubilee offering." The "Apologist" writes: "An average gift of 33A cents per member will be necessary to secure the desired sum." - How if all our members contributed so much to our orthodox mission!

The New York Bible Society distributed 6,206 Bibles, Testaments and portions of the latter in one month. Of these, 1800 Bibles went to emigrants and 2,465 to sailors on ships and in churches.

Papist blasphemy of Christ. The Roman paper *The Freeman's Journal* writes: "If Judas Iscariot!) had gone to the holy mother of the God he betrayed, and with a contrite heart had asked her intercession, he would not have been rejected!"

Spiritualists. According to the Banner of Light, there are said to be 11 million spiritualists (people who believe they can communicate with the spirits of the dead).

II. foreign countries.

Saxon Free Church. (Correspondence.) Chemnitz (Kingdom of Saxony), July 7. At present the "Synod of the Evangelical Lutheran Free Church of Saxony and other St." is in session here. On Wednesday, July 2, the same was opened by a service, in which the Reverend President, Pastor Willkomm of Planitz, preached the sermon (soon to be published in the Free Church).

The doctrinal discussions of the Synod are based on the theses There is in my flesh vain honour, and evil desire, and hatred, of Pastor Eikmeier from Steeden on the high priestly office of and envy; but especially that this subtle poison, which is the lust Christ for the morning sessions and on the same by Pastor of honour, is also submerged, by which sin also they often Willkomm on the so important question of Bible revision for the stumble that have received the pure word of God. And from this afternoon sessions. We call your attention in advance and sin all heresies are derived; ambition is a mother of all heresies especially to this excellent lecture, which will be of great value and sects, that one goes out and does not let it suffice him that to all Lutherans of German tongue who love their old Luther he lives in the common heap, but he wants to be something Bible and want to keep it. - Yesterday, as the Sunday of the special. By this means one gets secretly off the track, so that Synod, was a real day of joy, the climax of the ecclesiastical one does not notice it. Against this secret mischief one must community life of the small Synod here. There was almost pray daily that God will suppress one's own honor, as St. Paul nothing to be noticed of the otherwise so oppressive poverty of also says, "One should precede the other in reverence," as if to the synod in its external situation. The church, which was very say, "It is natural that the old ass should always want to have spacious for local conditions, could hardly hold the large his hand in the sode. When a man is enlightened, or can speak number of guests who had come from near and far. The something of God and the Lord Christ, he wants to be morning sermon was held by Pastor Stallmann from Allendorf something from the first, so that all the world says, "Yes, this is on the Sunday Gospel, on the basis of which he spoke about a man who can do it, he is learned, he is a nobleman. So the the commanded and forbidden judging. In the afternoon a little cat can adorn itself finely, and soon faith and the divine mission feast was celebrated. At half past two the service word fall away. We cannot sufficiently guard against this began, in which Pastor Meyer from Crimmitschau preached the shameful vice. Other vices of the flesh are so gross that we feel sermon. He spoke about the mission and introduced 1) the them, but this little thing can always adorn itself with the glory mission king, 2) the mission people, 3) the mission field and 4) of God and as if it had God's word for itself. But behind the the mission work. After the service was over, there was a break roguishness there is hidden the glory of God. Therefore David of one hour, and then the whole missionary assembly gathered saith, Try me; as if he should say, Lay hold on me, give me again in the church, partly to listen to the reports of several trouble, lay upon me shame and persecution, cross and trouble. pastors from the area of inner and outer missions, and partly to All the prophets have prayed against this wickedness. This sing the praises of the Lord in powerful songs of joy, which testing and trying is to send him temptation, lest he rise up: as rushed forth under the accompaniment of the trombone (as in St. Paul also saith in the other epistle to the Corinthians, that the morning). As far as the reports of the pastors are concerned, there was a stake thrust into his flesh, an angel of Satan, which Pastor Brunn from Steeden spoke first about the blessed work smote him daily with his fists, lest he should exalt himself in the of the Inner Mission in North America, in which this dear man glorious revelation, when he was raptured into the third heaven. himself has been working for so many years by sending out St. Paul had a pure faith; yet he feared this vice. Therefore God children and is still working. Pastor Willkomm then shared some must hang a shillelagh on the dog's neck and subdue him. of his own experiences as a former missionary to the heathen, (Luther on Ps. 26, 2. E. A. 39, 113.) especially about the superstition that is so terribly powerful among the heathen and about the necessity of sending missionaries to them, because they cannot come and get the gospel for themselves. Furthermore, Pastor Eikmeier from Steeden spoke about the Negro people and their history and the present Negro mission, following up on the Psalm passage: "Mohrenland will stretch out its hands to God. A lecture by Pastor Kern had to be dispensed with due to lack of time. It was like a meal at which many dishes are served. The good Lord had been a very generous host, and also for the digestion of His spiritual food, stopping and rest is necessary. The final prayer was said by Pastor Hübener from Dresden. In the evening, a large part of the guests gathered in the garden of Mr. Kühnert, which had been kindly made available. - It should be noted that on this day, as so often here, the intimate fellowship of faith and confession, which the Saxon Free Church enjoys with the Missouri Synod through God's grace, was much remembered. May the Lord preserve and strengthen it and build His kingdom everywhere until He Himself comes to complete it.

An Alms Story.

G. F. Kirsch tells the following pretty story in his "Anecdotes for Christians". A young Christian-minded count was once approached by a poor old man for alms. The count immediately reaches into his pocket to see if he has any small change with him, and now, drawing his hand out of his pocket, says: "I am sorry, my dear man, I have nothing with me." But suddenly he comes to his senses, takes out a thaler, and says, "I was wrong, my friend; he who has such coin must not say I have nothing."

Short sayings.

001 He that dieth before he dieth, dieth not when he dieth.
Zinc Count.

2 Bernard saith, A slanderer, and a man that heareth slanderers gladly; of the two every one hath a devil: the one in the tongue, and the other in the ear. Luther. X, 1141.

Ambition the mother of all heresies.

The prophet saith, Try me, O Lord, and try me; purify my kidneys and my heart: as if to say, The doctrine is pure, and the word and the preaching are not wanting; so is the heart also right. But yet I still feel the evil of the flesh.

Three: he that is chosen for the kingdom of heaven...
The thistle and the thorn prick him daily.
P. E. Wider.

4. do not worry and fret too much.
what God wants to happen does
happen.

How far a believing Christian is holy.

If thou sayest thyself to be holy of thyself, thou art proud; again, if thou callest thyself not holy, being a believer in Christ and his member, thou art ungrateful. Therefore, that thou mayest be neither proud nor ungrateful, say to thy God, I am holy because thou hast justified me, because I have received, not because I have had, because thou hast given, not because I have acquired. Augustine.

Christians must strive that their faith may be well rooted and established, and so try and prove itself that it may stand firm, and overcome the shocks and tempests of terror. Otherwise your glory and security will soon vanish away like the smoke in the air, and it will not do for you to rely on it, and to think (as the sophists also teach) that if you have but a speck of grace and faith, that is enough for salvation; but look to your good, if you have no more than such a speck, and let it lie in ashes, lest the devil be there and pour a pail of water into it, and your faith and all things perish."

Luther, IX, 1309.

Death notice.

Again, God the Lord has called a servant of His Church away from labor and to eternal blessed rest. - My dear nephew, Pastor Christian Markworth, was here in Watertown with his wife and two youngest children.

On Friday morning, August 1, he wanted to start his journey home and was already at the depot to board the waiting train. Then, before the eyes of his family and two brothers and sisters who were escorting him, he suddenly fell down, struck by the heartbeat, sighed and gasped and immediately gave up his spirit. - For 18 years, for a long time, he served the church with great faithfulness in seven, though in part only small congregations, with a rare sacrifice, often under very difficult circumstances and with much groaning. His body was laid to rest here in Watertown, where his parents reside, in the parish churchyard on August 5. The attendance was great. Many pastors and a large number of members of the congregation of the deceased were also present. The funeral sermon in the church was held by Pastor Kühle about Matth. 25, 24, and at the grave Pastor Osterhus spoke about Joh 13, 7. Our dear Markworth has become 41 years, 9 months and 22 days old and leaves behind a widow with 8 children, who stood crying at the grave. God will be their comforter. C. Punishments.

On the evening of July 23, Mr. C. F. A. Schroeder, teacher, at the age of 35 years 10 months, passed away gently in the Lord at Moltke, Sibley Co, Minn, and was buried Friday July 25. He served parochial schools with great zeal in Wisconsin, later in St. Paul, Moltke and lastly in Mountville, Sibley Co, Minn. Suffering from consumption, he was compelled to resign the glorious profession of teaching last year. By purchasing a farm he hoped to find a suitable occupation and a livelihood for his family. However, since May of this year, his strength declined visibly and he was unable to do any work. He and those around him saw the end of his life approaching. He took leave of his deeply grieved wife and his five children, aged from 3 months to 10 years, with the words: "Behold, I die, and God will be with you." But for himself he sent the daily petition to God, "My God, I beseech you by Christ's blood, only make it well with my end." At his funeral the pastors I. Frey and Chr. Fr. Hilpert spoke. In view of his poor family, his early death is exceedingly painful, but good for him, he has "kept the faith" and can now praise God for that which no eye has seen, no ear has heard, and has not entered into the heart of man, which God has prepared for those who love him.

Ordinations and introductions.

On the 7th Sunday after Trin. Mr. Candidate Hermann Brauer was ordained by the undersigned with the assistance of the kk. A. and C. Brauer ordained and introduced into his congregation at Niles, Ill. E. A. Brauer.
Address: Uev. 8th Lrauer, Kilos, 6oolr 6c>., III.

On the first Sunday after Trinity, Candidate C. August Kaumeier was ordained and inducted by the undersigned in his congregation at Logan, O-, by order of Praeses Brand, with the assistance of Father H. Rauh. H. Henkel.
Address: Rov. 6. Kaumeier, LoZan, 0.

On the 7th Sunday after Trin. Mr. Candidate R. Jank, called from the congregations at Town Bear Creek, Union and Manawa, Waupaca Co., Wis. was ordained and inducted by the undersigned by order of Mr. President C. Strafen, assisted by Mr. P. H. I. Fuhrmann. I. I. Walker.
Address: Rev. R. 4anlr, Kioüiolson P. 0., Waupaca 6o., Wis.

Candidate Bernhard Mohr was ordained and introduced as assistant preacher to the latter by the undersigned on the 8th Sunday after Trinity by order of President I. P. Beyer with the assistance of Father Cl. Stürken. C. H. F. Frincke.
Address: Rcv. L. Llodr, 12 8. Oaroliue 8tr, LaUiinorc, Llcl.

Mr. I. H. B. Keller, candidate for the sacred office of preaching, of the Lutheran St. Johannis congregation in and around Palmer, Washington Co., Kansas, as a preacher and pastor, was ordained by order of Mr. President Biltz on the 8th Sunday after Trinity and inducted into his office. F. I- Th. Jungck.
Address: liev. 4. 8. L. Keller, Lox 66, calmer, WastnuAon 6o., Kansas.

On the 8th Sunday after Trin. Mr. Candidate I. H. Wesel, by order of the Presidency of the Middle District, was ordained and introduced in the Lutheran congregation of St. Paul at Pomeroy, O. C. Dreyer.
Address: Uev. "I. 8. Wckcl, komero^, 0.

On the 8th Sunday after Trinity, Candidate H. Kühle was ordained and introduced by the undersigned in his congregation in Alpen, Mich. by order of President Schmidt. H. Stute.
Address: Rev. 8th Kuccüle, ^Ipeua, ^Ipcua Oc>., Alici.

Candidate E. Kirchner was ordained by the undersigned, assisted by Father F. Döderlein, at Matteson, Cook Co. Ill, on the 9th Sunday after Trinity, August 10th, by order of President Wunder, and introduced. B. Burfeind.

By order of the Presidency of the Wisconsin District, Mr. P. I. G. Rosenwinkel was introduced in the congregation at Berlin on the 7th Sunday after Trin. by H. W. Leßmann.
Address: Rev. 4. 8. roscuwinkl, Lerlllll, Oreeu 8alre 6c>., Wis.

Mr. P. Ed. Heinicke, hitherto of Marquette, Mich. having accepted the call of Trinity congregation at Town Merrit, Bay Co. Mich. was introduced there by order of Mr. Praeses I. Schmidt on the 4th Sunday after Trin. I. H. P. P arten felder.
Address: Rcv. Lck. Heinicke, Lox 1744, La^ 6ltx, Llcll.

By order of Mr. President Clöter, on the 6th Sunday after Trin. P. I. C. H. Martin was installed in his congregation at Town Waltham, Minn. A. Dubberstein.
Address: Rev. 4. 6. 8. Llartiu, Llorvnsäale, Llorver 6o., Lluiu.

In accordance with orders received, the undersigned installed Father H. T. Gotsch in his new congregation at Bielefeld, Hoagland, Allen Co, Ind. on the 8th Sunday after Trin. F. Sugar.

In accordance with the commission received, Mr. 8th H. Gläß was introduced to his new congregation in Warren Township, Bremer Co., Iowa, on the 8th Sunday after Trinity, assisted by . G. Mezger, byTh. Händschke.
Address: Rev. 8th LUaess, Lox 698, Waverl^, Lrerucr 6o., Iorva.

Mr. P. A. Alexander was introduced to the Immanuel Lutheran congregation in Strawberry Township, Washington Co., Kansas, on the 3rd Sunday after Trin. by order of Mr. President Biltz. F. I. Th. Jungck.



On the 9th Sunday after Trin. by order of the Lord Praeses Wunder, Mr. P. L. I. Gehrman was introduced to his "new" congregation in Burton Township, Adams Co, Ill, by A. Willner.

Address: Uov. U. Oolirmunn, Lurtou, -Vciums Oo., III.

Church dedications.

On the first Sunday after Trin. the church of the rural congregation branched off from Bay City at Town Merrit, Bay Co., Mich. was dedicated to the service of the Triune God. Preachers were in the forenoon undersigned, in the afternoon Mr. k. F. Sievers "ou. The church is a beautiful frame building with a steeple and a lovely interior. It holds about 300 people. I. H. P. Partenfelder.

The Immanuels congregation on Blue Creek, Uork Co, Nebr. dedicated their newly built church to the service of the Triune God on the 2nd Sunday after Trin. G. Endres.

On the Feast of Trinity was dedicated St. Paul's Lutheran Church, Fairmont, Minn. a frame building 26X50. The festival preachers were Messrs. UU. K. F. Schulze and Grabar- kewitz. The dedicatory prayer was said byH. I. Müller.

On the 7th Sunday after Trin. the Lutheran Jmma- nuelsgemeinde in Webster County, Nebr. was able to consecrate their church, a frame building, 20X36, to the service of the Triune God. U. A. Baumhöfener preached in the morning, C. Schubkegel. in the afternoon.

On the 5th Sunday after Trinity the Lutheran Trinity congregation in Traverse City, Mich., dedicated their church (a frame building, 28X40) to the service of the Triune God. The solemn preachers were U. H. Bruß and the undersigned in German, the latter also in English. M. H. Feddersen.

On the 5tcn Sunday after Trin. the Lutheran Jmma- nuel congregation at Wayne, Dixon Co, Nebr. celebrated their newly built church to the service of the Triune God. The festival preachers were Messrs. UU. A. Hofius and Wm. Oetting. The dedicatory prayer was said byW. G. Bullinger.

Mission Festivals.

On the 6th Sunday after Trin. the churches of Leland and Good Harbor, Mich. celebrated a mission feast. M. H. Feddersen preached in the morning, and the undersigned in the afternoon. Collecte G21.00. H. Bruß.

On the 5th Sunday after Trin. the Lutheran Christ Church in Bloomfield, Wis. celebrated their mission feast of this year. The festival preachers were Messrs. UU. M. Claus, I. Schutte, I. Sauer, Ch. Markworth. The collecte was P83.04. C. Dam.

On the 7tcn Sunday after Trinity, my congregation in Josco, Waseca Co, Minn, celebrated with the congregation of the Tooth their annual mission feast. In the morning the UU preached. K. Schulze and H. Sprengeler, in the afternoon M. Heyer. U. Zahn gave a lecture. The collection was K54.65. I. Schulenburg.

On the 4th Sunday after Trinity, the congregation at Town Utica, Winona Co, Minn, celebrated their annual mission feast. Field preachers: U. C. Nickels and U. F. W. Lange. Collecte: K37.50. I. I. Bernthal.

On the 6th Sunday after Trin. the congregations at Rochester and Potsdam, Minn. celebrated their first joint mission feast. Festival preachers: C. Maurer, C. Nickels, M. Stülpnagel and I. I. Bernthal. Collecte before expenses: \$46.00. I. I. Bernthal.

On the 8th Sunday after Trin. the congregation in Cale- donia Township, O'Brin Co, Iowa, celebrated their mission feast. Festival preachers were the UU. Guelker of Aurclia and Hesse of Pattersonville. Collecte P21.30, two-thirds of which was designated for Inner Mission in Iowa, the nest for Negro Mission. E. Zürrer.

On the 8th Sunday after Trin. the congregations at Al- gonquin, Dundee, Elgin, Huntley, Woodstock, McHenry and Crystal Lake celebrated their community mission feast. Fcstprcdiger were the UU. C. Stegge and L. v. Schenck. The collecte with surplus for the railroad train was about \$220.00. K. Schmidt.

Notice.

Father Sicgler, educated in the teacher's seminary at Münsin- gen, with a good report from I?. Gräber, in whose congregation he has been a member for a year, wishes to enter the teaching ministry of our Synod and is therefore seeking a colloquium. I. P. Beyer, President.



[127] Dial indicator.

Notice is hereby given that Mr. Lebrer I. L. Backhaus, of Chicago, Ill., has been finally elected by an absolute majority of votes to be the seventh professor in our school teachers' seminary at Addison, Ill.-

C. F. W. Walther, Secr. of the Electoral College.

The new academic year

begins - according to the decision of the synod - in all synodal teaching institutions on Thursday, August 28.

Addresses for the 1885 calendar

should be sent immediately to the publisher below. It is urgently requested to indicate at **the same time** whether in the parish or school office, and to which synod it belongs.

Luth. Concordia Publishers.

Conferenz - Ads.

The Southwest Indiana Districts Conference will meet, w. G., from August 27 to 29, at 1*. Mohr at Warrenton. A jcder may report the time of his arrival so that he may be met at the station. I. G. Hafner.

The Pastoral Conference of Southeast Missouri (resp. Missouri) meets from October 9 to 13, at the parish of Father Gräbner at St. Charles, Mo. - Subject of doctrinal discussion: The meaning of the word "grace" in the article of justification and beatification. - Immediate application requested. I. A. Mayer, Secr.

The Northern Nebraska Pastoral Conference holds, s. G. w., its sessions Sept. 2-8, at Norfolk, Nebr. - Subject of doctrinal proceedings: Of Sin, according to Dietrich's Catechism, fr. 128- 133.

One reports to the pastor locsi immediately! Ad. Ber g t.

Central-Illinois Districtsconfrenz August 20-26 in Peoria. I. H. H aakc.

The Eastern Michigan Specialconference will meet, God willing, at St. Clair, September 2 and 3, at the home of Mr. k. H. W. Schroeder's. - Registrations are requested.

E. Lohrmann.

Entered the coffee of the Illinois - District:

For the synodal treasury: Pentecostal and communion collectts from U. Schröder's congregation in South Litchfield Ä10.25. From I'. Döderlein's congreg. in Homewood 15.50. 1'. Mariens' Gem. in Danville 13.00. Contribution of Teacher Steinbach in Chicago 2.00. I Ottmann's Gem. in Collinsville 3.15. (P. \$43.90.)

On the new building in St. Louis: By U. Succop in Chicago by I. Künn 10.00.

On the new building inAddison: Evening Coll. of?. Frejes Gem. in Champaign 4.64.

For inner mission: By U. Brueggemann, part of the mission festival coll. at Willow Springs 10.00 and surplus of boat trip from the congregation at Lemont 10.00. By I Miracle in Chicago by F. Frank 3.00. By I Kulm in Belleville by Mrs. C. G. .25, Mrs. C. S. .50, C. B. 1.00. By I Ottmann's congregation in Collinsville 2.40. (p. \$27.15.)

For heathen mission: By U. Heumann in Farina, Theil of the boll. in a mission hour, 5.00.

For Negro Mission: By I Heumann in Farina, part of Coll. in a Missionary Hour, 5.05. By I Brueggemann, part of MissionseoU. in Willow Springs, 10.00. By U. Miracles in Chicago by F. Frank 2.00. (Summa H17.05.)

For Jewish Mission: By I Heumann in Farina by H. Hollinann 1.00, N. N. 1.00. By I Schroeder in South Litchfield by Mrs. N. 1.00. Evening Coll. by I Lewcrenz' Gem. in Effingham 8.65. By U. Brueggemann, part of the Miss.Coll. at Willow Springs, 10.00. By I Succop m Chicago by Mrs. W. Meyne 5.00, F. Dabelstein 2.00. By I Great in Harlem by F. L. White 1.00. By I Bold in Belleville by Mrs. Cath. Shame! .50. (S. T30.15.)

For emigrant mission: By I Brueggemann, part of the Miss. coll. in Willow Springs, 6.27 and surplus of the boat trip from the comm. in Lemont 4.75. (S. -dll.02.)

For the Laundromat in Springfield: By Me Bold in Belleville by Mrs. C. G. .25.

For poor students in Springfield: U. Ottmann's church in Collinsville 3.10.

For poor students in Fort Wayne: Youth and Young Women's Association in Addison for W. Baths 5.00.

For poor students in Addison: I Döderleins Gem. in Homewood 9.08.

For debt payment in Milwaukee: I Schroeder's comm. in South Litchfield 29.00.

For salaries of professors in Milwaukee: I Schroeder's Gem. in South Litchfield 7.75. By U. Brueggemann in Willow Springs from his Trinity Gcm. 8.80. (SEE H16.55.)

For the Progymnasium in Milwaukee: By Ich Detzer in Eranston, ges. at the children's festival the. 13.15.

For the building fund in Milwaukee: By Me Miracles in Chicago by H. Klahre, C. Nadieske u. C. F. Wolff 10.00 each, A. Maschr 5.00, I. Dörfler 3.00, F. Steinfurth, F. Schröder 2.00 each, I. Schröder, I. Karus, I. Kruse, C. Schwandt, A.

Der Lutheraner.

Loitz, F. Deffow, G. Bäßler 1.00 each, H. Schultz 25.00, C. F. Baseler 15.00. By?. Eißfeldt in South Chicago from H. Wüstenfeld 2.00. By P. Engelbrecht in Chicago from Mrs. H. Schulz 1.00, X. Y. 15.00, N. N. 1.00. (S. G108.00.)
For the widow's fund: Teacher Möller in Rock Island 4.00.
For the deaf and dumb: Mrs. ?. Bold in Belleville 5.00. Teacher Paul's student in Chicago 8.00. (p. \$13.00.)
Addison, Ill, Aug. 1, 1884; H. Bartling, Cassirian.

Incoming to Middle District Coffee:

To the seminary building: From Fr. Michael's congregation at Fort Wayne K11.00. Fr. Diemer's congregation in Peru 6.26. From?. Evers congregation at Bingen 1.00. Fr. M. by Fr. Brakhage 3.00. (Summa \$21.26.)
For flooded: By Kassirer Bartling in Addison 6.00.
For the Kansas City congregation, Mo.: Bro. Schumm Sr. 1.00. Mrs. B. at Neu-Dettelsau 2.00. Bro. Thieme's Petrige- meinde 3.70. By the same of Mrs. Julie Schaper 1.00. (S. H7.70.)
For the comm. at Rochester, N. A:- Frtedr. Schumm Sr. 1.00. From the floodplain at Fort Wayne 2.50. (S. K3.50.1
For the church in Columbus, O.:?. Ernst's Gem. in Euclid 8.71. P. Werfelmann's Gem. in New Dettelsau 12.00. k. Ruppreckt's congregation in North Dover 10.00. (p. K30.71^)
For the Davenport, Iowa congregation, Dr. Sihler's congregation in Fort Wayne 69.81.
For Emigr. Mission in New York: part of Mission Festival Coll. at Columbus, Ind. 18.00. part of Mission Festival Coll. of Kendallville and vicinity, 6.00. Fr. Heintz's congregation at Crown Point, 2.00. (p. K26.00.)
For the emigrant mission in Baltimore: part of the mission festcollecte of Kendallville and surrounding area 5.00. From Fr. Heintz' congregation in Crown Point 1.00. Fr. Evers' congregation in Bingen 4.40. (p. S10.40.)
To household in Springfield: Wedding collecte at H. Marhenke by?. floor 14.25.
For poor students in Fort Wayne: 1) general: from k. Heintz's Gem. in Crown Point 2.00; 2) for O. Dubpernell: ?. Hitler's Gem. in Minden 7.60; 3) for La Porter: wedding coll. at H. Kräh in Bingen 13.83, bet D. Scheumann there 15.73. (p. \$39.16.)
For inner mission: Fr. Schmidt's parish in Indianapolis 35.17. Part of the mission festival bill in Columbus, Ind, 37.00. Wittve Fricke in Fort Wayne 10.00. From the missionary fund of the church Dr. Sicher's 15.00. A quarter of the missionary festival coll. of Kendallville and surrounding area 22.00. Fr. Bethke's church in Reynolds 5.60. Church at Gar Creek 4.50. Aug. Fischer through?Thieme 1.00. P. Kleist's parish at New Haven 4.46. Missionary hours at Cold Water Road 6.37. For the West: F. W. Meier at White Creek 4.00. For the Northwest: One-fourth of the Missionary Festival Coll. of Kendallville & vicinity 22.00. (p. \$167.10.)
For English Mission: Von d. Aue at Fort Wayne 2.50.
For Jewish mission: Fr. Jüngel's congregation at White Creek 6.70. Unnamed in Fort Wayne 1.00. Coll. at the silver wedding at H. H. Dröge's in Liverpool 7.00. Mrs. Christine Schneider's that. .50. From? Heintz's congregation at Crown Point 1.00. One-eighth of the missionary festival coll. of Kendallville & vicinity 11.00. Mrs. B. & D. at Neu-Dettelsau 3.00. Karl Westenfold at Fort Wayne 2.00. N. N. at Bingen 2.00. k. Thiemes Pctrigem. 6.54. Ernst Brueggemann Jr. 1.00. k. Siek at Taylors Creek 2.00. P. Schmidt's parish at Elyria 14.70. (S. H58.44.)
For the Negro Mission: part of the Mission Festival Coll. in Columbus, Ind., 18.00. P. Jüngel's parish at White Creek 6.70. One-fourth of the Mission Festival Coll. of Kendallville and vicinity 22.00. Teacher Zitzlaff's pupils in Evansville 2.00. P. Bethke's parish in Reynolds 5.60. M. Jordan in Neu-Dettelsau 1.00. Elise Schaper through?. Thieme 1.00. (p. K56.30.)
For poor students in St. Louis: From Fr. Heintz's parish in Crown Point 2.00.
For poor students in Springfield: From?. Heintz's Gem. in Crown Point 2.00. Wedding Coll. at W. Weyland's in Adams Co. 9.25. (p. 11.25.)
For seminarians in Addison: From Fr. Heintz's Gem. in Crown Point 2.10.
For the synod treasury: P. Kleist's congregation in New Haven 5.17. P. Schumms' congregation in Kendallville 9.00. I'. Huges Gem. in Vincennes 14.20. Fr. Rosenwinkel's Gem. in Bielefeld 5.40. Fr. Sihler's Gem. in Fort Wayne 55.05. Fr. Diemer's Gem. in Peru 6.00. Fr. Kunschick's Gem. in Leslie 3.00. k. Werfelmann's congreg. at New Dettelsau 23.42. P. Stock's congreg. at Fort Wayne 7.25. P. Evers' congreg. at Btngen 10.45. k. Thieme's Zion's Gem. 3.87, Petrigem. 4.23. (S. \$147.04.)
For the deaf and dumb: Mrs. Christ. Schneider at Liverpool .50. teacher Zitzlaff's Sküler at Evansville 5.55. Karl Westenfeld at Fort Wayne 2.00. (p. 8.05.)
For the orphanage in Pittsburg: K. Westenfeld 2.00.
For the orphanage in Boston: Karl Westcnfeld 2.00. Durck some girls in teacher Ungemach's Klaffe 20.00 collected in Fort Wayne. (S. \$22.00.)
For the orphanage in Addison : women's club in?. Michaels Gem. bet Fort Wayne 10.00. Karl Westenfeld 2.00. (S. \$12.00.)
For the orphanage near St. Louis: Mrs. N. N. in Marion Tshp. 2.00. Wedding coll. at F. Christiäne by?. stick 11.10. By some girls from Teacher Ungemack's class at Fort Wayne s. 18.50. Karl Westenfeld 2.00. (S. \$33.60.)
For the District Benevolent Fund: 1) for invalid pastors and teachers: from?. Heintz's congregation in Crown Point 2.00; 2) for widows and orphans:?. Dreyer's congregation in Fort Wayne 14.17. Fr. Seemeyer's congregation in Schumm 15.00. Out of 1?. Heintz's congregation at Crown Point 2.00. P. Hiller's congregation at Minden 9.00. P. Mueller's congregation at Lanesville 7.50. Hoch- l zettscoü. at F. Buechner's in Adams Co. 4.00. P. Siek's congregation at Tay- lors Creek 4.00. P. Lothmann's congregation at Akron 10.50. (L>. H68.17.)
§ Fort Wayne, July 31, 1884. C. Grahl, Cassirian.

Incoming to Michigan District Coffee:

For the synodical treasury: from Saginaw City congregation G15.00. Port Hope congregation 5.80. Monitor congregation 4.45. Cold Water congregation 2.40. Montague congregation 8.00. Mich. Forester 2.00. (S. K37.65.)
For seminary building in St. Louis: Cong. in Saginaw City, 7th S-, 20.50. E. Bollmann in Allouez 50.00. By teacher Meyer of K. G. 2.00. (S. K72.50.)
For the building fund: comm. in Montague 6.00.
For inner mission in Michigan: parish in Reed City 4.25. parish in Richville 5.50. by P. Bernthal from N. N. .50. by?. Schöch from W. Pieper 1.00. parish in Adrian 7.60. parish in St. Joseph 7.00. by 1?. Franke of Mrs. H. in Jackson 5.00. Cong. in Mayvtlle 3.50. By?. Trautmann of M. S. in Monroe 1.00. N. N. in Mt. Clemens .50. By ? . Bruß, part of a missionary coll. 14.00. (p. P49.25.)
For inner mission in Minnesota and Dakota: N. N. in Adrian 5.05. Gem. in Reed City 3.25. (S. H8.30.)
For general inner mission: By teacher Wagester from his pupils 4.75.
For the widow's fund: p. List 4.00. p. Mare 12.00. comm. in Tawas City 8.50. comm. in Montague 4.00. (p. \$28.50.)
For the deaf and dumb: Teacher Bernthal .25. By?. Fackler from Mrs. Ballenberger .50. By?. Schmidt from Elis. Palmreuther 2.00. By?. Franke from Mrs. H. in Jackson 5.00. By?. Trautmann from M. S. in Monroe 2.00. (S. P9.75.)
For the Negro Mission: Teacher Harbeck's pupils 5.60. Cong. in Roseville 9.00. P. List 1.00. W. Schröder 1.00. Cong. in Clay Bank 1.50. By?. Bruß, part of a missionary coll. 7.00. (S. K25.10.)
For emigrant mission in Baltimore: Through?. v. Niebel- schütz from some members of sr. Congregation. 2.00.
For the orphanage at Addison: teacher Wagester's pupil 2.91. teacher Denninger's pupil 6.55. (S. H9.46.)
For poor scholars from Michigan: By?. Bohn, on I. Küffner's wedding, 6.30, on I. Hetzner's wedding, 6.75. Durck?. Schöch by W. Pieper, 1.00. (p. \$14.05.)
For the household in St. Louis: comm. in Adrian 9.75.
For Heathen Mission: By?. Trautmann of M. S. in Monroe 1.00.
For the progymnasium in Milwaukee: Gem. in Fowler 4.00.
For L. Reisig in Addison: Young Men's Club in Monroe 3.75. On H. Reisig's wedding s. 5.42. (p. S9.17.)
For Jewish mission:?. Hügl's congregation in Detroit 11.45. By?. Bohn, on I. Hetzner's hock time, 7.00. Fr. Schöch 2.20. Congregation in Belknap 3.15. Congregation in Bay City 1.00. Teacher Witte 1.00. Fr. List 1.00. By?. Trautmann of M. S. in Monroe 1.00. E. Kunding in Detroit 10.00. (p. \$49.80.)
For the laundry fund in Addison: Women's Club in Adrian 12.00.
For the Springfield Laundromat: Gem. in cutter 9.35.
For school building in Kansas City: women's club in Adrian 8.75. Mich. Forester 1.00. (S. 9.76.)
Detroit, July 31, 1884, Ch. Schmalzriedt, Cassirer.

Entered the coffee of the Eastern District:

For the synodical treasury: from the congregation at Paterson H6.24. congregation at East Boston 9.01. A. Dornfeld 2.00. E. Felder 5.00. branch congregation of P. Hanewinkels 9.75. St. Paul's congregation at Baltimore 28.40. congregation at Martinsville 5.40. congregation at Schenectady 21.05. congregation. at Tonawanda 7.55. comm. at St. Johnsburg 8.85. comm. at New Bergholz 7.53. comm. at Boston 29.35. comm. at College Point 8.36. comm. at Martinsville 4.20. comm. at Olean 7.85. comm. at Allegany 5.41. comm. at Rondout 6.80. comm. at St. Johnsburgh, Pa, 2.50. Cong. in Washington 12.25. Cong. in Long Green 4.50. I. Ohlandt 1.00. Cong. in North East 3.17. Cong. in Tonawanda 6.05. Cong. in St. Johnsburg 10.00. Cong. in Wolcotts- ville 5.60. St. Andrew's Cong. in Buffalo 10.00. (Summa K227.89.)
For the widow's fund, Mrs. Rosina Körber at Palmer, 1.00. P. H. Hanser, 4.00. Mrs. Louise Bertung at Pittsburg, 1.00. P. Tramm, 4.00. Gem. at St. Johnsburg, Pa., 2.50. Gcm. at North East, 3.17. N. N. at Tonawanda, 10.00. (S. \$25.67.)
For the orphanage near Boston: Congregation in Harlem 16.00. By R. Zelter in New York 3.75. Congregation in Cambria 4.75. Congregation in Wilson 3.50. Congregation in Wolcottsburg 2.00. Young Men's Association of St. Marcus Parish in Brooklyn 20.00. congregation at Richmond 8.25. N. N. at Tonawanda 20.00, high time coll. at I. Gardei the. 2.95. congregation at Meriden 9.00. congregation at Wellsville 16.37. congregation at Basswood Hill 4.37. (p. \$110.94.)
For the deaf and dumb: A. Dörfeld 2.00. Young Men's Association of St. Marcus Parish in Brooklyn 20.00. Parish in Port Richmond 6.44. N. N. in Tonawanda 5.00. (S. \$33.44.)
For the Lei Mount Vernon Orphanage: Women's Association of the Comm. in New York 10.00. Mrs. Hays in Brooklyn .50. Mr. Cemetery in New York 5.00, H. Cordes the. 5.00. Gcm. in Port Richmond 5.61. (S. G26.11.)
For mission to the Jews: Congregation at College Point 5.00. Congregation at Paterson 6.24. Prof. H. Wyneken 1.00. E. Burmann through?. Hanser .50. P. Braunwarth's Congregation .75. M. Ober- meyer in Harlem .50. Mrs. S. in Pittsburg 1.00. Mrs. S. by?. Sieker 1.00. C. Krieger in Baltimore 1.00. Hoch- zotts-Coll. by W. Jäger in Smallwood 8.00. Dr. Dümpling 5.00. N. N. by Miss. Countryman 5.00, R. S. by dens. 5.00. Through the Children's Gazette 25.00. Gem. in Olean 5.92. Miss Staudemann through?. Frey in Brooklyn 1.00. N. N. through?. Fleckenstein 6.00. (p. G77.91.)
For Negro Mission: half of Mission Feast - Coll. in Paterson 8.00. M. Obermeyer in Harlem .50. C. Krieger in Baltimore 1.00. (S. G9.50.)
For inner mission in the West: Jmm. congreg. in Baltimore 43.15. congreg. in Pine Hill 3.00. Mrs. Louise Bertung in Pittsburg 2.00. Rick. Feller through?. Sieker 1.00. (S. K49.15.)

For inner mission: S. S. through?. Pechthold 2.00. Hochzcits-Coll. at Sckneider in Long Green 7.00. H. Schäfer in New Uork 5.00. N. N. in Tonawanda 10.00. Gem. in St. Johannisburg 3.00. Half of the mission feast Collecte in Paterson 8.02. E. Felder in Smallwood 5.00. (S. - 40.32.)

For college maintenance: comm. in New Dort 10.25. comm. in Wolcottsburg 2.00.

For Erie Mission: Gem. in Basswood Hill 4.00.

For the Progymnasium in New York: St. Johannis- Gem. in Brooklyn 16.25. Mrs. H. in Pittsburg 8.66. (S. -24.91.)

To the college building in St. Louis: Gem. in College Point 6.00. Geo. Emmet in Washington 20.00. St. Paul's Gem. in Baltimore 100.00. (S. - 126.00.)

For poor students in Springfield: congreg. in Martins- ville for Dahlke 4.00, congreg. in Farnham for dens. 3.00. Congregation in North East for Laux 3.17. Confirmands P. Leemhuis' 3.51. (p. -13.68.)

For poor students in St. Louis: Trinity Comm. in Buffalo for wicked 23.00. Comm. in St. John's 2.25. Comm. in Olean 3.24. Comm. in Allegany 5.82. (S. -34.31.)

For poor students in Fort Wayne: By Bro. Körner, put in the collection bag by an unnamed person, 27.00. An- dreas congreg. in Buffalo for Raudt 17.00. (S. -44.00.)

For poor pupils in New Uork: U. Braunwarth's Gem. for Fleckenstein 1.00, Gem. in North East for the same 9.48. (S. -10.48.)

For emigrant mission in Baltimore: comm. in Farnham 1.40. comm. in Olean and Allegany 2.80. (p. -4.20.)

For the comm. at Rockester, E. v. Ette 1.00. Th. Laden- berger at Lombard, Ill, .24. P. C. Hafner 2.00. comm. at Wellsville 13.63. (S. - 16.87.)

For sick pastors: N. N. in Tonawanda 5.00.

For the wash in Addison: Mrs. S. S. in Pittsburg 2.00.

New York, July 10, 1884. I. Birkner, Cassirer.

Proceeds to the Western District treasury:

For the synod treasury: From U. Lüker's congregation in Aroma -6.00. U. Griebel's congregation in California 4.45.

For inner mission in the West: I*. Polack's congregation at Uniontown 14.55. Fr. Senne's congregation at Alma, Misstonsfestcoll. 25.00. By Fr. Eggert of C. Bönetz 1.00. Fr. Holls' congregation at Osage Bluff 5.10. Herm. Brundieck in Wisner 5.00. U. Becker's Gem. in Fairview 6.10. (p. -56.75.)

For mission to Jews: by Bro. Roschke's congregation at Pierce City 5.55. by Bro. Polack from N. N. at Untonontown 2.00. by Praeses Biltz from Mrs. Rabe, Sr. 1.00. by Bro. Holls from Mrs. Beck 1.00.

For Heathen Mission: By Fr. Holls v. Mrs. Beck 1.00.

For the Negro Mission: Through Fr. Polack by Mrs. Pelle .50. For the congregation in Dresden: Throughs. Polack by N. N. .66.

For the widow's fund: P. Griebel in California 5.00. By U. Polack of the comm. in Hermannsburg 15.20. k. Grimm's Gim. in Washington 6.00. By U. Michels of H. U. 2.00.

For the parish in Röche sier: By Fr. Holls from Mrs. Beck 1.00.

For the orphanage bet St. Louis: By Bro. Polack, s. at infant baptism at A. Franke, 2.00. Bro. Germann's parish at Fort Smith 6.45.

For the Lutheran Hospital in St. Louis: From etl. members in Fr. Germann's Gem. 18.00.

For the Progymnasium at Concordia: P. Roschke's Gem. at Pierce City 7.15. By P. Polack, s. at E. Mueller's wedding, 2.00.

For the congregation in Kansas City: Fr. Roschke's congregation at Pierce City 4.60. By Praeses Biltz from sr. Gem. at Concordia 11.00, from the collection bag 2.00, from Mrs. Conr. Stünkel 2.00, teacher Hamm 1.00, Mrs. Rabe sen. 1.00. By P. Holls from Mrs. Beck 2.00. By Kassirer Schmalzriedt 9.76. (S. -33.36.)

St. Louis, Aug. 8, 1884. H. H- Meyer, Cassirer.

For the Lutheran orphanage at St. Louis, Mo.:

(Conclusion.)

Of clothing and foodstuffs received: From Goehring & Palisch in Frohna, Mo., 5 gall. Apple butter. From the Women's Association of the Bethanien Community in St. Louis 12 girls' shirts, 6 girls' trousers, 1 dresses, 4 aprons, 6 boys' waists. From an orphan friend in St. Louis 16 Bush. Seed potatoes, 2 Barrels of salt, 5 Pounds of pepper, 1 Pound of cinnamon. From N. Vasel in Harvel, Ill, 1 bag of coffee received through A. Grimm skcon before Christmas. From P. H. Weis- brodt 1 p. of potatoes. From the women's club in?. Ottmann's Gem. 18 boys' shirts, 6 pairs of stockings, 4 weed covers. From the women's club in my parish, 10 pounds of coffee, 10 pounds of sugar. W. Waltke, one pair of children's shoes. A. I. Hallsstrom 38 cashmere boys' trousers. From the St. George Sewing Society in P. Hanser's Gem. 19 girls' shirts, 1 parth of worn boys' stuff. From a widow 1 parthie worn boy's clothes. Mrs. W. 1 piece of calieo. N. N. 2 separate boys' trousers and 1 separate waistcoat.

At the orphan father Georg Gieb received from: I. G. Brandt 2 pr. children's shoes, W. Lindhorst 1 p. yellow turnips, from P. Th. Mießler's Gem. 4 pieces of calico, from I. Diehm 22 bales of yarn, 16 pr. stockings, 5 girls' skirts, 8 summer skirts, 1 vest, 20 lbs. barley, from Mrs. Leeser 2 cords of wood, N. N. in Rock Spring 1 grindstone, N. N. in St. Louis 2 pairs of shoes, from knut Sveck Oo. in St. Louis 1 peck peas, from the women's club in P. Links Gem. 8 girls dresses, 9 shirts, 16 waist & 2 pr stockings. F. W. Uve 1 Bush. Peas. By P. P. Andres 2 Pr. boys' trousers, 2 shirts, 2 girls' dresses, 1 Pr. woolen stockings, 2 waists, 1 apron, 1 petticoat, 2 hat feathers. N. N. in the Bethlehem congreg. at St. Louis, 1 parth of separate dresses, desgl. from Schulenburg, from the Women's Club, 12 towels, 11 sheets, 21 weed covers. From the women's club in?. Gräbners Gem. 8 girls' dresses, 6 white petticoats, 6 knit shirts, 8 girls' shirts, 6 bed sheets,

6 bodices, 9 towels, 5 aprons, 1 pair of underpants, 12 pr. stockings. From the Women's Club in L. B. Sievers' Gem. 4 boys' shirts, 13 girls' shirts, 12 girls' trousers, 6 bodkins, 5 pr. woolen stockings, 1 apron, 1 petticoat. Mrs. Bertram in St. Louis 4 hats, 2 feathers, 2 doz. Buttons, a parthie of separate dresses. N. N. 2 skirts, 1 pr. of trousers, L. Bürger 1 black skirt. L. Borchherding in St. Louis 1 improved Western Wusirmuelliino.

Correction.

Mr. I. M. Estel's receipt of March 8 of this year should read: "From the Women's Association in L. F. Lochner's parish 31 girls' shirts and 21 boys' underpants. By Mrs. L. Fackler in Canton, Mo., 15 girls' shirts, 7 girls' trousers, one separate dress, 4 boys' underpants, 1 bust shirt, 1 boys' undershirt.

To the dear benefactors of our dear orphans a heartfelt "God bless you" for Jesus' sake.

St. Louis, July 15, 1884. C. C. E. Brandt. Station 8t. Louis, blo.

XL. Money for the orphanage should be sent to the above address until further notice.

The address of the orphan father is: blr. doo^e drob, Des Leres, 8t. Louis do., Llo.

Packets for the orphanage can be sent to the same address or to the following addresses:

ülr. L. VolkeuiuZ, Looksoller, kev. O. O. L. Lruucit, 904 X. Lroackvva;-; o. o. lAr. 6. Haas, 8t. Louis, L4o. 802 Waste 8tr., 8t. Louis, A1c>.

Cash Report of the Evangelical Lutheran Association for the Support of the Deaf from March 7, 1883 to March 9, 1884.

	Intake.	
Contributions in Baar-2372	57	
Cost money	1263.06	
Bequest	50.00	
For livestock and produce sold from the farm81	.43	
Final payment on the sold farm to Royal		
Oak	750.00	
Interest on above capital	50.00	
Interest-free bonds	168.00	
Miscellaneous revenue	5.25	
	-----	4740.31
Coffee stock on 7 March 1883	198.38	
Total amount available.....	-4938.69	
	Issue.	
For contents, firing rc-2303	85	
For provisions	1044.11	
For labour wages, seeds and fodder on the		
Farm	365.54	
For repair and improvement to buildings170	.11	
For coal stoves and furniture	121.80	
Interest-free bonds repaid	250.00	
Interest-free shares redeemed	201.00	
	-----	4456.41
Cash on hand at date	482.28	
	As above	-4938.69
Contributions in valuables received in the past year	-156.27	
Value of crops consumed by the farm	596.52	

	-752.79	
Debts of the Institute on March 7, 1883....	-3963.73	
Debt to Date:		
Per interest-free bonds-2506	73	
Per interest-free shares	1160.00	
	-----	3666.73
Paid off in the past year	- 297.00	
Detroit, March 10, 1884. C. H. Beyer, Secr.		

Received **for the Deaf and Dumb Institution in Norris, Mich:** By Kassirer Schmalzriedt in Detroit -6.00. From L. G. C. Markworth 1.00. By H. Bartling in Addison 32.24. Durck L. Möllering, Collecte sr. Filial parish at Plainview, Nebr. 5.00. By H. Tiarks at Monticello, Iowa, 15.89. By C. Grahl at Fort Wayne 61.26. By Chr. Schmalzriedt at Detroit 5.83. By C. Eißfeldt at Milwaukee 17.21. By H. Bartling at Addison 54.00. By T. H. Menk at St. Paul by sr. Gem. and himself 8.00. By Cbr. Schmalzriedt at Detroit 31.65 and 7.27. By L. Ch. Bock, Corning, Holt Co. mo. 8.00. By L. Grüber at Golden Lake, Wis. by Mich. Ley 5.00. By 1'. Oeklschläger at Richmond, Va. by sr. Bethlehem comm. 6.80. By Ch. Schmalzriedt at Detroit 10.61. By Daniel Schmalz at Dubuque, Iowa, 5.00. By H. Bartling at Addison 41.50. By C. Eißfeldt at Milwaukee 45.56. Jacob von der Au, Bond donated, 5.00.

Correction.

In my last receipt ("Luth." No. 6) read : By L. C. C. E. Brandt in St. Louis -8.85 instead of "26.89."

Detroit, June 5, 1884. C. D. Strubel, Cassirian.

207 ckekkersou ^ve.

For studying orphans

received into the support fund of the southeastern district conference of Missouri since 6 Feb. of this year: from the local virgin association of my community -16.00; by I. Umbach of the Immanuel congregation here 50.00; by teacher E. Leubner, Kindtaufcollecte bet Wilh. Leubner, 2.80; by Kassirer H. H. Meyer 5.00.

With heartfelt thanks and blessings

St. Louis, Mo. July 15, 1884. C. C. E. Brandt.

Received:

For poor students: By C. L. Winte, Collecte of the congregation at Minden, Ill., -19.78 for Metz; by? E. A. Sieving, collectirt at the wedding of G. Seltz and Maid A. Ries 11.60 for Seltz; by the Women's Association at Red Bud 5.00 for Schaller; by U. Brakhage for Hurrelbrink: from sr. Gem. 12.60, on Meilander's wedding ges. 2.40, from W. Struwe 1.00; by P. Kretzmann, Farmers Retreat, Ind, by Mrs. E. Rull- mann 2.00, further for I. Kretzmann : Collecte of Gem. 82.00, W. K. 3.00, H. N. 2.00, Mrs. Pottebaum 1.00; by P. Meyer's Gem. in Lincoln, Ill-, 7.80; by H. Pohlmann, Sr. of Zion Parish in New Orleans 28.00 for Lienharot ; by C. Ohlendorf, Matteson, Ill, for Bode: Easter sol. of the parish 3.25, N. R. 2.00; by I'. Frank of the Woman's Club at Zancs- ville, O., 15.00 for Grauvner; by I'. E. Dcnninger from Mrs. Skär 2.00; by P. Hallerberg for H. Schröder: from the missionary treasury sr. From St. Matthew's congregation in New York, for distribution among the students 175 copies each of 2 printed sermons by Fr. Sieker.

For the library:!. Meyers Gem. of Lincoln, Ill, 5.00 for vol. I of the Weimar krit. Edition of Luther's Writings; by P. Stute Schrökh, Church History, 45 vols.

For the mission to the Jews: From Liverpool, O.: Mrs. k. Kaiser.25, H. Haserot .25.

For the sick P. M. W.:?. Mueller, Willow Creek, Minn, 2.00;?. Erdmann, Sr. 2.00; Hockzeitcoll. of Sidney, Ind. 4.00; H. Droge, Liverpool, O., 1.00; P. Nickels 1.25.

Cordially thanking

Springfield, Ill, Aug. 6, 1884.

H. Wyneken.

Gifts to support and build the new pro- W gymnasium in Concordia, Mo.:

1. For support: W Von Wille's congregation in Concordia, Mo., -23.80. P. Um- H bach's congregation in Prairie City, Mo., 28.50. Meyers congreg. in 1 Biehle, Mo., 10.25. P. Heyne's congreg. in Lake Creek, Mo., 9.00. P. Lüker's congreg. in Aroma, Kans., 17.00. U. Hafner's congreg. in Leavenworth, Kans., 10.00. I?. Lüker's congregation at Pittsburg, Kans., 11.55. U. Hoyer's congregation at Spring Valley, " Kans., 11.55. By Kassirer H. H. Meier 34.25. Together ' to date 155.35.

NL. In my previous advertisement of 21 April it should read:? From U. H. C. Lükers Gem. in Aroma, Kans., -10.00 instead of "Farlington, Kans."

2. for the construction : of!. Willes Gem. in Concordia, Mo., * 150.00. U. Scholz's Gem. in Norborne, Mo., 22.00. Fr. Mieß- , lers Gem. in Des Peres, Mo., 14.00. Fr. Griebel's Gem. in California, Mo., 24.50. Fr. Rohlfing's Gem. in Alma, Mo., " 21.00. U. Hoyer's Gem. in Spring Valley, Kans., 6.50. k. Vetter's Gem. at Atchtson, Kans., 22.50. Together to date -260.50.

Concordia, Mo., July 26, 1884. I. Kröncke, Cassirer.

For poor Michigan students

has arrived since April of this year: By Mr. Kassirer j Skmalzriedt -5.00, 12.00. 22.83, 12.93, 19.05; by L. Sievers senior, Collecte on Palm Sunday, 18.00; by P. Sievers junior 6.00; durck?. Jos. Schmidt by Bro. B. Weiß 1.00, Chr. Priß 2.00, N. for Wißmüller 1.00; P. Scköch 1.00; by k. Hahn, Pentecostal Coll. sr. Gem, 6 p.m.; by Fr. Arndt, Pentecost coll. H sr. Gem, 10.00; squat coll. at I. Braun in Roseville for D A. Goerlach and O. List 7.00; half of squatting time coll. at 8. 1 List in Frankenmuth for O. List 6.50.

On behalf of the recipients, we would like to extend our heartfelt

Thanks and a God bless

Roseville, July 30, 1884.

I. Li st. j

For the students Hintz and Jaap with heartfelt thanks received through U. L. Lochner in Chicago: -7.80, Collecte on Karl Jörn's Hockzeit; 6.55, Collecte on I. Schmidt's wedding; 7.00 from the Jungfrauen-Verein of the Dreieinigkeits-Gemeinde; 15.00 from the ; Fraucn-Verein of the same Gem.; 3.65 from individual donors; in all -40.00.

G. W. Müller.

Received

by Mr. P. Lauritz Carlsen til "de norske Studenters Bibliothek i St. Louis": Norsk Mefsebog - ved Ludv. M. Lindeman. s Christiania 1870. M. Günther. '

For poor students received with heartfelt thanks from Mr. P. Wuggazer in Stockton, Cal., -2.00

C. F. W. Walther.

For the sick?. Sallmann: Collected at the wedding of the Lord?. Rauh - 8.50; by Mr.?. H. Henkel, part of his communion collection, 5.00. A. Sallmann.

Changed addresses:

Rsv. Oarl sick, Nouroe, Niek.
Rsv. ck. N. Naisek, Oar Oroelr, Oo., lock.
T'k. löueo^er, dsvv Bremen, OooL Oo., Ill.
8. B. Okurls, Ooolen, Oo., Ill.
L. Rolk, 627 71k ^vs., Oounell blood!, Iowa.
O. 8ek1 ueter, 3012 lla^nes 8tr., OkleLAO, IU.
Oso. N. P. 8ekolr, 1331!Vill6 8tr., Nilrvuukee, A7is.

The "Lutheraner" is published twice a month for the small subserip" lioneprerts of one dollar for the out-of-town unsubscribers who have to pay for it. Where it is brought in by carriers, the subscribers have to pay an extra "25 Lenk" carrier's fee.

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Herausgegeben von der Deutschen Evangelischen
Zeitung redigirt von dem Ver-
antwortlichen Redacteur

40th Year, St. Louis, Mo., Sept. 1, 1884. No.

A chapter on the calling away and transfer of preachers.

(Conclusion.)

5) It is true that one of the strongest reasons for the calling of a preacher from his congregation to another is from God, if the other congregation in a certain sense surpasses the former in importance; but the greater importance of the new post may also be a strong reason for the opposite.

One congregation is more important than another, in a certain sense, not only if it is more populous, but especially if the care of it is more difficult. In the question whether the greater importance of a congregation is a proof that a preacher should be called away to it, it therefore depends above all on whether the preacher to be called away has the greater gifts, knowledge and skills necessary for the care of a larger congregation with more difficult circumstances, and the greater experience necessary for this. If a preacher lacks this, then the mere calling away to a so-called more important congregation is rather a proof that the call received to the same is only a temptation than that it is a call from God. But a humble preacher will not easily think of himself as the right man for a more important, more difficult position than the one he already holds. Therefore, he will not easily decide on his own, but will ask others for advice, and those who are just as conscientious as those who are capable of judgment, and will only accept the appointment in God's name if these others advise him to do so and remove his doubts about his ability. Thus, in 1634, the theological faculty of Wittenberg wrote: "The judgment as to whether and where a preacher in ministry can be of greater use is not solely in the judgment of the preacher, who may judge of the audience's quantity and capacity, but not of his capacity, which is nevertheless also required for the creation of greater use. (Consil. Witebergens.

II, 59.)



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. September 1884.

No. 17.

It is therefore of great importance when Luther, in regard to his own judgment in professional matters, cautions: "One should diligently see to it that there is not also a shawl's eye there!" (XI, 2549.) For a preacher, when he is called away, does not look only at whether he will be able to work more for the kingdom of God in the new position, as far as men can judge, but does he look especially at it, and is he moved especially by the fact that he receives a higher salary in the new congregation, or that the new position is more honorable before men, or that the new place is in some other way more pleasant for his flesh, because he has left the "bush" for a beautiful city, or because he is transferred from a dull to a charming region, or because he comes near relatives, old good friends, or because he is relieved of the trouble of keeping school, or of caring for a burdensome branch, and the like, - then he is not driven by zeal for Christ's honor, not zeal for the souls entrusted to his care, not zeal for the spread of God's kingdom, but a miserable hireling spirit to the acceptance of his received calling, whereby he can neither be comforted by the divine favor nor the divine blessing. *)

Even the fact that a preacher has some members in his congregation who are opposed to him for the sake of the truth, and who therefore make his office sour, must not cause him to regard a call away immediately as a welcome opportunity and to seize it in order to be freed from this cross. For it is not right, for the sake of a few wicked members of the congregation, to punish the whole congregation by his going away, so to speak, and to send the cross, which one does not want to bear himself, to his successor. When in 1527 the preacher Johann Draco in Waltershausen wanted to leave his congregation for the sake of some ill-wishers in it, Luther wrote to him: "I advise in every way,

that you do not let evil overcome you to change the place, but that you overcome evil with good, according to Paul's counsel. Remember, then, that it is not for the sake of the wicked" (who want to remain so) "that you are set there, but for the sake of the few who are pious. And if you left them for the wicked, what a sting of death you would thrust into your conscience! If ye were not (yet) there, ye should run for the sake of the good, and pay no attention to the evil. "Would ye be alone without persecutors, a rose without thorns, a child of God without Satan, and rather have other wicked than these? You must have confidence that God will also bring forth fruit from this temptation, and that you will at last win those whom you would repent of having forsaken." (XXI, 1028 f.) Furthermore, when in 1532 Simon Haferitz, pastor in Salza, received an appointment to the city of Kamenz, Haferitz was also inclined to accept the appointment he received because he had experienced much heartache in Salza, he agreed on the condition that Luther would give his consent. So the city council of Kamenz turned to Luther. But he answered: "I have received your writing, in which you indicate, how for lack of a preacher with you he Simon Haferitz is indicated, who however without my approval complains to go to you. Now I know well, said Simon Haferitz also knows well, that I do not intend to be a new priest, to order all parishes and preachers' chairs, 2c.; although I consider it my duty to prove counsel and help to those who need me. Therefore I do not know how to advise Simon Haferitz this time to leave his service at Salza, since the good people need him; and I do not want to burden my conscience with the fact that he should leave the people at Salza under my name. But if he will do it on his conscience, and dare, I will let it be done. And because you need a preacher, which moves me, where Simon Haferitz would not or could not come, let me know; I hope to find one who is also pious and learned. (XXI, 352 f.) Cross-flagellation respected hereafter Luther

*)Of course it would be most unkind to regard a preacher as a belly servant, who therefore desires to be transferred to a congregation that can give him a higher salary, if he no longer has the necessary living for his family in his congregation as it grows. Paul's statement 1 Tim. 5, 8 also applies to preachers.

for a bad reason to desire and follow a calling if it is not for the furtherance of the kingdom of God.

(6) Finally, a necessary sign that a call comes from God is that the congregation from which the preacher is called consents to the call and lets him go in peace.

As little as a congregation has the right to arbitrarily dismiss its preacher from his office, so little has a preacher the right to arbitrarily leave his congregation. To forbid a congregation to do this, but to permit a preacher to do that, would be a flagrant injustice. A preacher who, as soon as he receives a call to another congregation that suits him, immediately goes away without the consent, even against the will, of his congregation, is an obvious hireling, a belly servant, who regards his office as a trade and his congregation members as sheep that have been entrusted to him, not only for feeding, but rather for shearing. Cf. Ezek. 34, 1-10.

It is true that it sometimes happens that every one understands that a calling away comes from God, in that by it the kingdom of God will derive a far greater benefit than if the preacher were to remain; only the congregation does not want to hear about it, it thinks only of its own benefit, but asks nothing about the welfare of the church as a whole, and therefore obstinately refuses its consent, it has deaf ears for reasons from God's Word, and its reasons are summa summarum: "We do not want to do this once. In this case, of course, a preacher of God cannot refuse a calling that is clearly known and obvious to everyone because the congregation forbids him to do so. A preacher, too, must then "obey God rather than men." But even in this case the preacher must not act on his own initiative. Rather, he must then ask for the testimony of others, especially that of his superiors, that he is obeying the ordination he has received only for the sake of his conscience and to his sorrow, without the consent of the congregation; he must present this testimony to the congregation and, in general, at least on his part, do everything possible to ensure that he finally leaves in peace. If, however, the preacher thinks that his call comes from God, but the matter is not so clear and obvious that he can convince his congregation, which does not want to argue against God, of the divinity of his call, and if the congregation therefore refuses to consent to the transfer for this reason only, then this is an important proof that the call was not from God. For if his calling away were really God's work, God would also convince a congregation submitting to God's word of his will and make their hearts inclined to consent. The certain calling that a preacher already has is always preferable to an uncertain calling.

Thus once in 1578 the entire Brunswick College of Preachers, under Martin Chemnitz's chairmanship, wrote in response to the question whether a preacher who had been expelled from Thuringia and later recalled there should in any case follow this recall and leave his congregation even against its will:

"Although the dear pious God gives the reported Mr. N. a glorious testimony of his faithfulness and innocence in the persecution he has suffered by recalling his former parishioners, and although he could also create much fruit in the places before others for many reasons through God's blessing, our simple concern and opinion is nevertheless: that without and against the will of the church commanded to him, he could not leave the same at his discretion and pleasure with a good conscience and without annoyance.... For as the consent and will of the church and congregation is necessary when one is lawfully called, so also without the consent and will of the church no abandonment of the church can take place or be made. In our midst, other vocations have often occurred without our seeking them, even in such places where God could have been served greatly; but because this church has not been able or willing to give its consent and will to the proposed change and abandonment for considerable reasons, those who have been vocated elsewhere have not been able or willing in their conscience to leave this church, to which they can give no considerable blame as far as official matters are concerned. So we could also show examples, that some, who left their church immediately without their will, have had all kinds of trouble with the burdening of their conscience afterwards. And at a faithful time, when the pastor of N. has taken up another vocation without the knowledge and will of his church, there has been great annoyance among many good people, that the exiles, if they were taken up by other churches at the time of the persecution and exile, when afterwards other better opportunities occur to them, soon unbind and jump away without any considerable cause, regardless of whether it is the will of the church or not.... Therefore we know nothing else to advise here than how we would do it ourselves, if it were up to us: namely, that Mr. N. writes again to Thuringia that his church did not want to dismiss him for good Christian reasons; and because he does not know how to blame them significantly, he cannot take it on his conscience to leave his church without and against their will; but since they have been able to find a better opportunity with the Junkers and the congregation at N., with the attraction of moving, substantial reasons, they are not able to do so. and wanted it to be done with good will (just as he was sure that his present church would not be opposed to hindering God's work in other places), so he could then sense and hear God's will from it, and either by staying or going away show himself that it would be done with a good conscience and without annoyance". (S. Dedekennus' Thesaurus Consiliorum. Tom. II. fol. 543 sq.) -.

Herewith we conclude our "Chapter on the Calling Away and Transfer of Preachers. May it be received kindly by preachers and congregations alike, including the punitive part, which the writer in all modesty did not think he had to add to anyone's love or sorrow. May this little work, which has been assigned to us by our Synod itself, by God's blessing contribute something to the fact that in our dear Synod also, in regard to the calling away and transfer of preachers, both by the preachers who are called away and by the congregations in question, as well as by the official and



I am convinced that I will proceed ever more conscientiously and wisely with unofficial mediators, free of all humanity, since beyond all doubt the success of the great work which God has entrusted to us in this country of immigration and therefore of the inner mission depends to a great extent on this. W. [Walther]

How dreadful it is that in the papacy they teach that a Christian falls and cannot be sure either of his state of grace or of his blessedness.

Dr. Luther rightly judged: "It is a frightful blindness and such an error, which is to be cursed in every way, even if there were nothing else wrong in the papal teaching, that they pretend that one must remain doubtful and uncertain whether one has received forgiveness of sins and whether one can be assured of grace and eternal salvation.

Is it possible that such cruel teachings are taught in the papacy? Yes, of course, dear reader!

The honest Catholic Paolo Sarpi reports that at the Council of Trent there was a heated argument about this. Dominic a Soto had it said that it was intolerable presumption to imagine that one would certainly have grace with God. Ambrosius Catharinus, on the other hand, has asserted that a just man can, indeed must, consider it certain that he is in grace. Andr. Vega, however, would not agree with either of them, but said that one must only hope that it is probable.

Each of these opinions found its supporters.

But what did the Concilium, so holy, lastly concern itself with?

closed?

At first they beat about the bush like cats. But at last they broke out, "Whosoever shall say that a man born again and justified by faith is accounted to believe that he is among the number of the elect of God, let him be accursed!" And there it remained, with this terrible saying!

But they wanted to limit the matter by saying that then one could be assured of it if he received a special revelation about it from God!

But one may wait a long time for that in vain!

The word has already been given by God: They have Moses and the prophets, let them hear them!

Still more, Cardinal Hosius says, "There can be no greater abomination in the sight of God than such certainty as the Lutheran heretics take for themselves.

And Panigarola posits, "If any man say, I believe that I shall surely be saved by the blood of Christ, he committeth foolishness and grievous sin."

Nor can anything else possibly flow from their teaching, for they deny that any man can or ought to be assured of the testimony and consolation of the Holy Spirit. Thus, for example, Becanus.

They deny that anyone can and should be certain that he has been baptized correctly. Thus the Jesuits at the religious discussion in Regensburg.

They deny that any man can and ought to be sure that he has rightly received but one sacrament, of which they make seven. This is what Bellarmin does.

They deny that anyone can and should be certain that he is called by God to the kingdom of God, like Gregorius de Valentia.



[They deny that any man can and ought to be sure that his sins are forgiven him, as, for instance, Bellarmin.

They deny that any man can and ought to be sure that he has been justified by God: this is done by the Council of Trent.

They deny that any man can and ought to be sure that he is truly converted to God: so Valentia.

They deny that anyone can and should be certain that he has done salutary penance, as the same Gregory de Valentia.

They deny that anyone can and should be certain that he has attained the saving faith, such as Bellarmin.

And so they deny that anyone can and should be certain of inheriting eternal life, e.g. Becanus.

O, must not such a doctrine be accursed, which does not respect God's love, profanes Christ's merit, rejects the communion of the Holy Spirit, and makes all the fundamental promises of God in the holy Scriptures shaky?!

Therefore the conscience of a Roman Catholic can never be right and at peace, because he is never assured of standing in God's grace - such must be confessed by a Papist himself, named Bresser.

There's no shortage of examples of how they fare in the process, either.

Cornelius a Lapide tells of the king of Spain, Philip III, that he led a godly life, even that he resolved much rather to have no kingdom than to anger God with a single sin. Nevertheless, on his deathbed he would have wished: "Oh, that I had never been a king! Oh, that I had spent the time I lived in the kingdom in a desert: then I could die more quietly and come before God's judgment seat with more courage!

Alops Bertrand was often found bathed in tears. He was asked the cause of his tears, and he said, "Why should I not weep bitterly, since I am not sure, nor assured, that I shall one day go to heaven?

The same thing is said by Ludw. Bernard, who has been given a place among the saints: I am afraid and weep because I do not know what will happen to me in the future.

The Jesuit Osorius writes of himself with quite despairing words: "It is to be thought and wondered at, in what danger we are left in this life. For if one had lived a thousand years as holy as John the Baptist, and had raised the dead every day, and if angels and Christ himself had appeared to him every day, and you had asked him whether he knew that he was in God's grace, he would have answered: I know it not: for, as the wise man saith, no man knoweth love nor hatred.

Pope Pius V has said more than once: "When I was still a Dominican friar, I still had good hope that I could become blessed. When I was made a Cardinal, I began to doubt. But now that I sit on the papal chair, I must lose almost all hope because of it!

But this is Pius, who was later canonized, i.e. placed in the number of the saints, and who was thus given the power, through his merits and intercession, to proclaim others to heaven.

help. Oh, and he himself doubted whether he would enter in! And he that knoweth the word and truth of God must also doubt whether Pius shall enter in: for the Lord saith, Believe on the Lord Jesus, and thou and thy house shall be saved.

O, how miserably will the poor souls deceive themselves who turn to such new-born saints!

Therefore, dear Christians, let us persevere in the faith which the mercy of God holds out to us in Christ Jesus. Thus are we blessed!

For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life.

Blessed are we, blessed indeed, blessed in hope, in that hope which is not put to shame. Rom. 5, 5. 8,24.

No, nothing can be more certain of faith than this: I am sure of my blessedness in Christ.

(Evangelical Lutheran Messenger of Peace from Alsace-Lorraine, June 29, 1884.)

(Submitted.)

"Come, let us strike Jeremiah dead with the tongue." Jer. 18, 18.

Thus the enemies of Jeremiah the prophet counselled against him. For because he preached repentance to the apostate people, and prophesied unto them how they should did not rest, but, by renewed and increased accusations, fare, because they had despised the word of God, and served strange gods, they were grieved against him, and rather adhered to the false prophets, which prophesied unto them peace and good things, and strengthened them in their sins. When the LORD of hosts testified to them, "Do not listen to the words of the prophets who prophesy to you. They deceive you, and for they preach in their hearts' faces, and not out of the mouth of the LORD." They would not suffer such judgment, and the charges laid against the holy man of God, the more received it as a disparagement of their priests, and answered, "The priests cannot err in the law, neither can the wise err in the law, neither can the prophets teach falsely." But against Jeremiah, the true prophet whom God had given them, who told them God's word and meant it faithfully with them, they bear a deadly hatred. If only he were out of the world, they would have peace. If they cannot do anything by force against him, they try to destroy him with false accusations and slander.

This has always been the way of God's enemies; they persecute the true teachers and devout Christians, sometimes by force, sometimes by malicious lies and slander. The more excellent a servant of God was, the greater his zeal for the propagation and preservation of pure doctrine, the purer and more spotless his conduct, the more the devil has always endeavored to give them an evil reputation and persecution of all kinds. Among the Christian teachers of antiquity, there is probably none who experienced this more abundantly than the excellent Bishop Athanasius of Alexandria in Egypt, whose clear, decisive, and persevering testimony to the true deity of Jesus Christ and his unity of essence with the Father contributed most to the fact that at the general Council of Nicaea in 325, the pure doctrine of this highest and most important article of faith was recognized by the entire Church and enshrined for all time in the Nicene Symphathy.

bolum, while the ungodly doctrine of Arius, who denied the essential deity of Christ, was condemned and its author, Arius himself, was expelled from the church as an obstinate heretic.

Even at that time Athanasius, who was only 29 years old, and who, as a deacon of the Church at Alexandria, had come to this Conciliar in company with his bishop Alexander, excited universal admiration by his excellent sagacity, by his uncommon eloquence, which, by its force and clearness, frustrated all the oratory of the Arians. He was the more persecuted by the hatred of the Arians, especially when he resolutely opposed the reinstatement of Arius in his former office as presbyter of Alexandria. Through his sister, who was devoted to Arianism, the pious but fickle Emperor Constantine had unfortunately allowed himself to be swayed in favor of the Arians. He reinstated the Arian bishops in their offices, and now demanded of Athanasius, who, in spite of his youth and in spite of his earnest refusal, had been elected the successor of the previous bishop, Alexander, after his death, to receive Arius back into the church community and to reinstate him in his previous office. But he declared to the emperor that, for the sake of his episcopal duty, he must not allow any unchristian doctrine to spread in his congregation, and that neither fear of man nor complacency could induce him to do anything contrary to his office and conscience. Now the Arians thought they had to use the right moment to accuse Athanasius before the emperor; they heaped accusation upon accusation and obtained at least so much that the emperor summoned him before him.

Athanasius proves his innocence so clearly that the emperor dismisses him again with all honors. Nevertheless, the Arians persuaded the emperor to summon a synod to Caesarea in Palestine. But since Athanasius did not attend this synod, which was composed entirely of Arians, a national synod was called for Tyre in 335, and Athanasius was given special orders to attend by the emperor. This synod, too, at which 60 bishops assembled, consisted almost entirely of Arians and was composed of hosts testified to them, "Do not listen to the words of the prophets who prophesy to you. They deceive you, and for they preach in their hearts' faces, and not out of the mouth of the LORD." They would not suffer such judgment, and the charges laid against the holy man of God, the more received it as a disparagement of their priests, and answered, "The priests cannot err in the law, neither can the wise err in the law, neither can the prophets teach falsely." But against behavior, but who confessed to being a virgin and therefore had a certain appearance of holiness. This woman accused Athanasium that she had suffered violence from him, since she told them God's word and meant it faithfully with them, they bear a deadly hatred. If only he were out of the world, they would have peace. If they cannot do anything by force against the spot, similarly as there the innocence of Susanna by Daniel. God here also produced a Daniel in the person of Timothy, an Alexandrian presbyter. When Athanasius was called upon to answer, Timothy came forward in his place and addressed the woman: So it is with thee that I have had to do, and needed thy hospitality? Then she cries out even more than before, and testifies, pointing her finger at Timothy, "Yes, it is you; you have done me violence and shame. This woman had betrayed herself with her false testimony; the presiding imperial governor had her led away; but the partisan Conciliar paid no attention to Athanasius' just request that the woman be interrogated as to who had instigated her.

How the enemies of Athanasius with this shameful

If they were ashamed of the accusation against him, they were of a harp, together: Life, teaching, struggle, danger. When he also ashamed of a long-planned accusation of murder. This was again in possession of his church, he treated even those terrible accusation, which they themselves had repeatedly who had offended him with gentleness and meekness. He brought against Athanasius before the emperor, they now cleansed the temple of those who desecrated the sanctuary wanted to prove to everyone's eyes at the synod of Tyre. They and sold Christ; but he did not resort to the scourge, but only to carried this proof with them in a small box in which the hand of the power of speech. He reconciled the contending parties, and a dead man was kept. This hand, they claimed, had belonged that in such a way that he needed no mediator."

to the bishop Arsenius, whom Athanasius had murdered, then cut off his hand, and used it for sorcery and poison-mongering. As they now point out this hand as proof of Athanasius' alleged guilt, a wild noise and clamor arise in the assembly. While his enemies cry out against him, because his guilt, as they think, is now quite evident, the others are appalled at the malice of his accusers. Athanasius alone remains calm amidst this tumult; but when the noise has died down a little, he asks the assembly whether Arsenius is known to any of them face to face? When many of the assembly answered in the affirmative, he admitted the living Arsenius, and asked again: "Is this the Arsenius whom Athanasius killed, and whose hand he is accused of having cut off? All testify that it is Arsenius. When he opens his cloak and shows his two hands, he says, "No one is looking for a third. For all men are given by the Creator two hands only, a right hand and a left.

Thus the wickedness of their enemies came to light. For they had kept Arsenius hidden in order to give credence to their lies and slander. But Athanasius, knowing beforehand that they would bring up this slander again, had diligently searched through his friends for the hiding place of Arsenius, and when they found him, had him brought secretly to Tyre.

In spite of this triumph of the good cause of Athanasius, the Arians enforced his deposition and wrote such a lying report to the emperor that Paphnutius the Confessor, indignant at such violence, took the bishop Marimus of Jerusalem by the arm and said to him that it was not fitting to be longer together with such godless people in an assembly.

But is it not strange that the very man to whom the church owes, not only of that time, but of all the following centuries, the purification of the doctrine in the most important article of the person of our Lord Jesus Christ, was so hated and persecuted that he, as his contemporary Rufus writes, had the whole world against him, the rulers of the earth, the nations, the rich of the world with their armies joined in his persecution. Only by a miracle did he often escape their persecutions. Yet there was no place so hidden where he would have been safe. Once a maid hid him from the pursuing enemy in an empty well; but even here he was not safe, for the same maid allowed herself to be bribed by gifts to betray him; warned by God's Spirit alone, he had already changed his hiding place before his pursuers came. In spite of his fivefold death, his congregation remained steadfastly devoted to him. They had well recognized what a treasure they possessed in their shepherd. Gregory of Nazianzus describes his ministry with the following words: "He lived as he taught, and as he taught, so he tolerated. Everything was right with him, just as it was on

Athanasius is an example that the purest character, the purest piety, the most spotless conduct, the greatest services to the church, the most unshakable faithfulness and constancy, the most untiring activity in the propagation and preservation of the beatific doctrine of Jesus Christ do not protect against the poisonous tongues of slanderers, against hatred and persecution. "Come, let us kill Jeremiah with the tongue," has been the watchword of the enemies of truth at all times.

What venom and slobber have the Papists against

Luther's teaching and life were foamed to suppress the truth of the Gospel and to strengthen their godless doctrine! At the Diet of Augsburg, respected Catholic princes, such as Duke William of Brunswick, expressed their astonishment, after the Confession had been read, that Luther's teaching was quite different from what had been presented to them. For it had been said that the Lutherans had renounced the old Christian faith and taught and lived worse than the Turks.

There is almost no evil thing that the papists have not imputed to our Luther and his teaching. He had forbidden good works, had only made people safe with his doctrine of faith. They did not deprive themselves of blaming Luther and his teaching for all the ravings of false spirits puffed up by spiritual arrogance and conceit, such as Carlstadt's iconoclasm and the follies of the Anabaptists at Münster, for the outbreaks of misunderstood evangelical freedom, for the peasants' revolt and the bloodshed it caused.

They also attacked his life. Because he took the mask off the hypocritical fasting and praying of the monks, they called him a drunkard and a glutton. The purest and most beautiful features of his family life they dragged down into the vilest dirt; his marriage with the former nun Katharina von Bora they put on the same level with seduction, because she had been a virgin consecrated to God by her monastic vow.

If, therefore, the most excellent servants of God, whose doctrine and life were like an open book, which every one could read; whom God Himself had sealed in the rich gifts of His grace and Spirit, in the incalculable blessing which He had laid upon their work, have been thrown before the world, yea, even more, by false brethren and disguised enemies of the truth, with filth and dung; we must not be surprised if the same thing happens to many a sincere servant of Christ and His church to-day.

G. A. Schieferdecker.

(Submitted.)

News from Steeden.

Since the dear readers of the "Lutheran" were told last year that I had resumed my old work of training young people for the sacred ministry in North America here in Steeden, I may well also report to them what



after a year's time the matter has come to an end. To God's praise and glory, I have to report that God's blessing has rested abundantly on my work; God has given me four dear, faithful students whose instruction has given me much joy; God has given me 4 dear, faithful disciples, whose instruction has given me much joy; God has also given us everything we needed externally (partly through the contributions of some wealthy disciples themselves, partly through other gifts of love), and so now, already after the first year of my new work for America, I may already send out 4 young people (3 to Springfield, 1 to Fort Wayne), of whom I may hope that they will one day become righteous preachers. On August 6, our travelers left Bremen, accompanied by 2 others from our Saxon congregations, who also want to attend the high school in Fort Wayne. This will be a blessing for our whole Synod here; without a doubt all these young people who are going from us to America to study theology are a new firm bond of fellowship between us and the Missouri Synod, a means of lively intercourse between here and over there, and therefore a source of joy and blessing, which with God's help we do not want to let dry up!

But what will happen in the future with my newly founded institution in Steeden? The General Synod of Delegates in St. Louis in May of this year only granted annual support for me personally, but not for an institution in Steeden. I thank the Synod most sincerely for this great proof of their love, which they have given me personally through this; I agree completely with the position which the Synod has taken on my work in the institution here. For my part, the latter should only be a completely free personal work of love that I have taken on; and the fact that they let my work be and remain such, corresponds completely to the circumstances, as well as to my own wishes, and makes my own whole position in the matter not a little easier for me. I can now carry on this work quite freely and unattached, as God's grace, the circumstances, my age, and my strength bring it about. God has done everything well, praise and thanks be to him for it! - One thing, however, my dear friends and brothers in America need not fear, namely, that I will now lie down on my lazy skin for the sake of the Synod in St. Louis having personally determined for me this annual gift of love. No, on the contrary, gratitude will now drive me all the more to use all my remaining strength for the service of the Lord Jesus and His Church and also for the promotion of the Missouri Synod, and that from the bottom of my heart. The maintenance of students in my house will be much easier for me from now on, since I will no longer need to take my personal living from the students, but in the future it will only be a matter of their own care. So now I have again promised 5 new students admission to my house. At first I did not think that there would be so many; but when I was at our synod in Saxony a few weeks ago, three fifteen-year-old boys were introduced to me there by our dear pastors Willkomm and Kern, admittedly quite poor, but excellently gifted and excellent in Christian-moral respects. And I must confess, they were three splendid boys who were introduced to me, who immediately won my whole heart and awakened the decision in me: "You must have these three boys. Or should I only have them for the sake of their poverty?"



What if we turn away talented, capable students, perhaps excellent future preachers? No; the pastors and their congregations also readily promised their support, - but of course, this support is not enough for so many students; therefore, how now? Then I will tell the dear "Lutheran" readers one thing, which I also recently told the audience at our mission festival in Saxony, namely, that I do not worry about money, but rather have purchased a large, powerful sack in order to collect all the incoming gifts of love for my poor students, and this sack is so large and long that its end reaches up to heaven, where One stands who always fills it, so that the sack can never become empty. Or would dear readers like to doubt this, and perhaps even smile at the long sack? Well, lifelong experience has sealed and confirmed it for me that the same never becomes empty. But if anyone should object that God needs human means and instruments to fulfill his promises, well then, I say: A man like me, who has so many hundreds of close, faithful friends in two parts of the world, Europe and America, should lack 50 or 60 thalers for such a great good cause as the one in question here? I am well aware of what one could object to, for example, that there are enough poor students in America, too, who need to be supported 2c. But that is not why I am leaving mine, but, in order not to make a lot of unnecessary words, I only want to tell all my dear friends briefly that I do not do it any other way, I have to have my 3 Saxon boys! Help now, whoever can and likes.

Finally, I add the request, in order to avoid all confusion with the support assured me by the Synod for my personal subsistence, that the gifts intended for my poor pupils (or my institution) be accurately designated as such, and where possible conveyed to me through Mr. Rev. C. C. E. Brandt in St. Louis.

Steeden, beginning of August 1884. Brunn.

(Submitted.)

The Lutheran Synodal Conference of North America.

The same held its meetings from August 13 to 19 of this year in the Trinity Church of Mr. Praeses J. H. Niemann in Cleveland, O. The reverend President of the same, Mr. Rev. J. Bading, preached the opening sermon on Acts. 20, 28-32. The following 36 delegates were present:

1. from the Minnesota Synod: President C. J. Albrecht and Mr. C. W. Thomas.

From the Missouri Synod: The Presidents: H. C. Schwan, J. H. Niemann, L. Crämer, J. Hilgendorf. - The pastors: J. C. Barth, A. Wagner, T. J. Große, J. A. Hügli, H. Fick, G. Link, O. Clö-ter, C. F. W. Sapper. - Professors G. Schalter, A. F. Hoppe. - The teachers: F. Hoffmeyer, B. Gotsch, A. F. Mack, H. Ehlen, and the gentlemen: H. C. Zuttermeister, W. Fuchs, W. Buchholz, H. Meyer, C. D. Stmbel, J. Sinlaff, F. Wischmeyer, H. Gerding, L. Volkening, W. Krüger.

From the Wisconsin Synod: President J. Bading. - The pastors: R. Adelberg, Ph. v. Rohr and Mr. R. Hübner.

4. from the Concordia Synod: Pastor F. Kügele and Mr. P. Präger.

In addition, the meetings were attended by Professors Dr. C. leave. Then everyone can read what has been negotiated in F. W. Walther and F. Pieper from the Missouri Synod, 19 these days, God grant, also to him, as to us, for edification and pastors, 16 teachers and a number of members of the refreshment. congregation from Cleveland and the surrounding area, so that approximately 100 people were assembled daily.

The Conference devoted not only all of the morning session, but also almost an entire afternoon session to the doctrinal negotiations. At the request and urgent plea of the Reverend President Bading, Dr. Walther finally agreed to present a paper to the Conference. Unfortunately, Prof. Gräbner, who had also worked on a subject, could not appear. The conference therefore only took up Dr. Walther's theses, which not only took up a great deal of time, but for the sake of other business the third thesis could also only be discussed very briefly. Dr. Walther had chosen the following subject:

Reminder. The writings of the so called church fathers as well as the pious teachers of our church are treasures for which we cannot thank God enough, 1 Thess. 5, 20. (cf. Rom. 12, 7.), 1 Cor. 12, 7. (cf. Apost. 16, 24-28.)

How reprehensible it is to base matters of faith on the writings of the Fathers and to bind consciences to the doctrinal decisions of the same.

It is this so reprehensible:

- I. because it is contrary to Scripture; for it is contrary to the authority belonging only to sacred Scripture,
 - a. the only true source of all knowledge of faith,
 - b. alone the infallible rule and guide of all teachings and teachers, and
 - c. to be the sole lawful judge in all religious disputes.

Deut. 4, 2. 2 Tim. 3, 15-17. apost. 26, 22. Luc. 16, 29. (cf. v. 27-31.) Rom. 16, 17. ("besides"). Gal. 1, 8. Rev. 22, 18. 19. Ps. 119, 105. Is. 8, 19. 20. Match. Four, four. Seven. Ten. Luc. Ten, 26. Joh. 10, 34. (cf. v. 33-36.)

- B. contrary to the teaching of Scripture; for it is
 - a. contrary to the nature of the faith of Christians, which according to the Scriptures it has, namely, to be founded on God's word, and therefore to be divinely assured.

Rom. 10, 17. Eph. 2, 20. 1 Thess. 2, 13. 1 Cor. 2, 4. 5. Ebr. 11, 1. Rom. 4, 20-22.
 - b. against the warnings contained in Scripture against trusting in men even in matters of faith, and against all doctrines of men, as well as against the exhortations contained therein to test everything.

Ps. 62, 10. Joh. 2, 23-25. Match. 5, 21. 22. Match. 15, 9. (cf. v. 1-14.)

1 Thess. 5, 20. 21. Joh. 4, 39-42. 1 Cor. 10, 15. Apost. 17, 11.

II. because it would be a reversion to the antichristian

...is Pabstthum;

III. because it is an apostasy from the main principle of the Church of the Reformation. Unfortunately, the scope of a short report does not permit us to provide more details about these highly interesting doctrinal negotiations. As God gives strength and time, the detailed report will soon reach the press.

Among the so-called business matters, the negro mission took up most of our time. We tried to encourage each other to continue this mission, which has so far been so visibly blessed by God, and so that it will become more and more a matter for all our congregations, the Commission of the Negro Mission has been obligated to submit an exact and detailed report on the state of this mission to the individual synods within the conference before their meetings each year, so that this matter will also become a subject of discussion for each synod. The "Missionstaube" (Mission Dove), a newspaper founded especially in the interest of this mission, will continue to be published by the Commission; its editor is Pastor O. Hanser. It is desirable that the editor and the commission live in the same place, and since the previous editor, Pastor F. Lochner, is sickly and overloaded with work, he has been relieved of the editorship, and the conference has expressed its heartfelt thanks for his previous work and services. The reader will find other resolutions concerning the negro mission later in the synodal report. Following this, a longer discussion was held on the mission to the Gentiles. The result was briefly this: God has not yet opened a door for us to the distant heathen, but on the other hand has given us so much and so great missionary work in our country that we have our hands full in carrying out these works well and faithfully. Within the Synodal Conference we have a mission to the Jews and the Negroes, and above all the extensive field of the inner mission. Let us work faithfully in these. But whatever gifts come in from our dear congregations, especially for Gentile missions, should be collected into a fund that will serve us well as soon as God shows us clearly where and through whom we are to carry out Gentile missions.

Elected as officers of the Synodal Conference were: Pastor

I. Bading, President.

Pastor I. H. Niemann, Vicepräses. Pastor T. I. Große, Secretary.

Mr. H. A. Christiansen, Kassirer. Pastor G. Link, Chaplain.

But enough for this time. Everything else: reports of the committees for the review of the synodal reports of all general and district synods, financial reports, additions to the church agenda, Pastor Döscher's petition 2c. is brought in detail in the synodal report. Only this is to be noted in conclusion: While two years ago we were in a fierce battle for the jewel of pure doctrine in the Synodal Conference, this year we were able to build ourselves up in peace and quiet on our most holy faith. Praise, glory and honor be to the Lord for this.

T. Johannes Große, secretary.

To the ecclesiastical

I. America.

"Public Declaration". Under this heading we read just now in the Boston "Lutheran Gazette" of August 1st with great joy the following: "In order to put an end to all previous uncertainty concerning the future of the Dr. Martin Luther Orphanage, the undersigned, widow of the blessed Green, declares that the orphanage has been opened for the public.

The orphanage, that for the sake of the authorities it is not in a position to do anything legally in the matter before the end of a year; but that it hereby makes a promise before God and the world, as soon as it is legally in a position to do so, to donate to the incorporated society, known under the name: "Association of the Evangelical Lutheran Church for Works of Mercy," the present Dr. Martin Luther Orphanage, as much land as is necessary to make it self-supporting, according to all forms of law.

Squantum, July 23, 1884.
Pauline W. Burkhardt."

From General Synod. The „*Lutheran Observer*“ reports the following: Capt. J. M. B. of Muncy, Pa. the owner of a small steamboat designed for air travel, invited the preachers of the city to an *excursion*. Besides the preacher of the Episcopal Church, that of the Presbyterians, Baptists, Methodists, the Rev. Leisenring, who belongs to the Lutheran (?) General Synod, was also present. After a fine *luncheon* it was recalled that the ship had not yet a name. The Presbyterian preacher suggested the name Lamoille. The Lutheran (?) pastor, "as the representative of the church bearing the honored name of the prince of the Reformers," was called upon to administer the baptism. He did so by pouring a bucket of water on the ship "after a few eloquent and appropriate words," whereupon the whole company said "Amen." The "*Observer*" adds no word of punishment for such terrible abuse of the divine name, but calls the ceremony performed one "worthy" of communication. Luther, whose name was mentioned, says of similar baptisms by the Papists, "Which baptism is a mockery and scorn of holy baptism, that one should not suffer it." (Schmalk. Art. III, 15.)

Styl- und Lehr-Blüthen aus dem "Luth. Kirchenfreund". This paper is published in the interest of the German element of the General Synod by Professor Giese, D. D.. What this sheet offers its readers - is straw, empty straw, or else poison, the poison of false doctrine. Not only does this paper make a mockery of the rules of the German language, but in addition to increase of the Jewish population in Jerusalem and in the entire several advertisements of a remedy for tapeworms, it also contains "doctrinal articles" which are hardly surpassed by any other paper in their mixture of law and gospel, in their false interpretation and turgid nonsense. Let the following serve as a test: "How often do we sink, the more we cling to the dear Word, the more it sounds to us with confidence; oh, our heart is so soft and wide, when the sound of bells and organs sighs forth the call of the Lord." "There is no other touchstone than we look for Palestine, as in Europe, they are engaged in trade. The new the stigmata of the Lord." . . "He that beareth not in his own body the wounds of JESUS is not a redeemer in his name." "We sink down into another's tomb the highest and most precious which first provides for the establishment of schools. The thing we have, our souls." "But if they learn not to love and respect men for their truth, their faithfulness, their purity, no intercourse is possible that rests on a confederacy of souls." the Holy Land. The question is whether it will be able to maintain "For we speak only of the confidence of the soul ; of the confidence of the secrets of our inmost being, which live only through mystery and consecration." "What are all social homages without the homely, beautiful certainty of being allowed to trust!" "For faith in God is love of God. Therefore eyes, who also cries unto them, "Come unto me, all ye that hope in Him is the consolation of all men. For they are children, labour and are heavy laden, and I will refresh you, and ye shall and He is the Father. Therefore His wonders are no doubt to find rest unto your souls." Matth. 11, 28. 29. Ah, that we us. His ways and plans are mysteries that awaken consolation. Christians would let ourselves be warned by the misery of the He sent love that we might be free from the mighty dreams of an erring heart's tyrannical despair." "Thou shalt love thy God with all thy heart is no other commandment than thou shalt believe him." - "Where

...bankruptcy needs no art, it is not easy to build a church." "Our number of members is small, but the space and surroundings demand progress. This is 32X54 feet with 8 feet square, in one corner, the beginning to the tower, and a room opposite of 12X24 feet. " L. V. Sch.

Sermon Against the Sin of Slander. In "Herald and Magazine" of August 16 we read: "Fifty dollars are offered by the Esteemed Thomas D. Worrall of Washington in the District of Columbia 'for the best sermon on slander'. He thinks it is timely for preachers to teach their congregations about this national sin. The sermon which receives the prize shall be distributed." - We think a splendid weapon against that sin among us Lutherans would be the interpretation of the 8th commandment as found in Luther's so-called large catechism, which is included in our Concordia book. A special print of this interpretation would indeed make an excellent tract. W. [Walther]

II. foreign countries.

The alleged 1900th anniversary of Mary's birth is to be celebrated this year by order of the pope in a three-day festival on September 6, 7, and 8 in all so-called Catholic communities. As often as a penitent participates in this celebration, he will be granted an indulgence of 7 years and 40 days, and a plenary indulgence will be granted to all who attend the celebration on each of the three days, receive the sacraments during this time, and perform the prescribed prayers. The Antichrist at Rome, of course, knows as well as we do that it is a poem that the Blessed Virgin was born on September 8, 1900 years ago, but the good opportunity which this poem gives him for his indulgence fraud he does not want to miss. W. [Walther]

The Jews in the Holy Land. The "Pilgrim from Saxony" of August 10 writes: "French papers call attention to the rapid increase of the Jewish population in Jerusalem and in the entire Holy Land. Only a few years ago Jews were only to be found in Tiberiadis and Japhet, and in Jerusalem there were several hundred families who had moved there to die in the land of their fathers. Now it is estimated that the Jewish population in Jerusalem itself was at least 50,000, or one-third of the population. At first they settled in the Jewish quarter, but soon they spread over the Christian and Muslim parts of the city. In call of the Lord." "There is no other touchstone than we look for Palestine, as in Europe, they are engaged in trade. The new settlers came mostly from Bulgaria, Russia, and Hungary. The emigration is supported by the *Alliance israelite universelle*, which first provides for the establishment of schools. The growth of the Jewish population has attracted the attention of the Porte, which has forbidden the further settlement of Jews in the Holy Land. The question is whether it will be able to maintain this prohibition." - Poor Jews! Having rejected their Messiah, they have either fallen into unbelief, with which they help through mystery and consecration." "What are all social poison Christendom, or they wander about, seeking rest, and homages without the homely, beautiful certainty of being finding it not. O that God would remove the covering from their allowed to trust!" "For faith in God is love of God. Therefore eyes, who also cries unto them, "Come unto me, all ye that hope in Him is the consolation of all men. For they are children, labour and are heavy laden, and I will refresh you, and ye shall and He is the Father. Therefore His wonders are no doubt to find rest unto your souls." Matth. 11, 28. 29. Ah, that we us. His ways and plans are mysteries that awaken consolation. Christians would let ourselves be warned by the misery of the He sent love that we might be free from the mighty dreams of poor Jews! W.

[Walther]



(Submitted.)

Rockford. Ill.

After the Lutheran congregation of Rockford, Ill. had deposed the undersigned in March of this year without justification (neither false doctrine, nor ungodly life, nor wanton misappropriation of the office could be proven against him), they appointed in his place a pastor belonging to the Northern General Synod, named A. W. Reinhard. W. Reinhard, who also accepted the job without further ado, with the consciencelessness*) characteristic of the pastors of the General Synod. Recently I received from an unknown source a number of the "Luth. Kirchenfreunde" in which there is a boastful report of Father Reinhard about Rockford which contradicts the truth. At the request of my Rockford congregation, I would like to reply as follows:

P. Reinhard need not be so mouthy about it that he won over the Rockford congregation; for it was only after the latter had several times petitioned the Missouri Synod in vain that another pastor be given to it in place of its rightful pastor that it turned to the General Synod with the same request - successfully, of course.

P. Reinhard scoffs at the fact that I do not leave the families who do not approve of the injustice done to me, do not consent to the ungodly advice and keep me as their rightful pastor, but continue to serve them with Word and Sacrament. He calls this "holding on to a straw." Just as he has consciencelessly accepted the profession of a congregation which has demonstrably rebelled against divine and human orders, which after my deposition has elected mockers, liars, and deniers of God as rulers and officials, so he would also like me to leave the faithful, though small, group and abandon it to him. If such an unscrupulous abandonment of a divine calling seems natural to him and his comrades, with us, praise God, such a forgetfulness of duty is unheard of.

Because Fr. Reinhard has no respect for a divine calling, he calls the few remaining faithful families, whose number he reduces in his statement to half, a corner community, in whose emergence no one believes. Well, we leave our coming up to God, and keep his promise Is. 41, 14. Luc. 12, 32. For the rest, let Father Reinhard and his congregation continue on the path they have trodden; nothing will open the eyes of the deceived and lead them back to us.

Furthermore, Reinhard wants to explain to the readers of the "Lutheran Church Friend" how it is that, in spite of his blessed effectiveness, in spite of the festivities that will soon be arranged, which will be made as attractive as possible with dancing and raffles, some families still do not want to know anything about him. He says that in the case of one family this is explained by the fact that I lived with them for rent; another family is under the impression that the Missouri church represents the Prussian national church. One sees: Just as he cannot understand why a shepherd faithfully stays with the sheep entrusted to him when he sees the wolf coming, so it is also inexplicable to him why all the sheep do not immediately choose the loving wolf as their shepherd. This fact, which strikes him, he tries to explain to himself and others by the above-mentioned tasteless lies. Such a judgement of the heart judges itself. I need hardly mention that my parishioners know well enough that the General Synod in particular

*) Cf. "Witness" vol. I., No. 1, "Lutheraner" Jahrg. 38, 109; 39, 1L7. 173. 181.



[135] is as little Lutheran as the Unirte Prussian Landeskirche, although the former, to the detriment of many souls, retains the name "Lutheran" as a sheep's clothing.

When Fr. Reinhard finally closes his report with the words: "Our little group is and will remain a splintered work until it returns to the old home, so that the Lord may bring these families to this understanding", let it serve as an answer that these families, for whom he has such a hunger for wolves, are well aware that the sheepfold is not a good home for sheep, where the wolf dwells, and that our daily prayer is:

"Have mercy on Thy Christianity, increase Thy host;
For us, thy poor little band, fight that it may be preserved;
"To ward off evil.
What hates you, convert;
What does not bend, break;
At last blessedly make an end of all misery!"

In the name and on behalf of the Lutheran Cross Parish of
Rockford, Ill.,

L. v. Schenck.

About the origin of the feast of the Birth Mary

Valerius Herberger writes the following in the second part of his Evangelische Herzpostille:

The feast of the Nativity of the Virgin Mary is a new holiday in the West. The Parisian theologian John Belet in the twelfth century and Durandus in the thirteenth century say that a holy and devout man heard the angels singing annually on this day (September 8), and when he asked God for revelation of the cause of this in prayer, he received the answer that Mary was born on this day. When he asked God in prayer to reveal the cause of this, he received the answer that Mary was born on this day. From then on this feast arose.

If you want to read a good sermon on the Gospel on the day of the Nativity of Mary on September 8, read the wonderful sermon on the veneration of Mary from 1523 found in Luther's Protestant Church Postillon.

Anthony and the cobbler.

There is a story told of Anthony the Exemite, who first began the life of a monk, that he desired to know what kind of companion he would have for the great honor and glory of eternal life, for he was exceedingly pleased with himself for the sake of the solitary life he led. Therefore he heard in a dream that there was a shoemaker or tanner in Alexandria who would be his journeyman in the same glory. Then Antonius was astonished at this comparison and went to Alexandria to see the same man who would be like him in holiness, for he thought that the shoemaker must be an excellent and highly gifted man. When he comes to him, he finds him at his work, so that he may feed himself and his wife and children, and says to him, "My dear cobbler, I know that you have God before your eyes, and that you serve him faithfully and rightly; I pray you, tell me what you do, what you eat, what you drink, how or when you pray, and do you keep watch and pray all night long? No, says the cobbler, but in the morning and in the evening I thank God for his gracious protection, that he has governed and preserved me, and I ask him to forgive all my sins for Christ's sake; after which I humbly pray that he will also govern me with his Holy Spirit from now on, and that he will not lead me into temptation. When I have made such a prayer, I will go to him with my soul.

I turn to leather, and see how I may feed myself and mine. I do nothing more about this, except that I take care that I do not act contrary to my conscience. When Antonius hears this, he is astonished, and understands from it so much that the self-chosen divine services are not proper divine services, and that for this reason one should not rely on them. (Luther on Gen. 21, 17.)

Terrible end of a renegade.

In his history of the Jesuit Order, Elias Hasenmüller tells of a Jesuit named John, who had formerly been a Lutheran, but had denied the recognized truth and had become a Jesuit for the sake of good days, and finally died in despair. Hasenmüller was an eye and ear witness at his death. The apostate would accept no consolation. The Jesuits brought him the rosary, the consecrated host, and the like, promised him that they would pray for him and say Mass, and exhorted him to rely on the merit of his brothers and all the saints. But he replied, "Put away all this; for for the very reason that I have believed in these things, I must now be damned." Hasenmüller said to him, "Believe in Jesus Christ. The poor man answered, "Yes, in him I have believed, but have shamefully denied him. Out of JESU and Saviour a judge is become unto me for damnation; I cannot be saved." And to Peter Hispanus he said, "I beseech thee, strangle me, or give me a knife, that I may stab myself; for I am all kindled with the infernal flames, and burn already with light." Then the Jesuits put the sign of the cross over his eyes, and held blessed herbs to his body. But he said, "Put away these things; for ye pour oil on the fire with them, that I burn more fiercely. I see nothing but vain devils waiting with open claws for my soul, to whom I am already delivered; for I have denied God and his word." At this he persisted, and so he died in despair.

How God provided for one who wanted to study theology.

Nicolaus Thurmman, born in Freiberg in 1662, son of a clothier, was supposed to learn his father's trade, but then began to study. Although he had no means, he dared to do so with God. When he wanted to board the carriage and go to Leipzig, he was given 60 Thaler, which an old woman, to whom he had had to read a sermon every Sunday, had bequeathed to him in her will. He later became a Lutheran pastor at Döhlen near Dresden in Saxony.

Ordinations and introductions.

By order of the Honorable Mr. Praeses Niemann, on the 9th Sunday after Trinity, Mr. Candidate C. A. Huxhold was ordained in the midst of his congregation at Gundrum. Mr. Candidate C. A. Huxhold was ordained in the midst of his congregation at Gundrum, and on the two following days was installed in his office in his two congregations at Winamac and Monterey. H. Jungkuntz.

Address: Rev. 6. Uuxbolck, Ouncdrum, ?ula8ki Oo., Inck.

In the replacement of Mr. President O. Clöter, on the last Sunday after Trin. Mr. Candidate I. F. Rubel was ordained by the undersigned in the morning in his parish at Delphield, in the afternoon in the parish at Rost, and on Monday in his parish at Rose Hill. C. Nickels.

Address: Rev. ^k. F. Rubel, Daketleick, Jackson Oo., ÜUnn.

On the IOth Sunday after Trinity, on behalf of the Honorable President of the Minnesota and Dakota District, Candidate Karl Metz was ordained and inducted by the undersigned. T. Hinck.

Address: Rev. 0. 0. Not?, Oroton, Rrorvn Oo., Dakota.

Mr. Candidate W. Rudolph was ordained on the IOth Sunday after Trin. by order of Mr. Praeses Hilgendorf, by the undersigned, in the congregation at Clear Mater, Antelope Co, Nebr. and at the same time introduced as traveling preacher for the Northwest of this State. A. HugoCämmerer.

By order of Mr. President Biltz, on the last Sunday "aft Trin. Mr. E. Strolin was ordained by the undersigned and introduced into his congregation at Defiance, Kansas.

I. Matthias.

Address: Rev. R. Ltroelin, Deüanoe, Woo<l8onOo., Laus.

On the IOth Sunday after Trinity, Candidate Hermann Daib was ordained and introduced into his congregation at Wittenberg, Wis. H. Erck.

Address: Rev. 8th Daib, IVittenberZ, Lba^vanoOo., IVis.

On the IOth Sunday after Trin. the undersigned, by order of the Honorable District Presbyter, ordained Candidate I. Miller tn Clear Point, Ark-, ordained and installed in his office as traveling preacher for the eastern part of Arkansas. I. Switch.

Address: Rev. ck. Lliller, Stuttgart, ^rkansaa Oo., ^rk.

Mr. Candidate Chr. Merkel, of our College at St. Louis, was on the IOst Sunday after Trin. solemnly ordained and installed as called pastor of the parishes of Tavistock and Stratford, by the undersigned, assisted by Mr. R. L. Pfeiffer. F. Dubpernell.

Address: Rev. Obr. Llerkel, Davmtoek, Oxfcrd Oo., Out.

On the IOth Sunday after Trinity, Mr. Candidate H. Dannenfeldt was ordained and inducted by the undersigned, on behalf of the Presidency of the Nebraska- District, in the midst of his congregation on Stevens Creek, Lancaster Co, Nebr. R. W. Brakhage assisttrte. H. Frincke.

Address: Rev. 8th Dannenkelät, Lox 584, Dinooln, Nebr.

On the IOth Sunday after Trinity, Mr. Candidate Wilhelm Matthes was ordained and introduced by the undersigned in his congregation at Jackson, Cape Girardeau Co, Mo. by order of the Honorable Mr. President Biltz. H. Birkner.

Address: Rev. Issm. Llattlws, "Iackson, Oape Oirarckean Oo., Llo.

On the 9th Sunday after Trin. Mr. Candidot C. Küff- ner was ordained by the undersigned on behalf of Mr. Praeses Crämer with the assistance of Mr. R. W. T. Strobel and inducted into his office as traveling preacher for Western Iowa.

C. A. Bretscher.

Address: Rev. 0. RueMier, Holatein, Icla Oo., lo^va.

On the ninth Sunday after Trinity, Candidate Frederick Schwefel was ordained and inducted by order of the Reverend President H. Wunder in the morning at Evansville, Ill, and inducted in the afternoon at Baldwin, Ill, by the undersigned. C. Schrader.

Address: Rev. Frieckrieb 8ebvvekel, Rox 52, Rvansville, Rancolpb Oo., Ills.

On Sunday, August 24, 1884, Candidate A. Bünger was ordained by the undersigned, assisted by Pastors A. H. Meyer and G. Erdmann, in the midst of his congregation and inducted into his office. Br. Erdmann.

Address: Rev. /V. Rnenxer,

LtssIviUs, Ramlolpb Oo., Ill.

By order of the Presidency Middle District, on the 9th Sunday after Trin. Mr. Rev. I. M. Maisch was introduced to his congregation at Gar Creek, Allen Co., Ind. by

F. Stick.

Address: Rev. .7th IVL Llaisob, Dar Oreek, ^Ilen Oo., Iack.

On the IOth Sunday after Trinity the former traveling preacher in northern Wisconsin, Mr. Theodor Bünger, was installed by the undersigned on behalf of Praeses Wunder, assisted by Pastors B. Burfeind and E. Hieber in his congregation bet New Bremen, Cook Co, Ill.

F. Döderlein.

Address: Rev. Ist. LueuAvr, Nerv Bremen, Oook Oo., Ill.

On the IOth Sountag nach Trin. Mr. Past. W. Lehr was installed in the midst of his congregation in Franklin County, Nebr-, by the undersigned on behalf of Praeses Hilgendorf.

E. Flat.

Address: Rev. IV. Rebr, IVest Salem, FranklnOo., Nebr.

By order of the Reverend Mr. President Schmidt, Pastor C.

Church dedications.

On the first Sunday after Trinity, the Lutheran congregation of St. John's in Stones Prairie, Barry Co., Mo. consecrated their newly built church to the service of the Triune God. German and English were preached. Joh. Roschke.

The Lutheran Immanuel congregation at Williamsburgh, N. U., consecrated their large, magnificently situated church, adorned with two 115-foot towers, to the service of the Triune God on the 8th Sunday after Trinity. The festival preachers were the pastors: I. P. Beyer, I. H. Sieker and C. Frincke jr. The first two preached in German, the latter in English. The consecration was performed by the pastor loei, F. T. Körner.

Discord festivals.

On August 17, the Lutheran congregations of Houghton County, Lake Superior, Mich. celebrated their annual mission festival at Lake Linden Grove to Lake Linden. Because of the rainy weather, only two services could be held in the afternoon. The collecte was -38.25.

I. Wambsganß, jr.

On the 10th Sunday after Trinity, the congregation at Concord, Wis. celebrated their mission feast of this year. Pastors Grüber and Schütz were the festival speakers. Collecte -35.26.

G. A. Feustel.

On August 17, the congregations at Wilton and Davenport, Iowa, celebrated their usual mission feast. Festival preachers: ?? G. Reisinger and D. Greif. Collecte: -41.00.

G. Reisinger.

On the 2nd Sunday after Trinity, June 22, the congregation at Willow Sprtns, Ill, in fellowship with the congregations of Messrs. Pastors Uffcnbeck at Lemont, Bohlen at Summit, and Strikter at Proviso, celebrated a mission feast, at which ?. Strikter preached on Isa. 52:7. The collection amounted to -36.27. To this was added the surplus from the boat trip of the Lemont congregation -14.75.; in total: -51.02. Of which for inner mission -20.00; for Negro and Jewish mission -10.00 each; for immigrant mission-11.02. " F. W. Brüggemann.

On the 17th and 18th of August the congregations of Messrs. ?? Biltz, Rohlfing and Wille celebrated their annual mission feast in the congregation of the undersigned (Concordia, Mo.). Festive speakers were: Mr. ?. F. G. Walther, Prof. E. A. W. Krauß and Messrs ?? Jehn and Heyne. The Collecte collected for missionary purposes amounted to -77.80. H. P h. Wille.

On the 8th Sunday after Trin. the churches in and around Fort Wayne celebrated their annual mission feast. The main sermon was preached by Mr. 1'. Dreyer; in the afternoon the following spoke? Kähler, Dir. Bischofs and?. Sauer. The collection was -568.00.

C. Large.

The churches at Dulaneys Valley and Kingsville, Md. celebrated their annual mission feast at the former place, August 10. Mr.?. I. Her preached in the forenoon on 1 Cor. 15:57. 58. undersigned delivered a lecture in the afternoon on internal missions. Collecte -43.00.

A. T. Pechtold.

On the 9th Sunday after Trinity the congregation of Geneseo, Ill, celebrated a mission feast with the participation of the congregations of ? Mennicke, Winter, Löschen and Hohenstein, a mission festival. In the morning L. Winter preached, in the afternoon ?.. Otto Hohenstein. Collecte: -134.00, intended for inner mission.

E. Heine man.

Conferenz - Ads.

The Texas Districtsconference will meet, s. G. w., from the 21st to the 24th of September, at the house of Mr.?. Kaspar. Stopping place: Giddings. - Subject of discussion: Hermeneutics. Speaker:?. G. Kühn. Conference speaker:?. H. Wischmeyer.

A. Wilder.

cl8. Teachers must also attend this conference.

The Dentson Spectalconference will meet, s. G. w., at the church of Mr.?. A. C. Dörffler at Council Bluffs, Iowa, on the 24th and 25th of September. - Application 8 days in advance to the pastor loel, stating the railroad by which to travel, is requested. L. A. Muller.

The Southern Michigan Conference will meet on September 30 at the home of Mr.? G. Markworth in Wyandotte.

H. Gose.

The Fort Wayne Preachers - and Teachers Conference will meet, s. G. w., from Tuesday morning, the 21st, to Thursday afternoon, the 23d of October, at St. Paul's parish, Fort Wayne. I. H. lo x.

The Pastoral Conference of Southeast Missouri (resp. Missouri) will meet from Oct. 9 to 13 at the church of the Lord? Graves at St. Charles, Mo. - subject of doctrinal negotiations: The meaning of the word "grace" in the article of justification and beatification.

I. A. Mayer, Secr.

Entered the caste of Illinois - District:

For the synodal treasury: From the congregations of the? Lenk in Millstadt (Dreteinigk.-Gcm.) -10.00, Zahn in Nokomis 14.00, Traub in Peoria 12.10, Müller in Ehester 7.55, Lochner in Chicago (from the synodical treasury) 3.40, Hiebei in Town Rich 5.31. (S. 52.36.) -.

On new construction in Addison: by Director Krauß of E. Kundinger in Detroit, Mich. 10.00.

To the new building in St. Louis: By Mr. Sporleder collectirt in Schaumburg 10.00.

For mission in Kansas City, Mo.:?. Schieferdeckers Gem. in Neu-Gehlenbeck 7.75. From Chicago: Through?. Succop by Joh. Behm 1.00, through?. Hölter by F. Arndt 1.00. (p. -9.75.)

For inner mission: By 1'. Wagner in Chicago by W. Walk 5.00. By?. Detzer in Niles Centrc by Mrs. C. Högler 2.00. By?. Schmidt in Crystal Lake, part of the Mission Festival Coll., 60.00. By F. Rastede, Mission Festival Coll. of Concordia Gem. in Geneseo, 133.60. From Chicago: by?. Succops Gem. 19.05; by 1'. Lochner by H. Brinkmann sr- 3.00, Mrs. Therese Stenzel .50; by ?. Engelbrecht by Mrs. Helms .50; by ?. Bartling by Mrs. L. Meltzer .50. by ?. Hiebei in Town Rich by H. Kämpe 2.00. (p. -226.15.)

ForJudenmtssion: From Chicago: by?. Succop from F. Schröder 1.00; by?. Hölter from S. M. and Mother Teß- mann 1.00 each; by?. Bartling from Mrs. A. Heiden 1.00. By ?. Schmidt at Crystal Lake, part of the Mission Festival Collect, 26.57. P. Kühn at Belleville 5.00. (S. -35.57.)

For Negro mission: From Chicago: by?. Hölter from Mother Teßmann 1.00; by?. Wunder from N. N. 2.50, A. Mascher 2.00. By?. Merbitz in Beardstown from N. N. 2.00. By?. Schmidt in Crystal Lake, part of the Misflons- festcoll. 26.56. By?. Hiebei in Town Rich from s. Schüler 2.75. by H. Kämpe 2.00. (p. -38.81.)

To the Springfield household:?. Nuoffers Gem. in Eagle Lake 11.43.

For poor students in Springfield: By?. Hölter in Chicago for O. Maas of the Women's Association 14.50 and Mrs. K. Thiele 2.00. By 1'. Mennicke in Rock Island for A. Men nicke, F. Kröger & F. Möller from the Missionary Society 15.00, from the Women's Society 15.00, from women of the congregation 13.20, from the Virgins of the congregation 13.80. By?. Müller in Ehester for G. M., H. K. & W. F. Eoll. at K. Welge's wedding 4.70, for G. M. from the Women's Society 5.00 & half of the Collecte at Teacher Wüllner's wedding 2.07. By 1'. Engelbrecht in Chicago from the lungfr. club for Bendin 21.00. (p. -106.27.)

For the Springfield Laundry Fund: By?. Heumann in Farina from the Women's Club 3.65. By?. Lochner in Chicago from the Women's Club 10.00. (p. -13.6EK)

For poor students in Fort Wayne: By?. Hölter in Chicago for Stark from the Gem. 20.50, N. N. 2.00, E. Fock 1.00. By?. Mennicke in Rock Island for G. Möller from the Misfionsverein 5.00, from the Frauenverein 5.00, from the Frauen from the Gem. 4.40, from the Jungfrauen from the Gem. 4.60. (S. -42.54.)

For the Progymnasium in Milwaukee:?. Grupc's congregation in Rodenberg 17.73. By?. Steegr in Dundce: Surplus from the R. R. Fare for the mission feast in Crystal Lake 74.60 and from the congregation, 1st lhlg., 40.00. By?. Norden near Hinckley from Chr. Hartmann 5.00, C. Temme, I. Ott each 3.00, M. Rupprecht, N. N., H. Jlsemann 2.00 each, I. Schmidt & W. Wtelert 1.50 each, A. Hartmann, D. Baie, H. Hartmann, W. Burmester, A. Leifheit, E. Peckmann & W. Lampe 1.00 each, M. Rißmann, F. Burmester & Straußberger .50 each. (Summa -160.83.)

For poor students in Milwaukee: By?. Mennicke in Rock Island for E. Mennicke from the Misfionsverein 5.00, from the Frauenverein 5.00, from the women from the Gem. 4.40, from the virgins of the Gem. 4.60. By?. Müller in Ehester for E. D., half of the Coll. at teacher Wüllner's wedding, Aug. 2 (S. - Aug. 21).

For the Milwaukee Building Fund: From Chicago: by ?. Wagner by H. Bruns 1.00: by?. Wunder by C. Koch 20.00, F. Washausen 16.00, L. Nitsckkowsky 5.00, W. Kriede- mann 3.00, Ch. Schwartz 2.00, W. Steffen, Eh. Schumm 1.00 each; by?. Lochner from I. Guderjahn 10.00; by?. Engelbrecht from Mrs. Ehrmann 5.00; by?. Bartling from Mrs. Bornhöft 3.00. P. Hieber in Town Rich 20.00. (S. 87.00.)

For the widow's fund:?. Great Township in Addison 51.38. 1". Hieber in Town Rich 8.00. (S.-59.38.)

For the orphanage near St. Louis : By?. Love in Wine Hill 1.00 (found in the bell bag).

For Studying Orphans from Addison: By?. Succop in Chicago from Mrs. Borstedt .25.

For the Rochester, N. U. congregation: By?. Engelbrecht in Chicago from L. U. 5.00.

For the community in Schönborn bei Steeden:?. Hiebers Gem. in Town Rich 2.00.

For the Lutheran Hospital in St. Louis: By?. Karth in Staunton from Mrs. N. N. 1.00.

Addison, Ill, Aug. 15, 1884; H. Bartling, Cassirian.

Entered the caste of the Western District:

For the synodal treasury: By Mr. Umbach of the Jm- manuels Distr. in St. Louis -38.50, by Mother Huning 1.00. By?. Zimmermann's congregation 13.30. P. Keller's congregation in & at Palmer 3.05. (S. -55.85.)

For the building fund:?. Heyne's comm. in Lake Creek 8.00.

For college construction: Mr. Kiesling in Buenos Ayres in South America 20.00. Mr. Jungkuntz tm Kreuzdistr. in St. Louis 25.00. Fr. Kogler's parish in Orange, Cal. 3.75. (p. -48.75.) '



For the seminary building in Addison: Mr. Jungkuntz at Kreuzdistr. in St. Louis 25.00.

For inner mission in the West: I'. Drees'Gem. in Breslau, R. K., 3.60. From -r in St. Louis 5.00. From the all-. Kassirer, Mr. E. F. W. Meier, 500.00. (p. -508.60.)

For mission to the Jews, H. Bormann at Danbury, O., .75. k. Stcmmermann's Gem. at Onaga, 5.25. By P. Senne, one-fourth of the Missionary Festival Coll. at Alma, 12.50. (S. -18.50.)

For negro mission: by 1'. Meyer at Cole Camp, ges. on Brun's infant baptism, 4.00. By -r at St. Louis 5.00. By k. Senne, one-fourth of the Mission Festival Collecte at Alma, 12.50. (S. -21.50.)

For the Gem. in Dresden: 1'. Herrmann 3.00.

For the Gem. in Chemnitz: I'. Seuel 2.00.

For Emigr. Mission in New Dort: I'. Brandt's congregation in N. St. Louis 10.00.

For emigrant mission in Baltimore: 4'. Brandt's Gem. in N. St. Louis 3.75.

For the widow's fund: 1'. Heyne's Gem. in Lake Creek 8.00.

For P. Lochners Wasch lasse: P. Lehmanns Gem. in Pevely 3.00.

For Kansas City: From -r in St. Louis 5.00.

St. Louis, Aug. 22, 1884. H. H. Meyer, Cassirer.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois District)

have been received: Coll. at the silver wedding of M. Küver by P. Sapper -4.00. By 1'. Döderlein: Collecte at the wedding of Ch. Hibbing 7.00; by I. Sickmann 5.00. By the comm. of P. Zahn 10.00. By teacher F. Fathauer 4.00. By the kk.: Th. Pissel 5.00, G. S. Löber, H. W. Wehrs each 4.00, L. v. Schenck, C. H. G. Schliepsiek each 2.00. From the Chicago Teachers' Conference 12.00. Through Kassirer H. Bartling 96.28 were delivered. (S. -155.28.)

Chicago, Ill, August 15, 1884. H. Wunder, Cassirer.

For the preachers' and teachers' widows' and orphans' fund

(of the Iowa District)

have been received: From denkk. C. Weber, E. Wiegner each -4.00, Th. Brauer, Ch. F. Herrmann each 2.00, C. Bretscher 5.00, A. Lohr 1.00. Teacher W. Hild 4.00. By P. Maaß from Mrs. Dr. 1.00. Mrs. P. Dörfler 5.00. By P. Zürrer, Coll. sr. Gemeinde, 15.00. By Fr. Reinhardt from sr. Gemeinde 8.25. By Fr. Weber of Mrs. M. Hasstedt, thank offering for gracious preservation, 5.00. By Fr. Heinicke of sr. Gem. at Dillon, 4.00. By Fr. Herrmann, Easter feast - Collecte sr. By Fr. Bretscher from his congregation 5.00. By Fr. Bräuer, Coll. of his congregation, 9.00. Congregation, 9.00. (p. -79.25.)

Monticello, August 8, 1884. v. Strohe, Cassirer.

I have received the following gifts for the building of a "prayer hall" for the branch of the Rev. Brunn in Schönborn, Nassau: From the pastors Sitzmann, Hanewinkel, Maack, Jben, Sandvoß, Lenk, G. I. Müller, Andres, M. St., Barth, Steyer, G. A. Müller, Rehwinkel, Krüger, Stemmermann. Heyner, Michael, Schock, Burmeister, Prof. Hamann 1.00 each, W. K. 1.20, Wartens, Mähr 2.00 each, H. W. 2.50, Sckütz 3.00, Behrens 5.00; Stud. Hagen 1.00. - By the kk.: M. Cämmerer (with own contribution), Kindtaufcoll. at Rudolph Eickenauer, 3.60, by H. & W. Crone each .50, Henkel 1.00, P. Voümers & N. N. each .25; Fackler by the Women's Club in Adrian 5.65; Burmeister, by H. G. Agena 2.00; Stemmermann, by sr. Gem. 3.00. (Summa -53.45.)

For Rev. Brunn: Fr. Jben 1.00, Fr. Heyner 2.00.

I intend to send the above sum in the next few days. To those who answered my circular so promptly, many thanks!

Springfield, Aug. 20, 1884.

H. Wyneken.

For poor pupils received with heartfelt thanks from k. Querl's parish -6.50. Querl's parish -6.50. P. Hassold's parish 13.95. From some members of the parish P. Husmann's 16.50. P. Fischer's parish 1.50. P. Seemeier's parish 37.00. C. Herpolsheimer in Carlisle, Ind., 1.00. I. F. Niethammer.

Received

for poor pupils of Mrs. Conrad -2.00; by Mr. P. Berg for H. L. 7.50, collected at the wedding of W. Reinking u. A. Scharpenberg; by Mr. P. Daib 3.50; by Mr. k. Dröge of Mrs. Ruck 4.00 as a thank offering for gracious recovery.

R. A. Bishops.

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ear, St. Louis, Mo. 15th Sept. 1884, No. 18.

Mission Song.

Arise, thou comfort of the Gentiles, JEsu! Bright morning star;
 Let thy word, the word of gladness, resound near and far, That it may
 bring peace to all whom the enemy holds captive, And praise and
 honour to thee be heard throughout all the heathen world.

Behold the affliction of the spiritually blind, Who see not thy
 brightness, And till they find thee, Go comfortless astray.
 Behold the woe of all the heathen: Darkness covereth them, And in the
 darkness of their affliction Hope never refresheth them.

Alas! in these darkneses we too would lie altogether, If the
 Beneficent God had not snatched us out wonderfully. Kindly has he
 appeared to us In grace's lofty splendour, That we now with joy serve
 Him who makes us so blessed.

Since we now know your salvation, love must never rest in
 revealing it to the world, as you command us to do: to proclaim God's
 word of eternal salvation to all creatures, that forgiveness of their sins
 may be granted to all men.

More' in us thy fire of love, O Lord! to stand by the heathen, That
 we, praying, may ever more faithfully implore mercy for them, That we
 may gladly offer gifts for thy gospel, And send many pious messengers
 to proclaim thy fame.

Now let thy light, O God, appear to the nations far and near; From
 the highways and from the fences Call them by thy star. Bring forth from
 the kingdom of death those whom thou hast chosen; For for all who are
 lost, There is yet room in the Father's house.

H. Fick.



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. September 1884.

No. 18.

Can even the underage children believe?

Interview.

A. You really do not want to hold the teaching anymore that the underage children can believe?

B. Only a few still believe it these days.

A. So you want to keep it with the big pile?

B. One is almost laughed at if one still holds to such old-fashioned teachings.

A. Well, you have a great multitude on your side: the great multitude of the Antichrist, all the Reformed, all the Anabaptist communities, the great multitude of the believers in reason, all those who deny the Holy Trinity, the deity of Christ, and his redemption 2c. All these do not admit that immature children can believe. What company have you fallen into!

B. But if they now have their reasons!

A. They don't have a single reason.

B. I'll sort it out for you.

A. I know all their so-called reasons; they are sham reasons; they cannot mislead me for a moment. They are pleas of blind reason. But reason has nothing to say in matters of faith. God's word alone is valid. I stand by God's word.

B. Where does it say in the Bible that little children can believe?

A. You know that quite well. You have learned the sayings in school and confirmation classes. To every one who is in earnest about God's word, one saying is enough, Matt. 18:6: "If any man offend the least of these that believe on me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the deepest part of the sea." Here the Lord expressly says that children believe in Him. The Anabaptists and others say they do not believe. Who knows better, Christ or the Anabaptists?

B. The saying only needs to be interpreted correctly; it is not about little children, but about adults who turn around and become like children.

A. Where have you got to! The words are very clear and need no explanation. The passage Matth. 18,1-14. is a children's sermon of our Lord. In it he speaks of children: "Jesus called a child to him, and set him in the midst of them, and said, Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. He therefore that humbleth himself, as this child, is the greatest in the kingdom of heaven. And whoever receives such a child in my name receives me. But whoever offends one of these least (little) ones who believe in me" 2c. "Take heed that ye despise not one of these little ones" 2c. There is talk of little children throughout. To assume that not little children but adults are meant here is just as nonsensical as to assume that the children who were brought to Christ according to Marc. 10. and whom he blessed were not children but humble adults.

B. But many believe that the Lord means adults who are childlike and humble.

A. Not only do many people think this, but it is also a very old delusion. Luther already wrote against this delusion of the Anabaptists: "But it does not sound, because the text says quite clearly that they brought him little children, not the humble; and Christ does not say, 'Let the humble come to me, but the little children;' and does not reproach the disciples for hurting the humble, but the little children; nor did he hug or bless the humble, but the little children. Therefore when he says, 'Such is the kingdom of heaven,' and Matt. 18:10, 'Their angels behold my Father's face,' it must also be understood of the same little children." (Of rebaptism E. A. 26, 271.)

B. But Christ says, "Who shall offend the least of these that believe on me?" for little children cannot be offended.

A. Are you really serious? Then you do not know what it means to be angry according to the Scriptures. If a mother does not see to it that her child is brought to the Lord, if she does not teach it to pray, if she does not ward off the child's naughtiness, if she does evil in the child's sight, and if the child from its youth

sees only evil, imitates only evil, does she not give her child trouble and offence? Does she not put stones in his way, and make him fall? Is she not the cause of his becoming worse? I think the world would be full of such annoyances.

B. But the little ones have not yet reasoned and therefore cannot believe.

A. They have a rational soul, but there is no use of reason among them. But what has reason to do with faith? Is it not rather always a hindrance to our faith? Does it not always object, when it is necessary to believe a word of the Lord, and say, Yes, should God have said? Does it not always raise doubts? Look at thyself. If thou wert not guided by thy reason, thou wouldst believe the word of the Lord concerning the faith of the children. I say further: Precisely because reason does not stand in the way of children, they can believe better than adults. Luther writes beautifully about this: "Dear, what good does reason do for faith and God's word? Is it not reason that resists faith and God's word to the highest degree, so that no one can come to faith before it, nor wants to suffer God's word, for it is blinded and defiled, so that man must die to it and become like a fool, and so unreasonable and without understanding, as no young child, shall believe otherwise and receive God's grace, as Christ says in Match. 18:3: 'Except ye repent and become as young children, ye shall not enter into the kingdom of heaven/ How often doth Christ reproach us that we must become children and fools, and condemn reason! Item, tell me, what reason had the little children, whom Christ fondled and blessed, and committed to heaven? Were they not yet without reason? Why then did he call them to him and bless them? Where did they get such faith as makes them children of the kingdom of heaven? Precisely because they are without reason and foolish, they are better qualified to believe than the old and the sensible, for whom reason is always in the way, and will not push its great head through the narrow door. - Tell me, where is the reason of the believer in Christ when he is asleep, and his faith and God's grace never leave him? Can faith remain here without the help of reason, so that it does not become aware of it, and why should it not begin in children before reason knows something about it? (Kirchenpost. 3. Sonnt, after Epiph. E. A. 11, 65ff.)

B. But you don't see anything of faith in them?

A. Do you see faith in adults? Can you see into the heart?

B. One does see effects and expressions of faith in adults, but not in children.

A. I have two answers to this: first, you do not always see the effects of faith in a believing adult, for example, when he is asleep. Do you want to deny him faith there? Secondly, there is no lack of effects and expressions of faith in children.

B. I want to know.

A. I remind you of their babbling, praying, and praising, and the beautiful childlike words they often speak of JESu at the tenderest age. In the 8th Psalm it is written, "Out of the mouth of young children and babes, thou hast prepared a power for thine enemies' sake, to destroy the enemy, and the

Vengeful." And when the Pharisees were indignant that Christ suffered the children in the temple to cry out, saying, "Hosanna to the son of David!" the Lord pointed them to this word of the Psalm, Match. 21, 16.

B. But they were already older children!

A. They may have been there, but because the Lord adduces the Psalm word, we are sure that babes and sucklings were there also. And no doubt the babbling of the little ones pleased Him above all. This pleasing babbling, praying, and praising, is after all an effect of their faith; for it is said in the epistle to the Hebrews (Cap. 11:6.), "Without faith it is impossible to please God." - I remind thee further of John the Baptist, of whom the angel of God, when he announced the birth of him to Zacharias the father, said, "And shall be filled with the Holy Ghost while yet in his mother's womb," Luc. 1:15. This then was done, as we read in the same chapter v. 41. and 44.

B. Yes, but that was something extraordinary.

A. Well, but you will have to admit that this example shows that children can believe - Shall I name you another child who believed?

B. Well?

A. Little David; for thus saith he Ps. 71:5, 6. "Thou art my confidence, O Lord, my hope from my youth. In thee have I trusted from my mother's womb; thou hast drawn me out of my mother's womb; my glory is ever before thee." - I can name you another child.

B. Which one?

A. The child, whom the Lord placed in the midst of His disciples, when He spoke the words, "Who offends the least of these who believe in Me? Matth. 18, 6.

B. How are you going to prove it?

A. First, that the Lord includes this little child in the number of the little ones who believe in him, saying, "one of the least of these"; secondly, that the Lord, as is related in Marc. 9:36, gave it his affection; he was therefore well pleased with it, and it was in faith; thirdly, that the Lord set it forth to his disciples as a pattern of humility and childlike simplicity. Luther says: "But if such little children were not holy, he would indeed have given us an evil example to be like; and should not say, Ye must become like little children; but rather, Ye must become otherwise than little children are." (26:271.) - But I will give thee another strong proof. This is the lovely story of Marci, on the 10th, which is read at every baptism: "And they brought unto him little children, that he might touch them. And the disciples touched them that bare them. And when Jesus saw it, he was displeased, and said unto them: Let the little children come to me, and do not hinder them; for such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child shall not enter therein. And he drew them near, and laid his hands upon them, and blessed them."

B. How will you prove from this that little children can believe?

A. That is not difficult. You will not be so foolish and foolish as to think that children are to be understood as humble adults?

B. No, I believe they were children brought to Christ.

A. Now, behold, he embraced them, and laid his hands upon them, and blessed them? Can one without faith

that are pleasing to him, without faith, may be made partakers of his blessing? And he said, Suffer the little children to come unto me: for theirs is the kingdom of God. Is it possible to have a part in Christ and the kingdom of God without faith? Never; these children must of necessity have believed. I must now say to thee with Luther, "Now bring thou also a certain saying, which proves that the children cannot believe in baptism, because I raise up so much that they can believe, and (that) it is reasonable to hold that they believe." (26, 271.)

B. Proverbs which say that children cannot believe, I cannot adduce. All the objections I know I have raised. I can't argue with your evidence, but doubt still plagues me. I cannot conceive how children can come to believe. They cannot hear the word by which God works faith.

A. How the children believe, we do not know. Nor is it necessary. It is enough for us that the Lord Jesus, the mouth of truth, tells us that they believe. How it happens when God works faith in them, we do not know either. For the work of regeneration, when God works faith, is a great and mysterious work. The Lord Christ says John 3:8: "The wind bloweth where it listeth, and thou hearest the sound thereof, but knowest not whence it cometh, or whither it leadeth: so is every one that is born of the Spirit." Certainly the faith of children is not of the same nature in every respect as the faith of adults. Chemnitz writes, referring to the articles of the Wittenberg Concordia of 1536: When we say that the children believe, it is not necessary to mean that the children understand or feel the motions of faith; but the error of those is rejected who think that the baptized children please God and become blessed without a special operation of the Holy Spirit in them. - Since it is certain that baptized children are members of the church and please God, it is also certain that the Holy Spirit is at work in them in such a way that they can receive the kingdom of heaven, that is, God's grace and forgiveness of sins. For Christ expressly testifieth to this in Marc. 10: And though we cannot sufficiently understand, nor by words declare, of what nature this operation of the Holy Ghost is in the children that are baptized, yet it is certain from the word of God that it is there, and that it is done. But this effect of the Holy Ghost in the children we call faith, and say that the children believe." (Examen. P. II. Of Baptism.)

B. Talk about it in more detail.

A. Faith is wrought by the word, that is certain. In baptism is the word of God. For "without the word of God the water is bad water and no baptism, but with the word of God it is a baptism, that is, a water of life rich in grace and a bath of new birth in the Holy Spirit." Infants attain faith through the Word in Holy Baptism. Christ has blessed the little children who were once brought to Him. The Lord spoke to them, and had a kind word even for the smallest ones, who could not yet hear fine words. What he once did for these little children, he repeats in every baptismal ceremony when one is presented to him. He speaks to them through the word of baptism, he caresses them and blesses them. When we ask at baptism that he



[139] "May he also receive this present little child with grace, and may he heart it, and bless it, and lay his giving hand upon it, and grace it with the Holy Ghost, and with true faith, and with life everlasting," we give him glory with such a prayer, and confess that he does so. Tell me, when does a mother begin to speak to her child? Immediately after birth. She speaks to the child, even though she knows that it does not understand the words. And what an impression the mother's human words make on the child's heart! How soon the child learns to distinguish the mother from others and to trust her! Does it not, as a rule, become uneasy when a stranger wants to take it? Nowhere does it feel so safe as in its mother's arms and bosom! And what shall we say of the word of God? Should it have any less effect if the Holy Spirit speaks it to the child? Luther says very beautifully: "How if all children could not only believe at baptism, but also believe as well as John in the womb? For we cannot deny that the same Christ is at baptism and in baptism; indeed, he is the Baptist himself, who came to John in his mother's womb; so that he speaks both at baptism through the priest's mouth and there through his mother's mouth. Since he is present, speaking and baptizing himself, why should not faith and the Spirit come into the child through his speaking and baptizing as well as he came into John? For he is the same speaker and doer there and here; and in advance, because he speaks through Isaiah (55:11): 'His word shall not return void/' (26, 270 f.) Luther also often calls attention to the faithful intercession of the parents, the godparents 2c., He writes: "Therefore we say here and conclude that the children themselves believe in baptism and have their own faith, which God Himself works in them, through the intercession and bringing forth of the godparents in the faith of the Christian church; and this we call the power of the foreign faith; not that anyone may become blessed through it, but that through it, as through His intercession and help, he may obtain his own faith from God Himself, through which he may become blessed. - So also we say here, that little children are brought to baptism by strange faith and works; but when they are come to that place, and the priest or baptist acts with them in Christ's stead, he blesses them, and gives them faith and the kingdom of heaven; for the priest's word and deed are Christ's own word and deed." (11, 62 f.)

And now another question: Is not the word of Christ your Saviour enough for you, when he says of the little ones that they believe in him? Will you believe the wretched Anabaptists rather than Christ? Give glory to the Lord and believe his words.

B. Yes, I want to believe his words. G.

Some praises from Dr. Martin Luther's translation of the Bible.

Thus Johannes Mathesius writes in his description of Luther's life of the Bible translation of the same:

This is one of the greatest miracles, which our God has accomplished through Dr. Martin Luther before the end of the world. (S. 238.)

Thus writes Dr. Tilemann Heshusius, who died as professor of theology at Helmstedt in 1588:

I, Tilemannus Heshusius, consider the German Biblia Martini Lutheri to be a noble and precious treasure that cannot be compared or paid for with the wealth of the world, even if it had as much money as it has in all kingdoms. If all the commentaries in Greek and Latin on the whole Bible, of which there are a great many and which weigh many cents, are read through with great diligence, they still do not give the Christian reader as much light and understanding as the clear, glorious interpretation of Luther. Help God! How often have the most learned Fathers been so quick to explain certain sayings, since Luther has given the understanding of the prophets in their entirety. As far as can be seen from the books, there is no nation on earth that has the writings of the prophets and apostles in such a manner, so round and clear, so comprehensible, so actual, so certain in its language, as we Germans have by the grace of Almighty God, and through the interpretation of Luther. Thus Luther had great help from many scholars who knew the holy language, as he himself was experienced in it, and often sought advice from foreign theologians for the sake of a word. But God from heaven has shown the last world, and especially us Germans, this great blessing through his instrument Luther, and has wanted to prove that we, after the Jewish people, who have the advantage over all peoples, can boast and praise God that no nation hears God speak so actually in the Bible in their language as we Germans. To all the interpreters of the Bible that have ever been, as there were many in the Greek language, and many more in the Latin, Luther, the man of God, has gone far before. That the French, Spaniards, English, and Poles have also come close to the text, as some scholars testify, they have to thank Luther, as their master, who broke the ice before them. Even to the seventy interpreters, as they are called, whose translations the apostles held so dear that they often used them in quoting their version, how irreconcilable, nevertheless, Martinus Luther, by special inspiration of God, did it far before, and illustrated and explained many glorious parts of Scripture, in which he was noticeably interested. With a single word, Luther often gives a richer understanding than ten translators with their great books, so that one sees how the Holy Spirit was especially pleased to speak to us Germans in our mother tongue. This is seen in the rich prophets, in the comforting psalms, and in the whole New Testament. Therefore, no pious heart should doubt that whoever reads Luther in the German Bible hears the eternal and almighty God himself speaking. He who believes the testimonies and sayings in the German Bible of Luther believes the Almighty God Himself, and through the Word of God will attain living comfort and eternal blessedness. Among the highest blessings that the almighty, gracious and faithful God has bestowed upon this last world, not the least nor the last is the glorious and German Biblia.

Thus writes Melchior Sylvester Eckhard, who died as pastor in Stetten im Remsthal (Württemberg) in 1650:

I call Luther's translation a golden one, because it presents the heavenly gold without the dross of the human spirit to us Germans in the sweetest radiance.

We gladly confess that no man's translation could be so happy that it would be completely perfect in all parts, so that nothing would be missed as far as the sublime and the pressure of the speech are concerned. We gladly confess that no human translation could be so happy that it would be completely perfect in all respects, so that nothing that concerns the sublime and the emphasis of the speech would be missed. And if there were such a translation (which is not to be hoped for in this mortality), it would still not have the same standing as the canonical and authentic text, because the latter has God, while the latter (translation) has a man as its author. Be that as it may, however, of Luther's German translation (the papists may, after all, gnash their teeth) we boldly assert that it deserves the palm, and that in these last times none has come forth (as, indeed, in different languages, almost in all, different ones have come forth) which has so clearly, so powerfully, and emphatically expressed the opinion and the meaning of the Holy Spirit. It is true that there has been no lack of restless people (whom Luther aptly calls Master Klügel) who, in order to show their conceited erudition, bark at it (Luther's translation), but not without serious damage to their honor. For to diminish other people's works and not be able to put better things in their place is ridiculous and worthy of a slanderer. "If we cannot write poetry, we can judge." Therefore, all pious Christians, especially those studying theology, should have this translation recommended to them and be thoroughly familiar with it, also with regard to its form, through daily reading,

1. because of the extraordinary diligence he has applied to this translation. It is the work not of one, but of many years, which cost much toil and sweat. He himself confesses that he and his assistants (for he did not dare to do something so great alone) often spent 14 days on one line or one word in order to render it in German. In the preface to the Prophet Isaiah, he speaks of his immense work: "We have taken every possible pains to ensure that Isaiah speaks clear German, even though he has made it difficult for himself and has almost resisted it. Those who know German and Hebrew will see this, but most of all those who make themselves believe that they know everything. For he has been almost eloquent in Hebrew, that the awkward German tongue has almost soured him." In his epistle on interpreting, written in 1530, he writes: "I have been so careful in interpreting that I would like to give pure and clear German. And we have often encountered that we have searched and asked for a single word for fourteen days, three or four weeks, and still have not found it at times. In Job we worked so, M. Philippus, Aurogallus and I, that in four days we could sometimes hardly finish three lines. Rather, now that it is translated and ready, everyone can read and master it, if one now runs with his eyes through three or four leaves and does not even bump into them, but does not become aware of the jags and blocks that have been placed there, since he now walks over them as over a bumpy board, since we had to sweat and worry before we cleared such jags and blocks out of the way so that one could walk along so finely.

If Germany had received nothing from Luther except the German Bible, which she now enjoys (but she has received a great deal from him), she would owe him infinite thanks.

2. because of the very special way of translating. For Luther was at his glorious

Uebersetzung not badly a translator, who reproduced word for word, but often a paraphrasing translator, who had undertaken to express the original and genuine sense quite actually and to give with the text a gloss and thus to speak German to the Germans. Compare the passages: Job 19, 25. Ps. 73, 25. 2 Cor. 4, 17. Phil. 3, 21.

3. because of their admirable clarity. He has truly expressed and expounded the meaning and will of God expressed in the basic language in such a way that a simple-minded person who knows none but the German language can become completely certain about the meaning, especially in matters concerning eternal happiness. One knows from experience how much theological knowledge many ignorant people have drawn from the German Bible. They are always ready to answer to anyone who demands the reason of the hope and faith that are in them, 1 Petr. 3:15, and sometimes even women shut the mouths of the missal monkeys who are not at home in the Scriptures.

4. because of the highest necessity. Whoever wishes to teach others in a public assembly must keep to the form of this translation when quoting Scripture testimonies, if he wishes to instruct his hearers rightly and fruitfully; for hardly anyone will be so ignorant of divine things as to be unacquainted with and unfamiliar with the often occurring sayings (which are taken from this translation); if anyone were to reproduce these sayings in his own words, where they occur, he would confuse the simple and not build them up rightly.

5. because of the proven faithfulness; for he (Luther) was entirely far from all falsification; he did not fraudulently insert anything into the text, nor did he eradicate anything from it, but was solely, anxiously, and conscientiously concerned that he express the meaning intended by the Holy Spirit and flowing from the sources themselves completely, emphatically, and clearly, so that it can also be understood by children, and instill it into the hearts, as it were. And the more he seems to depart from the sources in words, the nearer he comes to the sense. It is true that the papists cry out to the point of hoarseness that Luther has laid his wicked hands on the sacred Scriptures, in that he has sometimes interpolated strange things at will, and has sometimes cunningly put aside and rejected original things; but not one of the great multitude of monks has appeared who has proved it. To their crowing concerning the little word "alone," Rom. 3:28, which Luther inserted after the manner of the German language, in order to express the emphasis of the opposition, faith and works, has been answered sufficiently before by many, most thoroughly of all by Luther himself.

6. because of the daintiness and fineness of the language. As the blessed Luther wonderfully and happily formed the German language and was, as it were, the restorer of it, as is openly shown by the exceedingly delicate and pure language in his writings; so also in his translation he proved himself to be the most eloquent German speaker. Those who have previously sought to promote God's glory by translating the Holy Scriptures into the mother tongue should not be deprived of their praise, but these translators, if they have only followed the authentic text, have in many cases so violated their language.

Luther, however, received general applause and grasped the meaning of the Holy Spirit and spoke German to the Germans.

Thus writes the great linguist M. Johannes Clajus, Rector in Goldberg, last pastor at Bendeleben in Thuringia, in his Grammar of the German Language, published in 1578:

I believe that the Holy Spirit, who spoke pure Hebrew through Moses and the other prophets and Greek through the apostles, also spoke German through his chosen instrument, Martin Luther. Otherwise, it would not have been possible for a man to speak so purely, so idiosyncratically, and so finely without anyone's guidance and help, since our German language is considered so difficult and contrary to all grammatical rules.

Thus writes F. A. Cuntz in his Geschichte des deutschen Kirchenlieds published in 1855:

The German Bible is still an unsurpassed and unsurpassable work of our Luther. If he had had access to the rich sources of help and means of interpretation of our time, he would have translated many things more accurately and correctly, but even his errors and blunders are biblical, i.e., where he did not translate words and sentences correctly here and there, they never have a meaning contrary to Scripture, but are correct. Where he has not translated words and sentences correctly here and there, they never have a meaning contrary to Scripture, but are in perfect harmony with the character and spirit of the Bible, which he has rendered so truly and loudly, so vernacularly and powerfully, in sacred dignity and consecration, as no one before him or after him, whereby it has become a model and masterpiece of the sacred language of the church and the people for all times.

Thus K. A. Weidemann writes in his Geschichte der deutschen Bibelübersetzung p. 3, published in 1834:

Before and after Luther, other German translations of the Bible appeared, some of them works of great art and scholarship; but in none of them is the form and language merged with the divine content and spirit of the Holy Scriptures in such a wonderful way as in the Lutheran translation; in none of them is the whole glory and power of the divine Word revealed as in the Lutheran translation.

Thus writes the well-known poet Wolfgang von Göthe in his writing: Aus meinem Leben, p. 112:

The fact that this excellent man (Luther) handed down to us a work written in the most diverse style and its poetic, historical, commanding, and teaching tone in the native language as if from a single mold, has promoted religion more than if he had wanted to reproduce the peculiarities of the original in detail. It was in vain that the Book of Job, the Psalms, and other hymns were subsequently attempted to make them palatable to us in their poetic form. For the multitude on whom it is intended to have an effect, a simple transcription always remains the best.

Thus writes Dr. Philipp Marheinecke, who died as a professor in Berlin in 1846, in a treatise on the religious value of Luther's German Bible translation of 1815:

However highly he (Luther) valued all other means and ways, and however indispensable he considered them to his purpose, he was nevertheless far removed from the superstition that the whole art of translating a holy scripture rested solely in the knowledge of the basic languages, and that this alone was enough. For if we must consider every translation of a human book to be erroneous and unsuccessful, which does not present us with the most correct and most accurate translation, then we must be sure that the translation is not a translation of a human book.



If Luther's translation of the German Bible, in the most accurate and precise expression and sense of the individual passages, faithfully and unharmed preserved the whole spirit and character of the same, how much more would we not have to reject the translation of a holy book if it were stripped of the holy spirit of the same and only intended to compensate us for this deficiency by a correct and elegant style and even by a faithful transcription of all individual passages.... If there is anything that is a credit to the German nation in the face of such manifold humiliations, it is the faithfulness with which it has clung to Luther's German translation of the Bible until now, and the righteous, efficient zeal with which the people has resisted where they have wanted to impose a new German Bible on it instead of the old one. For what has not been done to suppress it entirely, where possible, and to snatch from the people themselves this only, precious and sacred possession and to make it unpleasant? Since such a beautiful beginning was made with the hymnals and catechisms, one would have liked to go even further with time. They have already been put to work and cut and trimmed in the most miserable way. Nothing would have been more likely than this, if the repeated attempts had succeeded, to suppress and exterminate even the last remnant of German sense, German manner, strength and religiousness. Thus, however, through all the dangers and times of misery that have devoured so much that is precious and ancient, we have fortunately saved the nucleus around which the fragmented German life can again gather.... This venerable oak has now stood on German soil for almost three centuries, and we could be degenerate enough to dishonor, desecrate, and injure it in some way?

At last Dr. Heinrich Schott writes in his "History of the German Bible Translation of Dr. M. Luther" published in 1835:

I know that Luther began to interpret the Bible only because of this love, and only for the honor of his Lord and the salvation of his brethren did he endeavor to spread the truth, which he had clearly recognized and seen, through writing and speech, and was even willing to seal it with his blood. Where do I get such a guarantee for the faithfulness of another German interpretation of the Bible? Where do I get the assurance that all the learned men who censure Luther's work and prepare a new translation, however pious they may be, are just as free from all scholarly conceit and pride in their own wisdom, just as free in general from all earthly desire, devote themselves to the word of God with just as unconditional humility and self-denial, and take up the pure, free impression of it in themselves without hindrance, and express it again just as freely and purely in their translation? And where do they have the courage to vouch for the correctness of the same with their good and blood, as Luther was able to do?

(Submitted.)

Dedication of the Evangelical Lutheran Progymnasium at Concordia, Missouri.

But this time the good Lord has given us a day of joy, in that we were able to dedicate the Progymnasium of the Western District of the Synod of Missouri, Ohio and other states, at Concordia, Missouri, on August 31st, as previously determined. Well is



[141] this is not an event like, for example, the dedication of the new seminary at St. Louis; but who among the children of God would not rejoice at the fact that another new publicity institution has been erected for the army of Christ? - On this condition I find it justifiable to add a few words to the above report.

For years, some members of St. Paul's parish in Concordia had been desirous of having a grammar school in this region, which was so richly blessed by God. Twice, therefore, petitions were made to the assembled Synod for this purpose; but both times in vain. Both times our District could not decide to do so, because the new building in St. Louis would take up too much of our strength, since the District, outside of St. Louis, has only a few wealthy congregations within its borders. But the courage of these people did not yet sink because of this. The matter was made a community matter in the community of Concordia and the neighboring communities were asked to also take an active part so that the institution - if necessary - could be established as a private enterprise. - With this offer, the application went for the third time before the District Synod, this time assembled in Altenburg, Mo. Only the synod was asked to recognize the Progymnasium to be built as one of its synodal institutions, since only under this condition would the neighboring congregations agree to support it. The synod agreed to this and only made the condition that the synod, as such, should not incur any further expenses at least for the next two years and that it should remain a progymnasium. Since the congregation of Concordia also agreed to this and the neighbouring congregations "promised" their support, the establishment of the institution was a done deal.

The next thing that happened was the appointment of Pastor A. Bäpler - then a missionary among the English-speaking Lutherans - as professor. He accepted the appointment, and in January of that year classes were freshly and cheerfully begun in the name of God. The beginning was unsightly. One had to make do in rented rooms, with old school desks, in a narrow space, until the planned building could be carried out. But God's works always begin small and have no great standing before the world. This was also our consolation. After all, the main thing was there, teachers and pupils, who worked hard and cheerfully and overcame all obstacles with confidence.

As soon as the weather allowed it, the construction was also started. In spite of bad roads, snow and rain, the farmers of the surroundings of Concordia drove quarry stones for the foundation walls, so that these were already finished in May by the master builder, Mr. Christian Rathert, and the cornerstone could be solemnly inserted in the name of the Triune God. The construction progressed unhindered. No accident occurred and on August 31st the inauguration could take place. During the week, some people were anxiously looking up to the sky, wondering if God would not soon command the clouds to close, so that this celebration would not be half rained out, as was the case with the mission celebration held two weeks earlier, or even be prevented. But lo and behold, two days before the appointed time, the dear sun burst forth again in its full clarity and beauty, so that the paths dried up.

The church and the Baptist congregations of the same faith shall be a church in which the word of God shall be preached according to the confession of this church and of the Baptist congregations of the same faith. However, there are many different Baptist churches with many different doctrines. The executors therefore applied to the court for an explanation of this clause, and received from the circuit court judge, Stewart, this decision: "This clause is void. In a country where there is no state church, it is not for a court to decide what is orthodox and what is not. Orthodoxy is a relative term" (that is, orthodox or orthodox means one thing and another, depending on the circumstances); "for if this congregation should differ from other Baptist congregations in one point of doctrine or worship, each part would claim that its way was the right way, and such entanglements would arise that no court would be able to decide. Therefore the executors are directed to assign the estate to the direct or indirect descendants." - This is a very reasonable decision. There is, after all, no incontrovertible security for the possession of temporal goods. Nor can the church or a congregation procure such security by any paragraphs in its constitution. The Lutheran congregations here have only included the following provision on this point in their constitution: "Should, which God graciously prevent, a division arise in the congregation for the sake of doctrine, then the property and all associated advantages of the congregation remain with those members of the same who insist on the confession of the unaltered Augsburg Confession and accordingly want the preachers and school teachers of the congregation to be committed to the entire symbols of the Evangelical Lutheran Church and to be judged accordingly. This, of course, does not prevent the part that has fallen away from the pure doctrine from fulfilling the stipulated condition for the sake of appearances and thus claiming and possibly receiving the church property; but then at least it is achieved that such apostates possess it with an evil conscience. But it is better to lose the church property and keep the pure doctrine, than conversely to keep the church property and lose the pure doctrine. Experience also teaches that the part which must sacrifice its church goods for the sake of truth is then all the more abundantly blessed by God, and that those who keep them with an evil conscience experience the truth of that proverb: "Unjust goods do not prosper".

Purgatory Society. This is the name of a new society founded by members of the kingdom of Antichrist in Ohio, whose purpose is to save poor souls from Purgatory. The members pledge themselves to pray a number of Hail Marys daily for those tormented in Purgatory. Poor, deceived people!

II. foreign countries.

An important anniversary, namely a 350-year anniversary, is also to be celebrated this year. In August of the year 1534, the all-German Luther Bible was published for the first time, so that 350 years have passed since its first publication. Since one does not know the day on which Luther completed his translation of the entire Bible, the "Lutherische Kirchenblatt" suggests that one celebrate the anniversary on September 21, on which day in 1522 Luther, as we know, completed the New Testament, or that one connect the anniversary with this year's Reformation Festival. The one is as acceptable as the other. May only this jubilee year not pass without, on whatever day it may be, God being thanked in our circle for the unspeakably great goodness of the Reformation.

that we Germans have such a wonderful Bible in our mother tongue, would also be thanked publicly and together! Mathesius writes of this: "This great work would require its own sermon; as the pious Doctor Johann Pommer (Bugenhagen), pastor at Wittenberg, decreed and annually held a festival of his own in his house, *Translationis Bibliorum* (the festival of Bible translation), at which he thanked his God with his children and friends for this precious and blessed treasure of the translated Bible." (See: Mathesius' Life of Luther. St. Louis edition of 1583. page 238.) *) Now people in Germany are going about "revidiren," as they express it, to "revise," that is, to enforce, change, and improve the old Luther Bible. Now we admit that the work of Luther's Bible translation is as little perfect as any work of man is perfect. But where in any passage something could be translated more exactly according to the basic text, we Lutherans have already found that, first of all, in many great works of the Bible, e.g. in the so-called Weimar Bible; therefore we have no need of a so-called "revised" Bible, even if it were as good as it is; but, secondly, we want a "revised" Bible least of all from the new-fangled believing theologians of our time, none of whom, as is well known, any longer believe that the whole of Holy Scripture is inspired from word to word by the Holy Spirit. Such theologians are truly the last to have the profession of improving our Luther Bible. It is a good old proverb: "Resist the beginnings!" when one starts something that can easily have evil consequences. According to this proverb we want to act and - keep our old Luther Bible! W. [Walther]

Luther v. False Union.

Some foolish spirits pretend to be deceived by the devil, about the sacraments or other errors: Let us not quarrel so hard about one article, 2c. and break up Christian love, nor give one another over to the devil about it, but even if we are mistaken in one little thing, as we are otherwise in others, let us give way and let go a little, and yet have brotherly and Christian unity or fellowship.

No, dear man, not to me of peace and unity, about which one loses God's word; for with that already eternal life and everything would be lost. Here it is not a matter of giving way, nor of conceding anything, for the love of you or of some people, but all things are to give way to the word, whether it be enemy or friend. For it is not given for the sake of outward or worldly unity and peace, but for the sake of eternal life. The word and the doctrine are to make Christian unity or fellowship; where the one is equal and united, the other will well follow; where not, there remains no unity. Therefore tell me of no love nor friendship, where one will break off from the word or faith; for it is not called love, but the word brings eternal life, the grace of God, and all heavenly treasures.

This we will gladly do, that we may keep outward peace with them, as we do in the world with every man, even with the worst of enemies; that go their way, in this life and worldly being, about which we have nothing to contend; but for the sake of doctrine and Christian fellowship we will have nothing to do with them, nor hold them for brethren, but for enemies, because they stand on their error.

*) Our local Lutheran Central Bible Society has celebrated its own Bible Festival every year since its 37th anniversary on September 22nd for the reason stated above.



and fight against them through our spiritual warfare. Therefore it is a devilish, deceitful, and crafty attempt, which pretends and demands that we should yield a little, and that we should be in error, for the sake of unity; that he may thus craftily seek to lead us away from the word. For if we accept this and become one, he has already gained space, and soon he has taken a whole cubit, since a finger's breadth would have given way to him, and as soon as he has even torn it down. Erl. Vol. 19, 269 f.

J. M. Moscherosch,

d. 1669 as President of the Hanau Chamber of Deputies, wrote in 1641, "out of loyalty and fatherly care, and because it was not enough to have provided life and sustenance for the children," a booklet for his children, to which he gave the title: "Christian Legacy or the Guilty Care of a Faithful Father in the Present Most Distressing and Dangerous Times. "God is my witness," he says in it, "that the greatest care I have for you is not to get you great goods and riches; he who has such thoughts is a foolish father. My heart is much differently minded. The one necessary thing, the eternal good that makes right courage, that I would gladly acquire for you with God." With the following words he exhorts them to faithful adherence to the pure doctrine: "The Lutheran Augsburg Confession, which is called the Lutheran religion from Dr. Luther, is the most certain to salvation. You shall subscribe to this, not pointedly, not roughly, - simple-mindedly, badly, and rightly, as your salvation may be dear to you. I hereby warn you faithfully as a father and testify before God that I will not hold you to this for your salvation. If you do not do this, God willing, the harm will be yours alone; my fatherly instruction will not be lacking as long as God grants me life." - God had blessed him with temporal goods. He writes about it, "Almsgiving has been my best treasure. Have I gladly given, God has much rather given it to me again - I say palpably, evidently, tenfold. I cannot marvel enough at the grace of God. The more I have given, the more I have had; the fruit has grown, with the amazement of my servants, in the storehouse, the flour in the box, the bread in the oven, and so to speak, in my mouth. The blessing of God has made me see unspeakable things."

I thank thee that thou hast humbled me, and helped me. Ps. 118, 21.

Now therefore this verse is glad, and sings with all delight: Art thou not a strange and lovely God, which governest us so strangely and so kindly? Thou exaltest us when thou bringest us low. Thou makest us righteous when thou makest us sinners. Thou leadest us to heaven, when thou thrustest us into hell. Thou givest us victory when thou makest us to perish. You make us alive when you let us die. You comfort us when you make us mourn. You make us glad when you make us weep. You make us sing when you make us cry. You make us strong when you make us suffer. You make us wise when you make us fools. Thou makest us rich, when thou sendest us poverty. Thou makest us masters, when thou makest us to serve. And the like innumerable wonders more, which are all comprehended in this verse, and are praised in Christianity in a heap with these short words: I thank thee that thou humblest me, but also helpdest me again. Luther, 41, 76.



[143] Pope Leo X.

was an opulent, splendor-loving, unbelieving worldling. In order to beautify Rome and complete St. Peter's, he needed a lot of money. Therefore he had forgiveness of sins sold for money and indulgences offered by dawdling monks who hawked their wares like barkers and even sold forgiveness of future sins. In view of the large sums brought to Rome for indulgences, he said to the Cardinal Bembus, who was also quite unbelieving: "The whole world knows how profitable this fable of Christ has been to us." Luther writes on Genesis 19:14: "There is a story told of Pope Leo, that he once invited to the table two philosophers, one of whom argued that the soul was immortal, and the other that it was mortal. And when they had been disputing and arguing with one another for a long time, and the pope was to conclude which of them had spoken best of the matter, it is said that he said to the one who had disputing that the soul was immortal, "It seems well that you speak rightly and truly; but your opponent's opinion and speech make a merry countenance. For so the Epicureans do: what is good for the flesh, and according to reason, they accept contrary to manifest truth." Leo added the pagan words: "That which came into being from nothing also returns to its nothingness." Luther further writes: "Just as in our day the pope together with his cardinals and bishops, and the wise men of the world together with their highly intelligent and sharply rational sages, think nothing of the article that there is a resurrection of the flesh and an eternal life, and know how to laugh and mock at us for believing such things." (19, 106.) - Erasmus reports that Leo X., in a sermon on Char Friday, glorified his predecessor Pope Julius II. as Jupiter (supreme god of ancient paganism) and other pagan heroes instead of Christ.

A princely letter.

Prince Joachim Ernst of Anhalt, d. 1586, addressed the following letter of admonition to one of his courtiers who sought to become rich by illicit means: "Dear faithful one, We have received your most humble letter, and would not willingly that you should lay yourself upon these trades, place your hopes therein, nor let this persuasion undertaken hinder you from your welfare; For since God, out of his fatherly and gracious providence, wants to provide you with wealth, happiness, and prosperity, his omnipotence will certainly know the way, even if it is not exactly in the way you have planned; for God's goodness is unfathomable, but he does not want to prescribe the goal or the measure of his help. Of this we remind thee by grace, that thou mayest remove thyself from thy delusion, and not hinder thyself in thy welfare; for we mean it with thee in grace, and would gladly see thy accident prevented."

The religious mocker Voltaire

once pleased himself to put into verse a penitential psalm, the 51st. All went well except the 12th verse: "Create in me, O God, a clean heart." He strained to translate this verse poetically as well. But suddenly the terrors of hell assailed him. The pen froze in his hand, which had written down so many blasphemies. He fell half fainting on his couch and afterwards confessed repeatedly to his friends that he had never been able to think of this terrible incident without fear.

Obituary.

On Sunday morning, the 31st of August, at 10 minutes past twelve o'clock, the Lord called his servant, our dear Lord Rev. F. W. M. Arendt, by a gentle death, from this valley of tears to himself in his eternal hall of joy. W. Burhop.

Ordinations and introductions.

On the 9th Sunday after Trinity, on behalf of President L. Crämer, Candidate Wilh. Lauer was ordained and introduced by the undersigned in his congregation near Newell, Iowa.

Address: Uev. ^rn. I-aner, Lox 49, Nervelt, Luona Vista Oo., Io>va. Ph. I. Dornseif.

By order of the Presidium of the Southern District, the cust. dosiZ. Friedrich Wunderlich was ordained by the undersigned on the 12th Sunday after Trinity in the midst of the newly formed congregation at Perry, Falls Co, Texas, and solemnly installed in his office. May the Lord bless our dear brother, that he may bear much fruit unto eternal life. I. Trin small.

Address: Usv. Prisdrieh Wunder Song, Lox 30, corrx, I'ulls 6o., lex.

On the last Sunday after Trinity, Mr. Adolf T. Hanser was ordained by the undersigned on behalf of Mr. Beyer, President of Lockport, N. N-, and inducted into his office. I. W. Weinbach.

Address: Usv. Ist Uan8er, Lox 898, I-oelrport, N. V.

On the 12th Sunday after Trinity, Candidate Aug. F. Ude was ordained and introduced to his congregation at Meridian, Jefferson Co, Nebr. by order of Mr. President Hilgendorf. S. Meeske. Address : Rev. ^nZ. Id Ude, Alexandria, Ida^er Oo., Nebr.

On August 25, in the midst of his congregation at Uorktown, Dak., Candidate A. H. Kuntz was ordained and inducted by the undersigned on behalf of the President.

A. Müller.

Address. Rev. U. Lnn? , Wdite I-alre, Aurora 6o., Dak.

In accordance with the commission, Mr.? I. List was inducted into his new office on the 12th Sunday after Trinity with the participation of Fr . L. D aib.

Address: Rev. "Ist Idst, kreble!?. 0., ^dums Oo., Ind.

By order of Mr. Praeses Schmidt, on the IOth Sunday after Trin. Father G. Spiegel was introduced to his congregation at Jackson, Mich. by C . Franke.

Address: Uev. 6. mirror, 118 IV. We8le^ 8tr., daek8on, LIied.

Church consecration.

The Trinity congregation at Sarcoxie, Jasper Co., Mo., dedicated their new church, a nice brick building (30X50) with steeple, to the service of God on the 12th Sunday after Trinity. - Festive preachers were undersigned in German and Bro. Germann in English. Joh. Roschke.

Mission Festivals.

On the 12th Sunday after Trin. the Rev. E. A. Frese's congregations in Washington County and the undersigned's congregation in Marshall County, Kansas, celebrated their annual mission feast. Pastors Polack and Stemmermann were the festival speakers. The collecte was -80.00. G. Polack 8en.

On the 10th Sunday after Trinity the two congregations in Buffalo celebrated a mission feast with the congregations in West Seneca, Eden and Boston at the Hamburg Fair Grounds. The festival preachers were Kk. Schröder of Eden and Dorn of Johannesburg. The collection with surplus for the railroad train, etc., amounted to about 325 dollars. I. Sieck.

On the Tenth Sunday after Trin. my local congregation at Caldwell, Gage Co. nebr. celebrated their annual mission feast at Joh. Scheve's Busch. Mr. Student I. Barthel and undersigned local pastor delivered the lectures; owing to the rainy weather, but few people were present; nevertheless the Collecte-81.59. Tr. Häßler.

On the 12th Sunday after Trin. the churches in Franklin County, Mo. held a mission feast in the parish of the undersigned. Speakers at the feast were Messrs. Ck. O. Hanser and A. G. Grimm. Collecte -86.50. A. W. Frese.

On the 31st of August the congregations of Messrs. kk. Richter, Winkler and Th. Mießler celebrated their annual mission festival in the congregation of the undersigned at Des Per es, Mo. The festival preachers were kk. G. Wangerin and C. C. E. Brandt. Collecte -117.00. Theodor Mießler.

Sunday, August 31, the Lutheran congregation in Ellsworth County, Kansas, celebrated Missionfest. The Lutheran congregations at Silvan Grove, on Bullfood Creek, and on Plum Creek were invited to attend. Mr. I?. W. Flach preached on missions in general; Mr. P. G. Toenjes on internal missions. Undersigned delivered a lecture on mission history. Morning collecte for negro mission -11.09, after- noon collecte for inner misston -13.00. E. Mähr.

On the 31st of August the congregation at Atchison, Kansas, celebrated a mission feast, in which many guests from Leavenworth, St. Joseph, Farley, etc., took part. etc. took part. The festival preachers were Mr. K. E. Zehn from Kansas City and Mr. P. C. H. Lentzsch from Craig, Mo.- Collecte -118.08. C. Vetter.

On the 31st of August the Lutheran congregations atHo- bart, Crown Point, and Valparaiso, Ind. celebrated a mission feast at the former place. Speakers at the feast were Prof. H. Wyneken, of Springfield, and Rev. I. Niethammer, of La Porte. Collecte -86.50. W. J.B. Lange.

The congregations at Elmira, Floradale, Berlin and Petersburg celebrated their annual mission feast on the 12th Sunday after Trin. in the very spacious and suitable so-called "8katinA Uink" at Berlin, Ont. The festival preachers were Messrs. kU. Bente, Pfeiffer and Frosch. The Collecte resulted in -84.60. P. Andres.

On the Tenth Sunday in Trin. the congregations of Pilot Knob, Farmington, and Jron Mountain, Mo., celebrated this year's fellowship mission feast atPilotKnob. In the morning MrJben preached in German, in the afternoon Signer in English. The collecte was -40.85. R. Smukal.

On the IOth Sunday after Trinity, the congregations of ck. Dicke, Ebert and Hudtloff in Washington, Sha- wano Co. celebrated their mission feast. In the morning Father Ebert preached on inner mission, in the afternoon Father Dicke on outer mission. Afterwards a message on the conversion of the Pomeranians - by the undersigned. W. Hudtloff.

On the 12th Sunday after Trin. the congregations of kk. Busztn and Drögemüller celebrated their joint mission feast in the congregation of the former (Indian Creek, Ill.). Festival preachers were kk. Mertner and Hallerberg. The Collecte amounted to-100.16. I. H. Haake.

On the Uth Sunday in Trin. the Zion congregation near Jefferson City, Mo. celebrated a mission feast in fellowship with the congregations at Jefferson City, Honey Creek and String- town. The festival preachers were Bro. Holls, of Honey Creek, and undersigned. The collecte was - 73.28. H. Wesche.

On the 31st of August, the congregation of the undersigned, with the Bear Creek congregation and some members of the Aurora congregation, celebrated a mission feast at Farmers Retreat, Ind. at which the ck. C. C. Schmidt and Henkel preached in German and the latter also in English. Collecte -74.00.

C. Kretzmann.

On the Tenth Sunday after Trin. the Trinity and Immanuel congregations at Cleveland, and the congregation at Dover, celebrated a mission feast. The collection for the mission in Cleveland, with the surplus from the trip, amounted to -317.00. H. Weselsh.

The congregation in Denison, Iowa, celebrated their mission feast on the 13th Sunday after Trinity. The festival preachers were the cU. C. A. Bretscher and G. Haas. The Collecte was -20.05, of which one-half was for the Misston in Iowa, one-fourth for Negro and the remainder for Jewish missions. G. Haa s.

Conferenz - Ads.

Conference of Northern and Western Michigan at Frankenmuth, October 9-13. F. Sievers, Jr.

The Buffalo pastoral conference will meet, w. G., on September 23 and 24, in North East, Pa. - Please kindly notify in advance. E. Leemhuis.

To the members of the Cincinnati District Conference for notice that they will be taken from Father Schmidt's and Father Seuel's church on Monday, September 29, in the evening at 5 o'clock. All who either do not come at all, or come at another time, are requested to report this immediately to

C. G. Hiller, 247.L. WassdinAon 8tr., Indianapolis, Ind.

Entered the coffee of the Illinois - District:
For the synodal treasury: communion collection from?. Schröder's congregation in South Litchfield -8.70. part of the m>ss.coll. of the congregation of??. Hallerberg and Willner in Quincy 10.00. Contribution of Prof. E. Hamann 2.00. (p. -20.70.)
To the new building tn St. Louis: By I. Fasse in Schaumburg collectirt 30.00.
To the new building at Addison: By Gustav Heinecke at Sheboygan, Wis. 2.00. By?. north at Hinckley by H. Jlsemann 1.00. By?. miller at Lake View by N. N. 1.00. (S.-4.00.)
For inner mission: From Chicago: by?. miracles of Mrs. N. N. 2.00; by T. C. Diener, part of the income at the mission festival in Des Plaines from the Lutheran congregations in Chicago and surrounding area, 604.33; by?. Succop of N. N. 1.00. Part of the Miss. - Coll. of the Gemm. of the??. Hallerberg and Willner in Quincy 20.00. (p. 627.33.)
For the mission to the Jews: From Cbicago: by T. C. Diener, part of the income at the mission festival in Des Plaines from the Lutheran congregations in Cbicago and the surrounding area, 151.08; by?. Hölter from E. Fock 1.00, N. N. .35. part of the mission coll. of the congregations of??. Hallerberg & Willner tn Quincy 5.00. (p. -157.43.)
For the Negro Mission: From Chicago: through T. C. Diener, part of the income from the mission feast in Des Plaines from the Lutheran ongregations in Ch'cago and the surrounding area, 151.08; through? Barl- ling from the piggy bank of little Willie Bornhöft, 2.00. P. Heinemann's parish at Okawville, 10.50. Part of the Miss. coll. of the parish of? Hallerberg and Willner at Quincy 5.00. (p. -168.58.)
For emigrant mission in Baltimore: part of the Miss. Coll. of the Gems. of??. Hallerberg and Willner tn Quincy 5.00.
For poor students in St. Louis: Ges. auf?. Theo. Kohns Hockzeit tn Cbicago 10.10. By?. Bartling there for E. Albrecht of the Jüngl. Verein 15.00, of the Jungfr.-Verein 15.00, for W. Kohn of the Jüngl.-Verein 15.00, of the Jungfr.- Verein 15.00. (S. -70.10.)
To the household in Springfield:?. Schroeder's Gem. of South Litchfield 9.25. Tbeil of Miss. Coll. of Gems. of??. Hallerberg & Willner at Quincy 5.00. (p. -14.25.)
For Poor Students tn Springfield: By?. Miracle in Chicago by Young Fri. Association for W. Light 10.00.
For poor students in Fort Wayne: Durck? Hölter in Chicago from some members of his... Congregation for Starck 17.00.
For poor students in Addison:?. Brauer's church in Bee- cker 14.00. P. Bergen's church in Prairie Town 6.00. (S. -20.00.)
To the household in Addison: Part of the Miss. coll. of the Gemm. of the? Hallerberg & Willner in Qmncy 5.00.
For poor students in Milwaukee: Through?. miracles in Cbicago from the Young Friars Association for A. Leutheußer 10.00.
For the building fund of the Milwaukee grammar school:?. Hahn's Gem. in Staunton 20.75. By?. Schülßer tn Jo- liet, Coll. at Herm. Affeldt's wedding, 7.48. From Cbicago: by?. miracles of F. Nix 5.00, I. Nütz 1.00, F. Baben- dererde 1.00; durck? Bartling by Joh. Bohnhoff 5.00. P. Great Gem. in Harlem 53.35. (p. -93.58.)
For sick pastors and teachers: part of the Miss. coll. of the congregation of? Hallerberg & Willner in Quincy 5.00.
For the widow's fund: Tbeil of the Miss.-Coll. of the Gemm. of the??. Hallerberg & Willner in Quincy 8.64.
For the deaf and dumb: By?. Schroeder in South Litchfield, Child Aufcoll. at H. Whitehouse, 11.10. By?. Hallerberg in Quincy, Theil. of the Dung. coll., 40.00. by?. M. Cämmerer 1.00, S. Arend 1.00, K. Altenhein .25, by the Virgins' Association 5.00. (L> . -58.35.)
For Studying Orphans of Addison: By?. Miracle in Chicago by Louise Ahrens 5.00. Thank Offering by Mrs.?. Sckaaf in Claremont, Minn. 2.00. (S. -7.00.)
Addison, Ill, Sept. 1, 1884; H. Bartling, Cassirian.

Incoming to Middle District Coffee:
To the seminary building: From F. Schmidt in La Porte -2.00. ?. Heid's parish tn Mishawaka 38.75. P. Ernst's parish in Euclid 5.00. (.S. -45.75.)
For the church in Rochester, N. U-- From?. Henkels Gem. tn Aurora 4.00.
For the Kansas City congregation, Ch. Wollpert at Hilliard 2.00. From?. Henkel's congregation at Aurora 4.00. P. Franke's congregation at Fort Wayne 15.75. (S. -21.75.)
For the English college:?. Daib in Friedheim 1.00.
For the community in Dresden, Saxony:?. Daib u. Gem. in Friedheim 27.66.
For the congregation in Columbus, O.:?. Kolbe's congregation in Jndependence 12.00. P. Henkel's congregation in Aurora 12.50. (p. -24.50.)
For?. M. W.:?. Henkel's Gem. in Cold Springs 3.50.
For the emigrant mission in New York: Aus?. Henkel's congregation at Aurora 4.00. F. König at Fort Wayne, thank offering, 5.00. P. Husmann's congregation at Arcadia 3.40, at Tipton 1.85. ?. Schlesselmann's comm. at Bremen 11.50. P. Franke's comm. at Fort Wayne 10.00. (S. -35.75.)
For emigrant mission in Baltimore:?. Kunschick's comm. in Leslie 4.25.
To the household in Fort Wayne: Mrs. Chr. Lay tn La Porte 2.00.
For the student W. Deppert in Fort Wayne: From the Young Fr. club in Seymour 12.00, from the young men the. 10.00, from single. Parishioners 11.00. (p. 33.00.)
For English mission:?. Daib in Friedheim 1.00.
For inner mission:?. Weselob's congregation in Cleveland 14.25. Fr. Wesel's congregation in Pomeroy 13.00. Fr. Rauh's tri- unity Gcm. at Sugar Grove 2.75, Jacobus congregation 3.25. (p. -33.25.)
For Jewish mission: Marie Krems tn La Porte 1.00. From?. Henkel's Gem. in Aurora 4.00. P. Spiegel's Gem. in Adams Co. 8.11. P. Zagel's Gem. in Van Wert 2.50. (S. -15.61.)
For Negro Mission:?. Weseloh's congregation in Cleveland 14.00.
For Stud. Hackmannn in St. Louis: Jungfr.-Verein in Seymour 5.00.

For the synod treasury:?. Niethammer's congreg. tn La Porte 19.37. Fr. Spiegel's congreg. tn Adams Co. 7.85. Fr. Dankworth's congreg. in Cleveland 19.50. Fr. Husmann's congreg. bet Arcadia 5.00. Fr. Michael's congreg. at Fort Wayne 15.66. ?. Ernst's Gem. at Euclid 6.62. (p. -74.00.)
For the deaf and dumb: Mrs. Rieske in Cleveland 1.00. From?. Henkel's congregation in Aurora 3.00. Bequest from widow L. B. of?. Frankes Gem. at Fort Wayne 25.00. (p. -29.00.)
For the orphanage in Addison: From?. Henkel's congregation in Aurora 4.20. Mrs. Begemann at Clifty 15.00. (p. -19.20.)
For the Orphanage near St. Louis: Mrs. Begemann at Clifty 15.00. C. Ruprecht at Van Wert, Thank Offering, 5.00. (S. -20.00.)
For the support fund: for widows and orphans: ?. Spiegel's parish in Adams Co. 9.15. Fr. Dankworth's parish in Cleveland 17.10. Fr. Dreyer's parish in Fort Wayne 4.00. Fr. Schlesselmann's parish in Wootland 3.60. Mrs. Begemann's parish in Clifty 10.00. Fr. Ernst's parish in Euclid 13.88. (Total -57.73.)
Fort Wayne, August 31, 1884, C. Grahl, Cassirer.

Entered the Coffee of the Nebraska District:
For the synodical treasury: By?. Weller from sr. Zion Congregation on Lincoln Creek -12.00. By?. Meyer from sr. Bethlehem congregation, 3.83. By...? Adam from St. Immanuel's congregation - 10.00. - Durck?. Bergt Sr. from his congregation - 6.00. - By ?. Oetting desgl. 7.50. (p. -39.33.)
For iLoeminarbau: By?. Müller from Wm. Lorbeer 6.00, Wm. Schröver 5.00. By?. Bergt from his Gem. 44.00. By?. Biedermann desgl. 42.00. (S. -97.00.)
For poor students in Springfield: By?. Cämmerer, Evening Coll. sr. Comm., 4.50.
For the widow's fund: By ?. Leuthäußer 2.00, Coll. at I. Degner's birthday party 3.65. P. Bürger 3.00. By ?. Bremer from sr. Johannismgem. 6.30. By ?. H. Cämmerer from G. Heuermann, thank offering, 1.00. By ?. Hoffmann from P. H. 5.00. (S. -20.95.)
For Negro Mission: By?. Adam of N. N. 5.00.
For the mission to the Jews: By Fr. Harms from the health insurance fund 9.00. By?. Müller from sr. Trinity. - Bürger from Jak. Tröster 10.00. Burmeier, Kirchwethcoll. 12.00. Adam from N. N. 4.00, Mrs. Sckierloh 1.00. Hofius from sr. Gem. 6.50. H. Cämmerer from A. Skcott 1.00. By Hoffmann from s. Joh.-Gem. 5.30. (S. -55.80.)
For the parish in Omaha: By?. Müller from W. Lorbeer u. W. Wegener 2.00 each, Gottl. Wegener 5.00, W. Schroeder 3.00. (S. -12.00.)
For internal dissonance: By?. Harms of sr. Zion's congregation. 8.50. By...? Frese from Mrs. A. S. 5.00, M. Lang .10. By... Schulte from Mrs. Gem. 4.90. Community 4.90. By?. H. Cämmerer from the bell bag sr. Congregation 15.00. By?. Becker from sr. St. Paul's congregation. 15.50. By?. Iahn of St. Paul's congregation. Bode, Coll. on W. Müller's baptism, 4.00. Durck?. Bergt Sr. from St. Paul's Congregation. Community, 7.00. Durck? - Leutbäußer desgl. 5.00. By ?. Meeske desgl. 7.50. By?. Burmeister, Kirchweihcoll., 7.00. By?. Endres von sr. Bode, Coll. on Chr. Gade's christening, 4.15. By Mr. Vogler, Coll. of the Lomsville congregation, 5.25. By? Meyer of the Bethlehem congregation, 3.00. Bethlehem congregation, 3.00. Durck?. Hofius of his congregation, 8.00. Congregational, 8.00. By?. Flach, Missionary Festival Coll. of Zion, 18.50. By?. Biedermann of Congregational, 5.83. Becker, communion coll., St Paul's congregation, 7.00. Hoffmann, St John's congregation, 5.30. St John's congregation, 5.30. By? Oettingl of St Paul's congregation. Hilgendorf, 7.75. Meyer from H. Redeker 1-00. E. F. W. Meier, General Treasurer, 20.00. (p. -200.63.)
For the deaf and dumb: By?. Bergt sen. v. s. Gem. 3.00.
For Addison: By?. Endres von sr. Paulsgem. 8.87. Durck?. Biedermann von sr. Gem. 5.62. (p. -14.49.)
For Fort Wahne: By?. Biedermann of s. Gem. 3.05.
For emigrant mission: By?. Grüber of Unnamed 2.00.
For tn Kansas CitH: By?. Burmeister v. N. N. 1.00.
Omaha. F. C. Festner, Kassirer.

Incoming in vie Kaffe of the Western District:
For the synod treasury: Bon?. Krämer's congregation in Humboldt - 4.00.
For inner mission in the West: By?. Wille, part of the mission festival coll. at Concordia, 30.00. Mrs. A. R. at St. Paul, Minn., 2.50. By?. Michels, aes. at Father Scheer's funeral, 4.40. By?. Polack Sr. part of the mission festival coll. at Herkimer, 46.00. By?. O. Hanser from Mr. G. Hasecoster, 5.00. (p. -87.90.)
For Jewish mission: By?. Wille, part of the mission festoll. in Concordia, 7.80. By?. A. W. Frese, part of the mission festoll. in Port Hudson, 17.25. By?. Polack sen., part of the mission festoll. in Herkimer, 17.00. By?. Hanser von Wittwe N. N. 2.00. (S. -44.05.)
For Negro Mission: By?. Wille, part of theMissionsfestcoll. in Concordia, 10.00. By?. Krämer of Mrs. Ch. Mießner in Jndependence 1.00. By?. A. W. Frese, part of theMissionsfestcoll. in Port Hudson, 17.25. By?. Polacksen. part of the Missionsfestcoll. in Herkimer, 17.00. (S. -45.25.)
For the widow's fund, Dr. C. F. W. Walther 5.00. St. Louis Teachers' Conference 8.50.
For poor students in St. Louis :?. Heyne's comm. in Lake Creek 6.00.
For the orphanage near St. Louis: From the collection bag of the congregation P. Meyrs tn Friedheim 5.00.
For Kansas City: By... Wille, part of the Missionary Festival Coll. at Concordia, 30.00. By...? O. Hanser from Miss Julie Schramm, 5.00; from the N. N. family, 15.00; from two N. N. gentlemen, 10.00. By? A. W. Frese, part of the Mission Festival Coll. in Port Hudson, 50.00. (p. 110.00.)
St. Louis, Sept. 7, 1884. H. H. Meyer, Cassirer.



Received

by Mr. L. Wesel for Stud. C. Morhart Kö.OO by A. Reuter as a thank offering for gracious protection from fire; by Mr. L. W. Weber for Stud. H. Müller 8.66 coll. at a wedding, 1.66 by Mr. I. Rauh sen. Günther.

With heartfelt thanks is hereby certified to have been received for the church building at South Bend, Ind: From the congregation of Mr. L. Eirich, HIO.OO; from the congregation of Mr. L. Jungkuntz, 8.23; by Mr. Kassirer Bartling, 26.66; from the congregation of Mr. L. Lange, 8.75 ; by Mr. Kassirer Birkner, 55.66; by Mr. Kassirer Grahl, 116.29. God richly bless the bountiful givers. P. Heid.

Received with thanks for the pupils Hintz and Jaap: from the Dreieinigk. congregation of Mr. L. Lochner in Chicago 16.66, from the Frauenverein 16.66, from the Jungfr.-Verein 16.66; in total 36.66. Milwaukee, Aug. 28, 1884. G. W. Mueller.

For poor students received with hearty thanks from Mr. C. Volkmann in Clinton, Henry Co, Mo, \$3.85.

K. F. W. Walther.

With heartfelt thanks for the household here received through Mr. L. Baumgärtner in Huntly, Ill, from Mrs. Wille tzl.60, from Mrs. L. Baumgärtner K1.66. F. Pieper.

Received for poor students from Monroe: from Young Fr. Association K.OO each for K., L. and R.; from Women's Association K3.80. Collecte K13.63. C. Franke.

New printed matter.

Nineteenth Synodal Report of the General German Lutheran Synod of Missouri, Ohio and Other States. 1884.

The Synodal Report has just left the press, and all who want to grow in the knowledge of heavenly truth and who have the welfare of our Synod and our Church at heart will hurry to study it. In addition to the important doctrinal discussions, the dear reader will find the synodal address, the presidential report, the annual reports of the reverend district presidents, parochial reports, financial reports, the resolutions concerning all our synodal institutions and the various missions, the list of newly elected officials, and much more. The report contains 189 pages and costs 40 Cts. It should be addressed to: Dutk. Oonoorkia-VerlLK, 8t. Doui8, Klo.

Popular Illumination of the "Opinion of the Theological Faculty at Rostock on the Doctrine of the Wisconsin Synod on the Election of Grace." By A. L. Gräbner. Milwaukee, Wis. 1884.

Professor Gräbner's writing has the following meaning. After the venerable Synod of Wisconsin had publicly professed the old pure doctrine of election by grace, a certain agitation arose in a congregation belonging to the Synod as a result of outside agitation, as a result of which a member of this congregation turned to the theological faculty at Rostock with the request to give its opinion in writing as to whether or not the Wisconsin Synod stood firm in the doctrine of election by grace. The aforementioned faculty then readily complied with this request and issued a so-called "opinion" on the question posed to them, in which the faculty admitted that the doctrine of the Wisconsin Synod on the election of grace was not, as our opponents mendaciously say, Calvinistic, but that it was false, for God had by no means chosen the elect before others out of mere free grace, as Wisconsin teaches, but in view of their better conduct. Such a verdict was to be expected from every German theological faculty, but the reasoning of the Rostock theologians is so lamentable that one can only wonder how it was possible that the Rostock theologians dared to go public with it. Professor Gräbner has therefore served them so admirably in his "popular illumination" of their "opinion" that this controversy can probably be regarded as settled forever. We have now taken the liberty of including this "illumination" in our "Lehre und Wehre" as an important document in the present doctrinal controversy over the election of grace; but we also recommend the little book to all those who do not read our "Lehre und Wehre," since, with all its thoroughness, it is so clear and distinct that every simple Christian man can understand it quite well and can strengthen himself in his faith from it. W. [Walther]

Changed addresses:

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Lev. KV. st. Oan8, Vorle, Voile Oo., Nodr.

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Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehre

40th Year, St. Louis, Mon., Oct. 1, 1884. No. 19.

(Submitted.)

My dear John!

So we are - to continue my last letter - sinners. And God is angry about our sin. And he punishes us. He punishes us not only here temporally, but also there eternally.

That God also punishes eternally, many do not want to believe.

Some say that with death all sorrow ceases, for then we cease to be at all. They say that the soul does not live on, and that there is no question of a resurrection. - John, if you ever meet with such a man, ask him whether he knows this for certain. Then he will make all kinds of speeches, talk a good deal, but stammer a little. Then give him a good blow with the hammer of the law just before the head, and turn and go away.

Others say that not everything ends with death, that the soul lives on, but that eternal damnation does not exist. Why not? Oh, they say, God cannot bring himself to condemn us weak people eternally, he cannot be so cruel; here in life we are punished enough; when we die we are blessed, or at least - hm! - not damned. - Where do these people get their wisdom? The Bible says the opposite. It says, "and they shall go into everlasting torment." And even our poor miserable reason, on serious reflection, does not quite understand the matter. What matter? That just at death, when we must enter into the darkest abyss of all God's punishments that are inflicted on sinners here on earth, that just then the wheel should turn to blessedness. Reason, however unreasonable it may have become through sin, does not quite understand this. Is it reasonable to think that freedom beckons when one is bound with the heaviest chains and thrown into the darkest dungeon?

Is such groundless drivel to be our comfort in the midst of our misery? Is this a consolation against eternal damnation, if one puts it out of one's mind for a while? No! Just the opposite



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. October 1884.

No. 19.

is the case; such drivell, it doth but bring us in. For this is the matter: eternal damnation is upon us. And no one and nothing can deliver us from it. No one, neither in heaven nor on earth. Only One can. And he does it. God does it through him. But of this One and of God's help through Him the world wants to know nothing. Mark, John: The real and true help of God out of eternal damnation the world despises and seeks help in the delusion that God cannot be so cruel as to condemn. It sits on this talk, which is contrary to Scripture and reason, as on a high horse, and thus rides past God's true salvation and the Savior into eternal damnation.

What is this salvation and who is the savior? Oh, John, you know. I don't need to write that. Thus writes the apostle John in his first epistle: "And the life appeared, and we have seen, and bear witness, and declare unto you the life that is eternal, which was with the Father, and appeared unto us. That which we have seen and heard we declare unto you, that ye also may have fellowship with us, and that our fellowship may be with the Father, and with his Son JESUS CHRIST. - The same is the propitiation for our sins; and not for ours only, but also for the whole world. - The blood of JESU CHRIST, the Son of God, makes us clean from all sin. - He that believeth on the Son of God hath this testimony with him. - And this is the testimony that God has given us eternal life, and this life is in his Son. He that hath the Son of God hath life; he that hath not the Son of God hath not life. - This is the true God and the eternal life."

That is salvation and the savior. That is joy and comfort in living and dying.

"But how can I know if the gospel of Christ is true, and rely upon it?"

So asks the earnest heathen when the gospel is preached to him. So ask, with a mixture of throwing away and despairing of the matter, our so-called Christians who have gone astray from the faith. So often flesh and blood also asks in us true

Christians, and we tremble and quake at such a question, for Satan then lays his hand upon our heart.

It's a wicked question, my dear John.

Why? Is it because the thing itself is questionable and not quite certain? No, not because of that. Jesus Christ is the true one, and his word is the truth. Or because we are not quite sure of the thing? Oh no! Nor because of this. We are certain about it, and our faith is a certain confidence, and not doubting, in spite of - do you hear? - In spite of the temptations of flesh and blood.

So why is the above question a "bad question"?

Therefore, beloved, because we men neither with our senses, nor with our reason, nor with any other power, nor even with our hearts, can know and confidently grasp the Son of God and our Saviour. Therefore, because we cannot prove and bring him near to others in this way, this is an evil question.

Get it through your head, my dear!

There is the appearance. It cannot give you and others the knowledge of Jesus Christ. Thou canst not see him. Neither do others. And those who once saw him did not come to his knowledge by their sight, that is, not by sight. For while he was visible on earth, very few believed in him. And those who believed in Him did not believe because they saw Him, but because it was given to them from the Father (Joh. 6, 65.), not because flesh and blood revealed it to them - that is their sight - but the Father in heaven (Matth. 16, 17.).

And so it is with all outward and external perception of Jesus Christ: through it we never come to a certain and confident knowledge of the Lord. For it is a historical fact that he was there. It is also testified in an unsuspecting way, and therefore very credible, that he performed many miracles, and especially that he rose from the dead, thus proving himself to be the Son of God.

...than he that claimed to be. But help, dear Lord God, who of reason is certain that there is a God in heaven. How is that? respects all this? And if any man really regard it, and thereby John, we know that this is vain nothing. Christ and his apostles believe on Jesus Christ, and come to him, what powers rise up do not appeal to our reason at all. And they would, of course, if against faith? First, doubt. They say, What I do not see, I will they could. No, on the contrary. They say that our reason is not believe. For, they say, this question is not a simple against Christ and his gospel. "The natural man," they say, statement of an interesting fact in the history of the world. It is a "hears nothing of the Spirit of God." And not only that. It is further question of death and life, of eternal blessedness and eternal said, "It is foolishness unto him, and he cannot know it." (1 Cor. damnation. I want to be quite sure of that. I doubt and must 2, 14.) The only thing that can happen to our reason here in this doubt until I have complete certainty. That Napoleon the First case is that it may be taken captive like a wild beast under the wore a triangular hat and a gray surcoat, I am quite willing to obedience of Christ. 2 Cor. 10, 5. I do not want to make a great believe those who testify to it, and I do not doubt it either. For I argument about our reason here, and about its inability to bring am terribly indifferent to it, and it matters nothing to me. But us to a certain knowledge of Christ. We are agreed on this point, when I hear that 1800 years ago a man lived in Asia, who said my old friend, as on all points of salvific doctrine. I only wanted of himself, and of whom his disciples said, that he alone is the to have it mentioned here as one that does not help us, but way, the truth, and the life, that no one comes to the Father hinders us, to know Christ; so that the subject we are discussing except through him, and that there is salvation in no one else, may become quite clear to us. And if you want to experience the that no other name is given to men, through whom they are to matter for yourself quite clearly, try it once with your reason. If be saved; if, then, I am to be bound body and soul to this man thou approachest Jesus with thy reason, thou shalt seek with it for time and eternity; if my salvation or damnation is to depend to apprehend him assuredly and confidently as thy Saviour. You solely on this man and my position in relation to him: then I am will find that you are in danger of losing him. Therefore renounce truly not credulous and not quick to believe, but ask with the such a beginning!

utmost earnestness and caution whether that is also quite certainly true which is there advised to me of this man, and which is to certify him as the Saviour of God. The matter is too important. Too much depends on it. - So this doubt arises first of all against the efficacy of the historical testimony of JEsu. And then these things, the miracles and the resurrection from the dead, by which JEsus Christ, as the Son of God, is authenticated, are so utterly contrary to nature, contrary to all that has ever been witnessed, so utterly unheard-of and unique, that they cannot easily be believed. Now, of course, I must say, if they were not unheard of and unique, they would prove nothing for Jesus; and yet, because they are unheard of and unique, one cannot, cannot, believe that old and unsuspected testimony, not believe it with entire confidence, and rely on it in death and life. - And then so many false Christs and false prophets have appeared, and pretended to do signs and wonders, and to deceive many! And there are also so fearfully many and blinding deceptions in the world that one can hardly knoweth more what they shall believe to be true. And so few men believe in Jesus Christ, who are all cast upon him alone. O wretched man! how can I know whether all this is true, and whether I can rely on it? - This, John, and a thousand similar things, rise up against the historical testimony of Christ, or, what is the same, against our outward perception of Christ through this historical testimony. I say, that is, that we cannot thereby come to a certain knowledge of Christ. And the devil from hell still blows, and that very carefully.

But there is still reason. Perhaps it will help. Perhaps Christ and his gospel are so inescapably in accord with reason that all lack of proof and persuasiveness of that historical testimony is thereby made up for, and Christ becomes as certain to us as it is certain and can be deduced from it.

No, sight and all outward perception and reason cannot give us the knowledge of Jesus Christ. And these are the only ways in which a knowledge can come into the heart and become effective. Or do you know of others? But if there were a thousand others, they too would be closed to the knowledge of Christ. And in any case, our hearts would ultimately refuse to be founded on Christ. For, John, our heart and all the ways that lead to it are human, earthly, carnal, sinful. But Christ is divine, heavenly, spiritual, holy. We are corrupt for the knowledge and apprehension of that which is from above. In no way and by no means can we rightly know Christ, believe the testimonies of Him, believe in Him, come to Him. Tell a color-blind man what the difference is between need and green. Will he understand you? He will hear the sound and outward meaning of thy words, but he will not understand the matter, much less make use of it. Why should he not? There is in him no faculty akin to the thing, that he might seize and grasp it. Much less can we take hold of and grasp spiritual things, Christ, because we are turned away from him, indeed, we are by nature opposed to him. This is our evil nature. Therefore our catechism says - God be praised for it! - quite rightly: "I believe that I cannot by my own reason or strength" - please, understand by "strength" everything and every faculty that can exist apart from reason - "believe in Jesus Christ, my Lord, or come to him."

Yes, it is a wicked question, the question:- How can I know if all this is true, and rely on it? A wicked question, for we are purely incapable of letting a true conviction and confidence cling to us. Everything in us resists it.

And yet we must truly believe in Jesus Christ in order to be saved. If we do not believe, we are damned.



To be blessed, something shall be found in us, for which we have not the least ability! I must believe, and I cannot help but disbelieve. I am to take hold of Christ, and I have neither hand nor heart to do so! I am to trust in something that I cannot possibly recognize as the truth!

Yes, "how can, can I know if the gospel of Christ is true, and rely upon it?"

Can God help?

With God no thing is impossible.

Does God want to help?

He wants to help. He has already helped you and me, because we believe in Jesus Christ, we believe in our highly praised Saviour. Perhaps, or rather, our faith is weak, but there is nothing in us so strong as our faith in Jesus Christ. We cling to him. And we would sooner have all our members torn from our bodies, and our hearts from our bodies, than be torn from Christ. Is it not so, John? Yea, verily, God, it is so. And God will also help us to continue in the faith unto the end, and to depart blessed, and to become heirs in the kingdom of heaven. And as for us, so will he help others, all.

Therefore let us now visualize **how** God helps, so that we may remain in such help and lead others to such help. And you will allow me to use the most simple and unadorned speech, more than ever. For the more serious the matter, the less is the place for splendid words. -----

Here:

How can I know if the gospel of Christ is true and rely on it?

1) God wants to help. - But above all you must seek God's help in the right place. You must seek it where it can be found. It can only be found in one place. And that place is **the Bible**. Only and only through the Bible does God give you faith in Jesus Christ and the joyful and invincible certainty that the gospel of Him is truth.

Let this be said to you for the time being, without any further explanation. But hold it! Keep all your thoughts strictly within these bounds: only in the Bible, in God's Word, is God's effect to faith to be found. Look for it nowhere else. It is nowhere else.

2) In the Bible you find the **law**. What does that mean? That means: in the Bible you will find such a word, which shows you, shows you sharply, clearly and powerfully, yes, through which God the Holy Spirit shows you with a powerful effect in your innermost heart - what? what you are, namely a sinner through and through; and how you stand with God, namely bad, very bad, so bad that he curses you eternally because of your sin. - You must first of all read this law, have it interpreted to you, publicly and especially, contemplate it, consider it, reflect yourself in it. Recognize yourself in it, press it into your heart like skewers and nails. For you must first of all become a poor, crushed, humiliated sinner who completely despairs of yourself, and recognize alive your plight of death and hell. Otherwise you cannot be helped. For otherwise you want to know nothing of a -salvation. And with such



[You must continue to use the law all your life, for all your life you must remain a poor, crushed, humiliated sinner who despairs of you completely, and all your life you must recognize your death and hell misery alive. Otherwise you cannot be helped. For otherwise you will not want to remain with the Savior. Have you understood this? Use the law!

From the law you will recognize something besides your sin and condemnation. You will see that you have lost all reason and strength through sin. What reason and strength? The reason and power to hear and understand and grasp and comprehend divine things. - If you do not see this, then again you cannot be helped. For if you do not see this, you will want to rest on your own judgment in divine things, and this, precisely because it is inept and wrong, will always lead you away from the truth.

So again: Use the law! And know that all, all is over with thee.

3) And now, O John, know that in the Bible also is the **gospel**. What does that mean? That is, the word of Christ, of the grace of God in Christ. "Which no eye hath seen, nor ear heard, neither have entered into the heart of man." Which no man knew, no man foreknew, no man judged, no man understood, and no man by his own reason and strength could believe. The word, John, read it, learn it, have it interpreted to you, publicly and specially, consider and meditate upon it. Lay it on your heart, on your sinful, corrupt heart, on your broken, anguished heart. Move it in your heart. It is the word of Christ. Christ is preached to you in it, shown to you, revealed to you, painted to you, described to you. You learn to know Christ through it; you hear and see him in his words better than if you saw and heard him in the flesh. So Christ - take note, John! - Look at Christ, examine him, study him in his word. Get to know him from his word, more and more, better and better, more and more precisely. Hear him in his word, hear his voice in his word, hear what he says to you in his word. Learn who he is, what he has done, what he does and wants to do, in his word. See him in his word as he was before he became man, as he walked the earth as man. See him in his divinity, see him in his humanity. See him in the manger, among the people, on the cross; see him die and come to life again and sit at the right hand of God. Listen how he speaks to you kindly and comfortingly; notice the blissful words that fall from his lips: And then -

"Yes, what then?" you say. "I cannot know whether he is the true one, and whether the word of him is the truth. My understanding is darkened; I am alienated from the life that is of God by the ignorance that is in me, by the blindness of my heart. Shall I judge, who have no power to judge?"

It is right, John, it is quite right, quite right. You can judge nothing of Christ, even if you have studied and learned him for a thousand years. But with this word of Christ - do you hear, John? - with this word of Christ **the Holy Spirit comes and** will enlighten you with his gifts. That is, the Holy Spirit will give you what you do not have: faith,

faith in this word and in him whom this word preaches, in Christ. If you look into the word of Christ, you look into the light, into the true eternal light, and from this light a bright shining will fall into your heart, and there will be in your heart the illumination of the knowledge of Jesus Christ, that he is the true one, the Son of God, your dear Saviour and Beatificator. And this from the Holy Spirit through the Word and always through the Word. Oh, cling to the word, stay with the word of Christ, never depart from the word, and it will become bright in you, always brighter, and the light will always go out for you again in the darkness. You will believe, become strong in faith, become firm and certain in faith, and when curses of temptation and natural doubt beat down on you, yet you will always be preserved in faith, yet you will always see the light in its light, and you will die in faith and inherit eternal life.

Is it all like that?
 You'll experience it, know it.
 How you will experience and know it?

Of course not in such a way that you always stand in the blissful joy of certain faith. Oh no! What sinner is destined to that? We have our corrupt and unbelieving flesh and blood about us. But you will experience that you will be bound to Christ inwardly; that you will not miss him; that you will mourn and tremble and hesitate, bend and stoop, when you realize that you are in danger of losing him; that you will not curse Jesus, but heartily desire him and bless his name.

"Love that bound me to her yoke with body and mind;
 Love that overcame me, And made my heart whole:
 Love, to thee I surrender, Thine to keep forever."

This is faith, John, and this is assurance and great power. For that which is not overcome by anything, not even by our own flesh and blood, not by our whole nature, not even by the world and the devil; that which has so accepted us that we cry out with unspeakable pain when the powers within us rise up against it: that is power, and that is certainty, and that is faith. - This is faith in spite of all temptation, in spite of hostile doubts, in spite of the fact that we often do not feel its comfort in our hearts.

"I believe what JEsu's word promises, I feel it or I don't feel it."

So how do you know if the gospel of Christ is truth and rely on it?

Answer: The Holy Spirit will teach you through the word of Christ. He will bind you to Christ with strong, strong, strong bonds. That is faith. Faith is stronger, your faith and mine, John, is stronger than all, even in its weakness, which is our weakness.

Only abide in the Word! Abide in the Holy Spirit, abiding in the word of Christ. Do not deceive or tempt him with willful sin. Thus he will keep thee in the faith unto the end. And also yourCarl

(Submitted.)
 Brief report from the Addison Board of

With regard to the request of the Venerable General Praeses, which recently appeared in this newspaper, for gifts for, among other things, a new building for the school teachers' seminary in Addison, the supervisory authority of this institution would like to report the following: As much as we would have liked to have built the new building immediately, we did not consider it right and proper after a longer and conscientious consideration, firstly because no express resolution of the Synod has been passed that it should be built immediately, and secondly because the assembled Synod is only a deliberative body and not a body that legislates and imposes taxes on the congregations. Only when the congregations give their consent to such buildings (and this they do most clearly by giving money for them), will we begin the new building.

The two professors' apartments, however, we built on our own responsibility, since they do not fall into the category of larger buildings, and we hope that all the congregations will say: You have done right; indeed, if you had not done so, we would have reproached you. It is well known that due to the living of two professors and the caretaker in the institution buildings, the space for the students was so reduced that they had to live and especially sleep in a way that was detrimental to their health. Now the synod appointed a seventh professor. It would have been irresponsible to give him an apartment in the institution as well. What was to be done? We dared in God's name and built the two houses, so that now one more professor could move out of the institution. Of course, there was no money in the hands of the General Treasurer. On his behalf we borrowed money without interest. A single appeal in several congregations of Northern Illinois brought us the sum of P5120.00 without interest partly for half a year, partly for a whole year. The Synod had approved H5000.00 for the two apartments. However, with the necessary additions of fence and sidewalks, they will only come to a few dollars over \$4500.00, so that the Synod is saved P400.00 - H500.00 here.

But the need for the pupils has not only not been relieved, but it has become even greater. As much as we must rejoice and thank God for the rich increase in new students, we are sometimes frightened by how they must now live crammed together for a whole year; we hope to God, however, that he will keep his protective hand over the institution and prevent illness. There were 80 new students registered, of whom 59 have already entered and 8 more will certainly arrive, so that there will be a total of 194 students in the institution. I found our dear director in those first days of school mostly adding: "There must be more in that room, I must have more beds put up in that dormitory." So now 10 or 11 students live in one room, as 6 or 7 would be plenty enough. In the southern dormitory, the smallest, there are 20 beds, in the middle 70, and in the north 80. You can squeeze your legs between the beds here and there. A rumpus chamber close under the roof, which of course is not "plastered" (unpleasantly hot at this time, quite decently cool in winter time!), had just 15 beds piled on it and the rest we have to sleep in the

former old orphanage, where pianos now stand, under the roof. will not be discussed in more detail here. At its last meeting, the Synodal Conference was convinced that our Negro mission was

So far we have not had to put any pupils in the barn. by no means hopeless, even before the eyes of men, but was rather enjoying strong and healthy growth. The young mission counts 80 communicating members, has 3-400 children in the mission schools and a number of adults in special instruction. Work has been done in the church and school in silence, without attracting much external attention, and by God's grace the work has not been in vain. In particular, it may be said of our main station, New Orleans, that there, as far as men can judge, the Lutheran Church has gained a firm foothold among the Negroes. Here the mission has 60 communicating members in two stations, who are organized into two small congregations, in which God's word prevails in doctrine and practice. Here the mission also has two weekly mission schools, in which about 200 Negro children are taught Lutheran catechism, biblical history, etc. year in and year out. Here the parishioners have also begun to give contributions for church purposes, in order, God willing, to be able to sustain themselves in the future.

Are these not, dear congregations, indications enough for a speedy remedy? Now do not forget that we live in a country where building is more difficult, and it will therefore be urgently necessary to know by New Year's Day whether we will be allowed to build next year. But we will only know if two thirds of the \$26,000.00 have been raised by the municipalities by then. Then we will be able to bring in the materials before the bad spring weather sets in, begin construction right away in the spring, and the new school year in September 1885 will, God willing, provide the students with the space they so desperately need.

But, does anyone speak, there are still H500 00 approved for? Answer: We don't need it. Addison is about to become an incorporated town. Then in a few years there will be paved roads and good "sidewalks" and the stretch of road for which the H500.00 was granted will be better provided for than we could have done. The township had already made a praiseworthy start by paving the very worst part between the two bridges with stones and sand. We will now improve the rest of the road up to the church to the extent that we will cover all the ditches with a few boards, but this will only cost a small amount.

On behalf of the Supervisory Authority
Addison, September 9, 1884.
T. Johannes Große.

An appeal concerning our negro mission.

The Synodal Conference, assembled at Cleveland, O., from the 13th to the 19th of August of this year, dealt in detail in the afternoon sessions with the negro mission which it has undertaken, and has instructed the Commission for Negro Mission to publish in the papers appearing within the Synodal Conference an appeal concerning the negro mission. The purpose of this appeal is to draw attention to the state and prospects of the Negro Mission, and possibly to cause all our dear Christians to give this mission the attention which, in the opinion of the Conference, it deserves.

It is an obvious fact that the negro mission, although it was started by decision of the Synodal Conference some years ago, is met with mistrust by many individuals and congregations. In many cases it was thought that the negro mission would hardly ever result in anything right because of the present circumstances, and that it would therefore be better to devote time to other work. The supposed reasons for this opinion are to be explained.

The Synodal Conference not only took note of this state of affairs with joy and thanksgiving to God, but also decided, if possible, to put double and triple strength into the negro mission. There is still much room in the South for our mission. In New Orleans, a number of Negro children who have crowded into our Lutheran schools have repeatedly had to be turned away because the schools were already filled. According to the report of our missionary, there are still parts of New Orleans where the mission could and should be started, just as in the already occupied area. Thus, the Commission has been instructed to open a third preaching station and mission school in New Orleans as soon as the forces and means are available. Furthermore, reports indicate that many thousands of heathen negroes still live in the rural districts of Louisiana. Here, too, preaching stations and Lutheran mission schools should be established. If we occupy the still free territory in this way, the Lutheran Church could, by God's grace, soon gain a firm foothold among the Negroes in the South. Especially through our weekly schools, we could gain an entrance for the Lutheran Church among the Negroes in the South, given the present conditions. In the South, the schools are generally very deficient, but there is a complete lack of Christian weekly schools. Thus we find a free field for our mission schools in many places, and through them we would first bring the whole youth under the influence of the Word of God. And our congregations know how the church is built through such schools through their own congregational schools, and we have already been able to experience this in our Negro mission schools.

The Synodal Conference was of the opinion that if our congregations were made acquainted with the state of the negro mission and the prospects for it, all hearts would certainly turn to it. God grant it! The negro mission first needs more workers. So let our dear Christians pray to the Lord of the harvest that among the workers who are now being trained in increasing numbers for the ministry in church and school, He will also always find



make some willing to devote not just a few years but their whole lives to the service of the Negro Mission. Then the Negro Mission needs more money. Up to now a relatively small number of congregations have accepted this mission with gifts, and the love of these congregations has ensured that the work could be carried out up to now. Now, however, as has just been explained, it should be extended further. For this purpose more earthly means are needed. So all our Christians should help so that the necessary means may soon be provided.

The Synodal Conference did not conceal from itself that the individual synods belonging to it have their main task in the so-called inner mission, that the next good work of the individual synods is this, to introduce the immigrating Germans into the Lutheran Church, which by God's grace is flourishing so wonderfully here. The Synodal Conference therefore did not want the negro mission to be pushed into the foreground by this appeal, perhaps at the expense of the inner mission. But it was of the opinion that our dear Christians would be willing at the same time to introduce the poor abandoned negroes, whom God has laid at our door, into the blessed home of the church of the Reformation. We have also long been debtors to the poor negroes. God has given us the earthly means for the direction of this work also. The Synodical Conference thought it would perhaps be best if, in addition to our regular giving to the inner mission, we would also regularly give small gifts to the negro mission. In this way, since God has made us a numerous Lutheran people, there would be no lack of funds to operate the negro mission.

As experience has shown, there is a lack of acquaintance with the Negro Mission in our congregations. The Synodal Conference therefore asks the pastors, as much as they can, to make the congregations acquainted with the Negro Mission and especially to make it their business to distribute the "Mission Dove" and the "*Pioneer*", which regularly report on the Negro Mission. If our Christians know about the Negro Mission, they will certainly have a heart and gifts for it.

There was one more point the Synodal Conference wanted to have mentioned in this "Call". A request was made to them to immediately undertake an actual mission to the Gentiles, for example, in China or Japan. This subject was also discussed at length. The result of the discussion was approximately as follows: We keep the heathen mission in view; for we recognize the obligation of taking the gospel to the heathen as long as there is a heathen left. But presently we still have our hands full in our own country. We have within the Synodical Conference not only the vast field of internal missions, as well as the mission to the Jews, but before our eyes in the Southern States are hundreds of thousands of heathen Negroes. Shall we pass by these into the heathen lands? Shall we leave the negroes in our own country to the pope, who is making great efforts to introduce them into his antichristian kingdom, or to the sects which are now just making out to conquer the South with their missions? No, we must first do the work which God has laid before us in our own land. And if we do here what we ought to do, then God will also open up for us the way to the heathen countries.

[149] of the show. Therefore, the Synodal Conference is of the opinion that our Christians should give to the Negro Mission the gifts that they would give to the Gentile Mission under other circumstances. But if someone wants to give gifts for the heathen mission already now, so that a larger sum of money is immediately available for the beginning of the same, he is not prevented from doing so. The gifts sent specifically for "heathen mission" will be kept and not used for the negro mission.

Now to Him, the Lord of the Church, be also the work of the negro mission commanded. May he abundantly give his grace and blessing to our work, and may he not be slow to do what we ought to do. Amen.

On behalf of the Commission for Negro Mission

St. Louis, Mo. in September, 1884.

F. Beeper.

To the ecclesiastical chronicle.

I. America.

In the Buffalo Synod, as "Herold und Zeitschrift" reports, the board of directors of the "Martin Luther College" has decided to close it for the time being, because "there are no students. Mr. A. Lange, who was last professor at that institution, has thus found himself compelled to accept a pastorate again, and as the Buffalo Synod itself has no vacant congregations at present, he has accepted a congregation of the Michigan Synod. Originally a pastor of the united fellowship, he sought and found admission at one time to the Missouri Synod for some time; later, as far as we know, he attached himself to the Wisconsin Synod, and finally to the Buffalo Synod. Now he reappears in that of Michigan, which belongs to the Church-Council. The man is, therefore, now pretty much through all the so-called "evangelical" synods. Whether he will finally be able to stay in the latter synod, only time will tell.

W.

[Walther]

Mormonism. From the Australian "Church Messenger" we learn the following, which happened in our own vicinity. The "Kirchenbote" writes: "The Mormon David Whitmer, one of the three false witnesses who in 1830 publicly testified by their signature that they had seen with their eyes an angel come down from heaven with the book which Joseph Smith had translated, and which is still today the religious book of the Mormons, has recently recanted his earlier testimony and declares the whole story to be what it is, namely a hoax and a fraud. So at last the conscience of the old sinner has awakened; he lives in the State of Missouri and is 80 years old. May he be sincerely converted before his end!" W. [Walther]

II. foreign countries.

Burial of Suicides. The Unirte Prussian Oberkirchenrath has recently given its preachers rules of conduct for the burial of suicides and recommended them not to bury the suicides with church accompaniment if they have not gone insane, but to offer the comfort of the Word of God privately to the family members. This is very gratifying. Church burial of a suicide is not only an abuse of sacred things against the second commandment, but also a promotion of the horrible sin of suicide against the fifth commandment. Shame on a preacher who even calls himself Lutheran and yet stoops to it out of fear of man or pleasing to man!

W.

[Walther]

Church discipline, which has almost completely had gained a foothold among the Fiji Islanders? They would disappeared in the German regional churches, seems to be only have escaped your death in the waves of the sea to find a practiced at least in Mecklenburg. Several parents in Waren had much more horrible death under the hands of the islanders, taken their children, who were about to be confirmed, to the namely to have been slaughtered and consumed."

masquerade ball despite the prohibition of their pastor. The Schweriner Oberkirchenrath has therefore made a decision, according to which one of these fathers has already received a letter in which he is informed that he is not entitled to stand at the altar as a baptismal witness, from absolution and admission to Holy Communion, from public church intercessions and thanksgivings of any kind, from participation in ecclesiastical elections as well as from admission to ecclesiastical offices and finally, at any funerals, from the claim to participate in the church by accompanying the clergy and ringing the bells until he has expressly withdrawn his refusal to comply with the duties of a Christian member of the congregation. The husband's wife also falls to the same fate if she does not make known her disapproval of her husband's conduct. - So reports the Australian "Luth. Kirchenbote" of the month of August. As pleasing as this example of practiced discipline is in a national church, the question arises: What does one do with parents who not only attend masquerade balls themselves, but also with their confirmed children?

[Walther]

A Clean School Teachers' Conference. How boldly the so-called elementary school teachers in Germany dare to resign, is reported in the "Neue Wests. Volkszeitung" reports the following in an editorial under the headline "The New Paganism": "In the Palatinate, the teachers' conference of a denominationally mixed district recently dealt with the historical topic of "Muhammad". The debate made a mockery of every Christian feeling. One member touched upon the field of Christian mysticism and asceticism (the godly exercises) and declared that the mortifications and long fasts, as the latter also occurred, for example, with Christ in the desert, then the inspirations through visions of gods (gods-appearances), etc., must be regarded as higher nonsense and presented as such to the children. Muhammad would then appear to them as a to deceiving hero, which he had been. Another member said that excellent gifts from the vineyard of his church. C. Samuel Christ, Moses, and Muhammad should be placed in the school as equals, not one above the other, if only to preserve Indianapolis, Ind, after an illness of about 14 days from nervous tolerance." If such devilish apostles teach the youth in the school of a congregation, it is admittedly in vain if angels were this, aged 45 years. The survivors are the bereaved widow and also in the pulpit in church. But woe to the parents who hand 8 children, the youngest of whom is 6 weeks old. "My thoughts over the children, whom God has given and entrusted to them, are not your thoughts, neither are your ways my ways, saith to such soul-murderers for instruction! They act more impiously the LORD." Isa. 55:8. than those who once placed their children in the glowing arms of Moloch's idol.

[Walther]

The Fijians were once known to be man-eaters, so it was dangerous to be driven to the shores of their island. But after God's Word has been preached among them, a great change has taken place with them. An example of this is given in the Australian "Church Messenger" of August. Under the heading "Else and Now" it reports the following: "When a few weeks ago a ship carrying hundreds of Indian workers sank near Fiji, the natives rushed to the rescue and succeeded, at the risk of their own lives, in saving 60-70 shipwrecked people, whom they took into their homes and fed most lovingly, while others buried the dead who had been washed ashore. - What would have been the fate of these rescued people some years ago, before the Christian mission under

Low German Bible. In the course of this year, the bookstore "Eben-Ezer" in Kropp is to publish a new edition of the Bible of the Old and New Testaments, together with the Apocrypha, in Low German, based on the Bugenhagen edition published in Lüneburg in 1623. The work is to be published in 20 deliveries of 6 sheets each for 50 Pf. per delivery, the whole Bible thus for 10 Marks. The New Testament with Psalms can also be purchased separately and costs 60 Pf. per issue for those who do not want to have the Old Testament.

Bible Reading in School. Recently the Prussian Minister of Culture decreed that of the hours previously devoted to the teaching of the German language in the middle and upper classes, one should be devoted to Bible reading. Also a laudable step backward for the better! W. [Walther]

W.

Death notices.

The undersigned hereby communicates the distressing news that it has pleased God, on the morning of September 12, to call away Mr. I. Kilian, pastor emeritus at Serbin, Texas, quite unexpectedly and suddenly from this temporality, and, as we hope to God's mercy in Christ JEsu, to bring him to eternal rest, at an age of over 73 years. He is mourned by five deeply grieved children.

L. Geyer.

Serbian, Texas.

Once more it has pleased God in his unsearchable counsel to call to eternal rest a laborer still spry and endowed with excellent gifts from the vineyard of his church. C. Samuel Christ, Moses, and Muhammad should be placed in the school as equals, not one above the other, if only to preserve Indianapolis, Ind, after an illness of about 14 days from nervous tolerance." If such devilish apostles teach the youth in the school of a congregation, it is admittedly in vain if angels were this, aged 45 years. The survivors are the bereaved widow and also in the pulpit in church. But woe to the parents who hand 8 children, the youngest of whom is 6 weeks old. "My thoughts over the children, whom God has given and entrusted to them, are not your thoughts, neither are your ways my ways, saith to such soul-murderers for instruction! They act more impiously the LORD." Isa. 55:8.

G. W.

W.

Ordinations and introductions.

By order of Praeses Crämer, Candidate H. F. W. Brandes was ordained on the 13th Sunday after Trinity and inducted into his office as a traveling preacher by

I. Seßler.

Address: Rov. II. F. Lrunclos,

Oooper, Oreeno Oo., Iorva

By order of the Reverend Mr. President Schmidt, Candidate Ferdinand Bauer was ordained and installed in his parish at Greenville, Montelalm Co., Mich. by the undersigned on the 3rd Sunday after Trinity. Mr. P. I. G. Schliepsick assisted.

A. Ch. Bauer.

Address: Uov. I'srlluanä Lauer,

Lox 144, Oreeuville, üilouteulnr Oo., Niel

On the 3rd Sunday after Trinity, Candidate C. Dietz of the Unwrzeichncten, assisted by Pastors Noack and Keller, was ordained and introduced to his congregations in and around Lansing by order of President Wunder.

E. A. Brauer.

Address: Uov. O. vietr, Lansing, Ooolr Oo., III.

On the 12th Sunday after Trinity, Mr. Candidate H. Weking was ordained and introduced by the undersigned, on behalf of Mr. Praeses Hilgendorf, in his congregation at Wayne, Wayne Co, Nebr. Bullinger.

By order of the Presidency of the Western District, Mr. Candidate I. H. Warsaw and La Grange, participated. - The celebration was further Ehlers ordained and inducted by the undersigned in the congregation atenhanced by the confirmation of a deaf-mute in St. John's Church on the Mulvane, Kansas, on the 15th Sunday after Trin. A. Ehlers. afternoon of the same day. Mr. Uhlig, Director of the Deaf and Dumb Address: Uev. üdlors, Institute in Norris, Mich., examined and Mr. U. Willner performed the Box 23, LlulvLne, 8umoor 60th, Xa "8N8. confirmation. - This part of the celebration was uplifting and moving. This was evidenced by the silence and attention that prevailed for almost

On the 13th Sunday after Trinity, Candidate P. Kühnert was ordainedthree hours in the crowded church. Loud and clear, admittedly without and introduced in the midst of his congregation at West Point.any modulation, he answered all questions. So he can speak without W. Harms. being able to hear; he can and does understand the Lutheran catechism

Address: Uev. P. Luednort, ^68t Uoint, ^br. together with the proofs. By this act our institution for the deaf and dumb has gained interest with us in Quincy and vicinity. May this also happen Anl 15th Sunday after Trin. Mr. P. I. Seidel was installed as assistant elsewhere. - The festival preachers were Pastors M. Cämmerer, W. preacher at Immanuelsgemeinde in Chicago, Ill, by the undersigned, Meyer, F. P. Merbitz and I. Drögemüller. The collection amounted to - assisted by Messrs. I. Strikter and L. Hölter. H. Wunder. 125.44.

Address: Uov. ck. Leicicl, W. Hallerberg. 316 W. Nestor 8tr., 6liionZo, IU.

Church dedications.

On Sunday Exaudi the Lutheran congregation at Fre- mont, Dodge Co, Nebr. dedicated their church, a handsome frame building (26X50 feet), to the service of the Triune God. German, Danish and English were preached. P. Count. On the 12th Sunday after Trin. the St. Paul's Lutheran congregation at Woodworth, Jroquois Co, Ill, celebrated their mission feast of this year. The Collecte was -60.36.

I. Hilgendorf. C. F. Hartmann.

On the 13th Sunday after Trinity, the Lutheran St. Stephen's congregation at Benona, Occana Co, Mich, dedicated their newly built church (34X68 with altar niche and spire) to the service of the Triune God. Mr. U. H. F. Jüngel preached in German, Mr.?. E. G. Franck in English. On the 14th Sunday after Trinity, my congregation in Bremer County, Iowa, celebrated a mission feast in fellowship with the two neighboring congregations of Revs. I. Horn and Herm. Gläß. The festival preachers were Pastors H. Gläß and G. Mezger. The collection amounted to -60.21, of which two thirds were earmarked for inner missions, the rest for poor students from Iowa. R. v. Niebelschütz. Th. Händschke.

On the 14th Sunday after Trinity, the Lutheran congregation of St. John's in Guthrie County, Iowa, consecrated their newly built church (34X68 with altar niche and spire) to the service of the Triune God. Celebrating preachers were the UU. I. Horn, F. Heinke and I. Deckmann. The latter preached in English and the undersigned said the Weth prayer. On the lofty Sunday after Trin. the congregation of Mr. ? I. Nachtigall and the congregation of the undersigned tn Wartburg, Monroe Co, Ill, celebrated their annual mission feast. Pastors Lenk and Schalter preached on missions; ?. Engel gave a lecture on our negro mission. The Collecte was -43.00, of which two-thirds was for internal, the remainder for negro mission. Mrs. Ehlers. H. Schäfer.

Mission Festivals.

On the 13th Sunday after Trin. the churches of Perry County, Mo., and New Wells, Cape Girardeau Co., Mo-, celebrated their mission feast of this year at the latter place. Festive preachers! were the Rev. Köstering and Demetro. The collecte was-175.00. F. W. Pennekamp. The congregations at Jda and Lake Ridge, Mich. celebrated a joint mission feast with the Petersburg congregation on the 12th Sunday after Trin. Received -40.00 and a few cents to be used for inner mission, Jewish and emigrant mission. Preached by Bro. I. Kruger and undersigned. Ch. A. Weisel.

On Sunday, September 7, the Lutheran congregation of Wausau, Ill, celebrated a mission festival with the participation of the neighboring congregations. The sermons were preached by Messrs. Wolf and Hallerberg. The collection resulted in -82.00. H. W. Rabe. On August 31, the Lutheran Zion congregation near Pittsburg, Kans. in fellowship with the Lutheran Imman uels congregation at Hepler, Kans. celebrated their first mission feast here. Mr.?. C. H. Lüker preached in the morning and the undersigned in the afternoon. The attendance was 20.25. H. Lüker.

On the 13th Sunday after Trin. the congregation of the undersigned at Lincoln Creek, Seward Co, Nebr. celebrated their first mission feast in fellowship with the congregations of Pastors Weller and Endres. In the morning preached?. I. Seidel, in the afternoon?. G. Endres. Collecte - 84.16, intended for inner mission in Nebraska. G. Grüber. On the 14th Sunday after Trinity, the congregations of Danville and Champaign, Jlls. celebrated their joint mission feast in Danville. Feast sermon! waien die??. E. Richte: and H. Keause. The Collecte was-78.45. E. Wartens.

The Lutheran Immanuel congregation in Danbury, Conn. had the joy of celebrating a lovely and first mission festival in their church on the 14th Sunday after Trinity. Pastors Fr. Stutz of Albany and F. W. Rtchmann of East New York were present as festival preachers. The charge was 16.00. W. A. Fischer. On the 14th Sunday after Trinity, my St. Paul's congregation near Bethel, Morgan Co, Jlls-, celebrated their mission feast. Pastors Merbitz and Willner were the festival preachers. The collecte was -56.50. I. H. Haake.

On the 24th and 25th of August the churches in Benton County, Mo-, celebrated their joint mission festival. The festival preachers were Professor Bäpler and Messrs. Th. Mieß- ler, Bartels and Mencke. The Collecte, after expenses, amounted to-88.00. C. E. Guenther. On August 24, the Lutheran congregation at Freeport, Ill, celebrated its first mission festival, which was also attended by participants from Nockford and Pecatonica. In the morning C. Schmidt preached, in the afternoon U. W. v. Schenck. The collection was -51.00. H. G. Schmidt.

On the 13th Sunday after Trinity, the congregations of Elkhart, South Bend and Mishawaka celebrated a joint mission festival. The festival preachers were Schlesselmann, Fischer and Heinze. The latter spoke in English. The undersigned gave a short historical lecture. The collection amounted to -71.00; it was divided equally between the Negro, Emigrant and Inner Missions. * P. Hetd. On the 14th Sunday after Trinity the congregation at Pella, Shawano Co, Wis, celebrated a mission feast. The festival preachers were Rev. G. Wildermuth, of Edgerton, and undersigned. ?. I. Diehl, of Grant, gave a lecture on mission history. The collecte was-42.53. C. I. Swan.

On September 14, the congregation at Johnsburgh, Somerset Co, Pa, again celebrated a mission feast, which was attended by many guests from Cumberland and Accident, Md, and my branch congregations. The festival preachers were Mr.? W. Hane- winckel and undersigned. Collecte: -39.00. W. I. Friedrich, Pastor. Carl Lauterbach.

On August 17, St. Jacob's and St. John's congregations in Quincy, Ill, celebrated their annual mission feast, which was also attended by neighboring congregations, especially Burton, On the 12th Sunday after Trinity, the four Lutheran congregations in Jefferson County, Mo. celebrated a community mission feast in the midst of the Pevely congregation. Festival preachers were? M. Meyer, P. Weseloh and M. Wartens. The Collecte after expenses was -60.12. E. Lehman".



On the 14th Sunday after Trinity the congregations of Pastors Schwartz, Düver and Schöch celebrated a mission festival at Sand Beach, Mich. Mr. P. Zorn, of Cleveland, preached the festival sermon in the forenoon, and in the afternoon he told of his missionary experiences among the Tamuls. The Collecte, after deducting traveling expenses, amounted to H63.33. Th. Schöch.

On the 14th Sunday after Trinity, the congregation of the undersigned at Friedensau, Nebr. celebrated a mission festival in fellowship with their sister congregation in Kiowa. The festival preachers were Pastors Bürger, Frincke and I. Meyer. The collection, after deduction of travel expenses, amounted to K43.80.

R. H. Biedermann.

On the 14th Sunday after Trinity, the congregations of Pastors Franke, Weisel, Krüger, Fackler, Speckhard celebrated their joint mission feast with ?. Spiegels in Jackson their common mission feast, k. Spiegel preached about outer, U. Franke about inner discord. The total collection, including the surplus, amounted to K281.32. This sum is intended for inner missions, and for emigrant and Jewish missions. Weisel.

On the 15th Sunday after Trinity, the two congregations in Washington County, Nebr. celebrated their annual mission feast. The festival preachers were Messrs. A. Hosius and P. Müller. The collection was K76.50. I. Hilgendorf.

On the first Sunday after Trinity, my congregation at Beardstown, Jlls. celebrated its mission feast. The sermons were preached by Mr.?. F. Lochner, Prof. Pieper and Mr.?. M. Cämmerer. Collecte: K112.21. F. P. Merbitz.

September 7, the congregation at Mason City, Mason Co, Ill, in union with neighboring churches, celebrated their second mission feast. The festival preachers were: in the morning, Mr.? Böt- ticher, of Mount Pulaski, and in the afternoon Prof. Wyneken, of Springfield. The collecte raised that day was K70.16. C. G. Hähnel.

On the 14th Sunday after Trinity, the congregation at Hannibal, Mo., with the congregations of Palmyra and West Ely, celebrated their mission feast of this year. In the morning preached?. Wolf of La Orange, in the afternoon?. Schülke of Palmyra. The collecte was K49.10. C. E. Bode.

On the 14th Sunday after Trinity, the congregations of South Chicago, Colehour, Washington Heights, Roseland, Hammond, Lansing, Thornton and Dalton celebrated a joint mission feast at Riverdate, Cook Co, Ill. In the morning L. Lochner preached, in the afternoon the k?!*. Feiertag and Eißfeldt. Father Feiten said the closing prayer. The Collecte with surplus of edibles sold amounted to tzl 53.55. C. Noack.

The Widows' and Orphans' Coffees

has only been sparsely provided for during the last 6 months and has therefore fallen very far behind. The support money due could not be paid. The time for renewed payment is approaching and the caste is empty. So good advice is expensive. The treasurer is inundated with requests and complaints from poor widows who turn to him in their distress, and yet he is unable to help, and knows no other way out than to appeal to the love of our Christians. The world has its mutual funds and associations into which it pays in order to take out again. Self-interest and selfishness help there. Our poor pastors' and teachers' widows and orphans depend on the love of their fellow Christians, or actually on the mercy of God, which helps them through the love and charity of his Christians, who give without wanting to take anything in return, because love thus urges them on. These are fruits of faith that please the Lord.

The holy martyr Laurentius presented the treasures of the Church to the gold-hungry governor of Rome who was looking for treasures in the poor, the sick, widows and orphans, and was roasted alive on a red-hot grate. Let us, dear Christians, not despise these treasures of the church, but hold them dear and precious for the sake of Christ, who says, "Inasmuch as ye have done it unto these least of these, ye have done it unto me." But swift and powerful help is needed to raise the still missing sum of about 2500 dollars.

Arise then, ye good Christians! Shall the widows and orphans of those who have told us the word of God, and have therefore despised the goodness of this world, go without? Shall they ask in vain for help? No, this shall never be said of us! We want to help, all of us: pastors, teachers and congregations. But the Lord, who sees in secret, will reward them publicly.

Request that all gifts to the Messrs. District Treasurers of our treasury be pocketed. C. F. W. Sapper,

. general treasurer of the widows' and orphans' coffs".



Indication.

The candidate of theology Paul Causse, born in Sohrenbohm in Pomerania, who has finished his studies in Greifswald and is provided with good certificates from there, is looking for an examination in order to join our synod.

I. P. Beyer.

Conferenz - Ads.

The North Jllin ois Pastoral Conference will hold, s. G. iv. its sessions at Addison from October 7 to 9.

Those leaving Chicago at 9:15 a.m., along with those arriving from the west at 10 a.m., will find cars ready at Elmhurst. Those arriving later should inquire of Vorsteher Graue at the store opposite the station for transportation.

L. v. Schenck.

The Northern Districts Conference of Iowa will meet, w. G., from the 21st to the 23rd of October at? G. Mezger's church at Watcrloo, Iowa. - Registrations desired at the local pastor.

A. C. Dörrfler.

Proceeds to the treasury of the Illinois - District:

For the synod treasury: Communion collection from?. Heumann's congregation in Farina -5.24. From?. Hansen's congregation in Worden 12.85. Contribution from teacher Riemer in Chicago 2.00. (Summa - 20.09.)

To the new building in St. Louis: By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 25.00.

To the new building in Addison: By Chr. Zum Malln in Chicago, bequest of the bl. Wilh. Müller, 25.00. By?. Schmidt in Crystal Lake, Coll. sr. Gem. on introduction of teacher, 10.50. (p. -35.50.)

For English Mission: By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 10.00.

For inner mission: By?. Buszin in Meredosia, part of the Miss. coll. of his and P. Drögemüller's congregation, 15.00. By F. Holzmann, part of the Mist. - Coll. of the Gemm. in Grant Park & Sumner, 16.25. By Chr. Zum Malln in Chicago, bequest of the bl. Wilh. Müller, 10.00. By I*. Loßner in Lake Zurich by Bro. Völling 2.00, Bro. Klipp 1.50. Part of the Mist. Coll. in Freeport 20.00. By?. Rabe in Warsaw, part of the Mist. Coll., 20.00. John Martin at Smethport, Pa. 2.50. (S. -87.25.)

For Jewish mission: Coll. in a missionary lesson of ?. Heumann's congregation in Farina 6.18. By?. Buszin in Meredosia, part of the Miss. coll. of his and I*. Drögemüllers Gem., 15.00. By F. Holzmann, part of the Miss. coll. of the Gem. in Grant Park and Sumner, 8.12. By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 10.00. By?. Hansen in Worden from Mr. N.M. 2.00, Mrs. N. N. 1.00. Part of the Miss. Coll. in Freeport 10.00. By?. Rabe in Warsaw, part of the Miss. Coll., 20.00. (p. -72.30.)

For Negro Mission: By?. Buszin in Meredosia, part of the Miss. Coll. of his and P. Drögemüller's congregations, 6.00. By F. Holzmann, part of the Miss. Coll. of the congregations in Grant Park and Sumner, 8.13. By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Coll. in Freeport 10.00. P. Strieter's Gem. in Proviso 15.00. Teacher Rocker in Pork Centre 1.00. By?. Rabe in Warsaw, part of the Miss. Coll., 20.00. By?. Reinke in Chicago from Mrs. N. N. 2.00. (p. -72.13.)

For Emigr. Mtssion: By?. Buszin in Meredosia, part of the Miss. coll. of his and I*. Drögemüller's community, 6.00. By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 10.00. (p. -16.00.)

For poor students in St. Louis: By?. Buszin in Meredosia, part of the Miss. coll. from his and P. Drögemüller's parish, for F. C. Drögemüller 10.00.

For poor students in Springfield: By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 25.00. By?. C. Noack, collected at?. Dictz' introduction in Lansing, 10.00. By?. Buszin in Meredosia, part of the Miss. coll. from his and P. Drögemüller's congregation, for A. Trapp 10.00. Part of the Miss. coll. from?. Sippel's congregation in La Rose, for G. Traub 10.00. (p. -55.00.)

For the laundry fund in Springfield: By Buszin in Meredosia, part of the Miss. bill from his and P. Drögemüller's congregation, 5.25. By Holiday in Colehour from the Women's Club, 2.50. By I'. Weisbrodt at Mount Olive, collected in missionary hour, 4.10. (S. -11.85.)

To the household in Fort Wayne:?. Nuoffers Gem. in Eagle Lake 9.32.

For poor students in Fort Wayne: By Chr. Zum Malln in Chicago, bequest of the blessed Wilh. Müller, 25.00. By?. Buszin in Meredosia, part of the Miss. coll. from his and P. Drögemüller's congregation, for Chr. Drögemüller and G. Büscher each 10.00. By?. Reinke in Chicago from the Women's Association for W. Schönfeldt and H. Bohl each 10.00. (p. -65.00.)

For poor students in Addison: by?. Müller in Schaumburg, wedding coll. at H. Nerge, 20.00. From Chicago: by?. Wagner from the Women's Association for E. Rischow and R. Erdmann 21.00; by?. Engelbrecht from the Women's Association for Joh. Ewert 15.00. (S. -56.00.)

For the Progymnasium in Milwaukee: By?. Raven in Warsaw, Theil of Miss. Coll., 15.00.

For poor students in Milwaukee: part of the Miss. coll. of the Gemm. in Meredosia and Arenzville, for Franz Buszin 10.00. ?.. Hansen's Gem. in Worden for A. Merz 16.55. By I'. Roeder in Arlington Heights, s. at?. Luecke's wedding, for Markworth 15.77. Part of Miss.-Coll. of P. Sippel's Gem. in La Rose 10.00. (p. -52.32.)

For the Milwaukee Building Fund: From Chicago: by ?. Miracles by Ch. Dorenmühle 20.00, F. Koplien 20.00, C. F. Wohlhüter 15.00, F. Rossow, C. Boseck, W. Puscheck, W.

Incoming to the CoffeeZdes Wisconsin District: For the orphanage in Boston: From teacher Wißbeck's pupils \$3.35. Teacher Küchle's pupils 5.50. (p. 8.85.) For Emigr. mission in New York: mission festival coll. in Sheboygan 24.85, in Reedsburg 12.00. (S. \$36.85.) For poor and sick pastors: Julius Noack 1.00. k. Wambsganß congregation in Adell 11.00. (S. \$12.00.) For Emigr. Mission in Baltimore: Mission Festival Coll. in Reedsburg 4.00. For inner mission of Minnesota & Dakota district : k. C. H. Löbers, Sr. P. G. Löbers, Jr. parish, 6.25. (p. \$25.25.) For Stud. Eh. A. F. Döhler by P. Sicher 3.25. For Gentile Mission: Coll. in Lake Linden 12.50. N. N. from Zion Congreg. in Milwaukee 5.00. (S. \$17.50.) For the seminary building in St. Louis: From Fr. Goehringer's congregation 5.00. From Fr. Sprngeler's congregation 10.00. Thank offering from Fr. L. 10.00. (p. \$25.00.) For the synodal treasury: 1?. Seuels Gem. 4.03. By k. Wesemann 1.25. Fr. Naumann's Gem. 9.02. Fr. Schütz's Gem. in Lebanon 10.00. (p. \$25.20.) For the Jewish mission: N. N. from the Zion congregation in Milwaukee 5.00. P. Döhler's congregation 4.00. Fr.Association in Fr. Küchle's congregation 10.00. C. Lüdtkke 1.00. Mrs. Plötz in Oshkosh 2.50. Fr. Feustel's congregation 10.00. Mission Festival Collections: in Sheboygan 24.85, in Plymouth 22.29, in Fr. Damm's congregation 19.00. in Reedsburg 25.00. (Summa \$128.64.) For the congregation in Dresden: Mrs. Plötz in Oshkosh 5.00. For the widow's fund: 1?. Schwans Gem. 3.30. Teacher Brandenstein 4.00. (S. \$7.30.) For poor students in Milwaukee: Women's Club at Jron Mountain, Mon., 10.00. A. Schlierte 1.00. Singing choir of the parish of P. Osterbus 5.00. Wedding coll. at Joh. Kallis 6.87. Baptismal coll. at Ph. Schatz in Wayside 4.50. (P. 27.37.) For the orphanage near St. Louis: Bequest of Jda Manning 1.00. For the deaf and dumb: N. N. in Reedsburg 2.00. G. Heinecke 2.00. Mrs. W. Hancock 5.00. St. Stephen's congreg. in Milwaukee 14.00. Teacher Weigle's pupils 2.25. (S. 25.25.) For Negro Mission: Fr. Döhler's congregation 4.00. Michael Müller in Grafton 2.00. C. Lüdtkke 1.00. Mrs. Plötz 2.50. By Fr. Küchle from N. N. Thanksgiving Offering, 5.00. Coll. in Lake Linden 25.75. Fr. Schütz' Gem. in Lebanon 10.00. Fr. Feustel's Gem. 10.00. Mission Festival Collect: in Reedsburg 20.00, in Sheboygan 24.85, in Fr. Damms Gem. 10.00, in Plymouth 22.29. (S. \$137.39.) For inner miss ton of the Wisconsin distr.: Gemm. of the kk.: Schwar 3.30, Döhler 5.62, Hild 13.44. Wittwe Haas 2.00. Mr. Welche .50. Amalia Schicker 1.00. C. Lüdtkke 1.00. G. Heinecke in Sheboygan 2.00. Louis Koch by 1?. Fuhrmann 1.00. C. Schubert 1.00. N. N. in Milwaukee 1.00. Missionary festival collections: in Reedsburg 40.00, in Sheboygan 74.65, in Plymouth 44.57, in P. Damms Gem. 50.00. (S. 241.08.) For the orphanage at Addison: 1^ . Wambsganß' Gemeinde 11.72. N. N. through I'. Plehn 3.00. Teacher Mueller's school box 1.60. Surplus at children's festival in Hartland 6.08. From H. Wiedenhöfer's jr. piggy bank 5.00. Louis Korb in Clintonville 1.00. (S. \$28.40.) For the building and debt repayment fund of the Progymnasium in Milwaukee: Through Fr. Wildermuth, part of the missionary festival coll. 54.00. Fr. Holst's congregation 9.00. From the Trinity congregation in Milwaukee 661.00. Zion's congregation 167.50. Stephen's congregation 200.00. Jmm.Gem. das. 276.90. P. Löbers jr. Gem. das. 60.00. P. Albrechts Gem. 10.65. teacher T. Elbert 1.00. P. Hudtloffs Gem. 8.00. P. Wambsganß' Gem. in Adell 16.64. Gem. in Wayside 10.00. F. Wallsckläger das. 10.00. P. Strascns Gem. in Watertown 50.00. k. Schütz's congreg. in Lebanon 15.00. P. Feustel's congreg. 15.26. (S. \$1564.95.) For teachers' salaries and maintenance of the Progymnasium in Milwaukee: P. Hudtloff's congregation 4.00. Wedding coll. at H. Brun 6.00. P. Längs' congregation 7.31. Baptismal coll. at M. Natzke's in Wayside 6.00. P. Grothe's congregation 10.00. (p. . \$33.31.) Milwaukee, Sept. 8, 1884. c. Eissfeldt, Cassirer.	S. potatoes; W. Heuer, H. Heuer 4 oats each; F. Fcdderke 5 oats., 4 S. potatoes, 3 grain; F. Mesenbrink 3 S. potatoes, 3 oats; H. Heitmann 2 S. potatoes, 1 oat; F. Kuhlmann 2 corn, 2 oats, 2 p. potatoes; W. Beier 1 p. potatoes, 1 oat; E. Pflug 2 p. potatoes; D. Dammeycr 3 oats, 2 p. potatoes; F. Dammeier 1 oat; I. Wünnecke 2 oats. From the parish of Arlntgton Hetghts, Ill: By Mr. P. Roeder 5 p. cucumbers. From the parish of Mr. P. Bartling in Chicago: By C. Kemnitz 3 p. onions, 2 p. turnips, 2 greens ; Joachim Mau 2 p. onions, 1 greens, 15 cabbages; H. Rossin 1 p. turnips, 1 greens, 1 onions, 15 cabbages; I. Stamme 1 p. onions; H. Jacob Sr. 3 p. turnips, 1 greens; H. Ja- . cob jr. 3 p. turnips. From the parish at Rodenberg, Ill.: By W. Tbiemann, 3 oats; H. Kretzmann, 1 oat; A. Meyer, J.-Dlerising, A. F. Rädeke 3 p. oats each; C. Lceseberg- 2 oats; L. Beißner 1 oat; F. Lichthardt 4 oats; W. Lü- dcrs 2 p. apples; N. W. Dippler 2 oats, 1 barley; H. Gel- lcrmann 2 oats; I. Fraß 2 oats; D. Meyer 2 p. potatoes; H. Reichort 1 p. potatoes; H. Hinz 1 oat, 2 p. potatoes; C. Knies 2 oats; 1 Möhren, 1 soup green; W. Kruse 1 p. potatoes; F. Mensing 2 oats, 2 corn, >2 Moravians; H. Scbnath \$1.00; F. Heine 2.00; W. Meyer 2 oats, 1 p. potatoes; Wittwe Geistfeld 4 p. potatoes; H. Lampe 1 oat. From Nosselle, Jlls: from H. Holstein 450 ppo. Flour, 35 p. Bran, 10 p. Chicken feed cr. From the parish of Schaumburg, Ill: From John Lichthardt 2 p. oats, 1 p. potatoes; F. Lichthardt 3 p. potatoes, 3 oats. 1 p. apples; H. Thieß 4 oats, 4 p. potatoes, 1 apple, 1 bush. Bobnen; H. Becker 3 oats, 3 S. potatoes; W. Heimeyer 2 oats; W. Lichthardt 2 grain, 2 S. potatoes, 1 vegetable; I. Giesecke 2 S. potatoes, 3 oats; H. Nerge 1 oat, 1 peck onions; I. Bentroth 1 oat, 1 grain; C. Ottmann 1 p. potatoes; H. Salge 3 oats; W. Becker 3 p. potatoes; W. Giesecke 4 p. potatoes; F. Sporleder 2 oats, 2 p. potatoes. From the parish at Uork Centre, Ill : By H. Meyer 2 oats, 2 corn, 2 p. potatoes; F. D. Meyer 2 oats, 2 p. potatoes; F. Goltermann 2 oats; H. Goltermann 3 p. potatoes; E. Nordbruck 2 corn; F. Ahrens 1 oat, 2 p. potatoes; P. Käse 1 corn; W. Meyer 2 oats, 2 p. potatoes; F. Nordbruck 2 grain; H. Bade 2 oats, 3 p. potatoes; F. Deike S. turnips, S. potatoes, 7)H pounds butter; F. Brockmann 2 p. grain ; D. Goltermann 2 oats, 1 p. potatoes; F. Stöber 1 oat, 1 p. potatoes; C. Keller 2 grain, 1 oat; H. Schumacher 1 p. potatoes ; H. Niemann 2 oats, 3 p. potatoes ; W. Niemann 1 oat, 1 p. potatoes; F. Zahn 1 oat: E. Ahrens 2 p. potatoes; C. Falke and A. Niemeyer 2 p. oats each. Ans Red Bud, Ill: From Karl Burgdorf 60 lbs. sausage, 10 lbs. beef. Many thanks to the dear donors! Addison, Ill, Sept. 1, 1884, Valentin v. Disscn. For poor students received with heartfelt thanks from the worthy Young Women's Association of the parish of Mr. P. Hügls in Detroit, Mich. (specifically for Dau) \$25.00. By Mr. P. B. Sievers in Cape Girardeau, Mo. from Mrs. E. Härtung \$1.00 and as a thank offering from Mrs. Kläger \$2.00. By Mr. k. Grimm in Washington, Mo., from the worthy women's club of his community (especially for Naumann) \$5.75. C. F. W. Walther.

For poor pupils received with hearty thanks from the worthy Woman's Club at Oshkosh, Wis. dozen shirts, dozen. Pair of socks, doz. Handkerchiefs, 4s. doz. Bedrolls, >2 doz. Weed covers, >2 dntz. Towels, and for pupil Wolter \$8.50, collected at Bloomington, Ill, at the wedding of Mr. G. M. F. Scholz, teacher, of Milwaukee. E. Hamann.
For poor students crbalten by Mr. 1'. H. Horst by Mr. Chr. Wollpçrt \$7.00; by Mr. 1'. Hügli of the Frauenverein jr. Gemeinde for student Dau \$15.00.
Gunther.

New print and art stuff.

American calendar for German Lutherans for the year 1885 after the birth of our Lord Jesus Christ. Concordia Lutheran Publishers. M. C. Barthel, Agent. St. Louis, Mo.

We are pleased to announce that this dear calendar of ours for the year 1885 has just left the press. Like its predecessors, this volume contains first of all everything that belongs in every calendar; secondly, 22 pages of Christian reading material, and finally, news about the existence not only of our Synod, but at the same time of the entire so-called Synodal Conference, to which our Synod belongs, namely, 1. about the teaching institutions, 2. about the feeding institutions, 3. about the church magazines, and 4. about the various missions of the same. The conclusion is made by a double list of the addresses of the preachers, professors, and school teachers of all the Synods belonging to the Synodal Conference, as well as of the English Conference of Missouri, and of the Saxon Free Church, which is connected with us, both according to the names of the church servants, and according to the places where they are located, both in alphabetical order. The Christian reading material, which we owe this time to the faithful work of Pastor Goesswein, is as substantial and delicious as it is interesting and varied. Whoever buys this calendar, which has 48 pages in quarto format, will soon learn that with it he has a home and family treasure for the whole year. No orthodox Lutheran in America who is interested in his church can do without this calendar; and since there are many in Germany who would like to know how our dear Synodal Conference is doing, we can do nothing better than to send this calendar to them or have it sent to them by our Concordia Publishing House. The price is 10 cents; the dozen 90 cents postage free.

W.
[Walther]

Has the Messiah come yet? A Lutheran Tract. Concordia Lutheran Publishing House, St. Louis, Mo. 1884.

As can be seen from the report of this year's Synod of Delegates, pp. 68-71, the Synod has taken the work of the mission to the Jews into its hands. Since good tracts are an indispensable means of carrying out this work, and since Pastor Spehr had already prepared such a tract at the request of our Western District, the Synod of Delegates arranged for the election of a committee to examine the tract and, if it was found to be good, to have it printed. This was done. The tract has turned out excellently and answers the question most thoroughly: "Has the Messiah already come?" Since the Tractate has mainly educated Jews in mind, the proofs are not only given in German, but also in the original Hebrew text. A Jew who still holds the writings of Moses and the prophets to be the Word of God, and who does not stout-heartedly and stiff-neckedly oppose the power of truth, cannot, when he has carefully read the Tractate, but admit: "Yes, verily, the Messiah must already have come!" But if he has first been brought at least so far, then, when the Gospel of Christ is preached to him hereupon, he will then, by God's grace, without doubt, also soon be convinced that none other than JESUS of Nazareth, the highly praised Son of God and of Man, is that promised Messiah who has already come. It is true that this treatise, as I have said, is intended chiefly for more educated Jews; but it is to be only the first of a whole series of such treatises. It is therefore to be followed, as soon as possible, by one more popularly written on the same subject. As far as the already existing one is concerned, each of our Synod members can receive a copy free of charge (only against sending in the postal postage), so that those who meet with Jews will have something in their hands which they can hand over to those who are open to the truth, and thus also carry out a mission to the Jews in their part. Cf. Jacobi 5, 19. 20. W. [Walther]

The Articles of Instruction of the Augsburg Confession. Presented at the School Teachers' Seminary at Addison by C.A.T. Selle. 1884.

These lectures were published years ago in the "Schulblatt", but now appear in a separate volume, since the respective volume is out of print. Many will certainly be pleased to hear that these lectures are available in a special volume. In his work, the author has used "Synodal and Conference Protocols, as well as works by Walther, Keyl, Calov and others". The lectures are kept thoroughly popular and can be easily understood by all readers. The book of 110 pages, stiffly papered, costs 40 Cts.

"The Ascension of Christ."

This is the signature of a new painting by our dear F. W. Wehle that has come to us. We, at least, have never seen a more captivating and impressive depiction of the majestic ascension of the exalted Redeemer in a picture. What the Holy Spirit has revealed to us through words in the Old and New Testaments (Ps. 47, 6. 68, 20. Marc. 16, 19. Luc. 24, 50-52. Apost. 1, 9-11. Ephes. 4, 8-10.), that is here faithfully and truly painted before our eyes by an artist who believes in the Bible from the heart. We therefore recommend this beautiful lithograph as an exceedingly edifying decoration for a Christian room. The size of it is the same as that of the Crucifixion and Resurrection of Christ by the same painter, namely 22x28. Price: Hl.00 with postage. Man adressire: 1. W. IVolOo, Artist. 115 Wisconsin Street, lioom 19th MHwnnlloo, Wis. or address to our Publishing House. W.[Walther]

C. Wonnberger. Ecclesiastical choral songs.

Issue 3. - Reading, Pilgrim's Bookshop. Price single 25 Cts.; the dozen K2.50 postage free.

Certainly many choir conductors have already been waiting for the appearance of the above booklet. It is worthy of its two predecessors. Without containing pieces by the ancient masters, the things presented are nevertheless genuinely ecclesiastical. This booklet contains seven choral pieces: "Gebet" and "Todtenfest" (Begräbnis) by Rhode; "Lob und Dank" (useful for Christmas) by Heiser; "Sei getreu" and "Gnädig und barmherzig" by Dornbecker; "Also hal Gott die Welt geliebt" by Stölzel and "Anbetung" by Wonnberger. All the pieces are moderately difficult, and yet quite pleasing. The arrangement leaves nothing to be desired. The booklet can therefore be recommended without hesitation. H. H.

Changed addresses:

N,6V. II. Iben, Ilurv68t6r, 8b. 01iurl68 Oo., Klo.
Rev. Illoo. Holm, 516 Voal 8tr. vullus, lex. kcv. ck. II. 11i6i88, 875 l'ilboib 8tr., ouklwncl, oul.
Rov. M. I., Wzuiekon, Ziern Muclro 1. O., I.os ^iiKolos, Oul.
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Herausgegeben von der Deutschen Evangeli-
Zeitweilig redigirt von dem Lehre

40th Year, St. Louis, Mon., Oct. 15, 1884, No. 20.

(Submitted.)

For the Reformation.

Night was in Zion, all almost darkened, Only here and there a starlet sparkles lonely, In deep sleep lie mostly the citizens inside, Even the guards snore above on the battlements; Only some are awake and they, in quiet chamber, Mourn and lament Zion's great misery - But it seems as if the night would never end, As if the Lord would send no help to the poor.

Hark! From the "white mountain" a sound trembles through the air, which shakes Zion deeply.

The sleepers rise, the watchers anxiously ask And in the chamber within the loud lamentation falls silent; One hears afar an unaccustomed hammering, One sees at the same time also there a new light dawning; One listens and looks, hardly able to fast: Shall God after long night again give light? -

Yea, verily, Zion, it is dawn, Which thine eyes behold afar off, And this hammering brings the long-awaited tidings, That at last the hour of salvation hath struck for thee also! A new day of grace has come for thee, A day of salvation, of joy, of rejoicing for all the pious! It is the day when, after long night and anxiety, Through Luther's ministry the light of truth has dawned. -

As there in Wittenberg the church halls resound with the monk's hammer blow, So since that day, to God's praise and glory, Martin Luther's teaching resounds throughout Christendom. The light of truth has risen again, God has begun a new through Luther's word. Henceforth the night of error must disappear everywhere, Where faithful preachers still proclaim Luther's teaching.

The brightness of the light has reached us in this Occident, and many thousands of tongues confess here in countless places to Doctor Luther's deed and his bold words; for the sake of the Gospel, as he proclaimed it, congregation after congregation comes together. In the old fatherland only ruins are to be seen, But here among us God wants to build his Zion.

O therefore, Christian people, called by Luther's name, Numbered by his service to the chosen seed, Up, up! down on thy knees in thanksgiving!

Lift up your songs of cheer today without fear. Arise, arm thyself anew for new victories. Let thy banners fly high in the wind. If God be for us, what matter? we shall triumph, and our heads shall be crowned for ever.

Pittsburgh, Pa. 30 September 1884.

Mrs. Lindemann.



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. October 1884.

No. 20.

The Parisian Blood Wedding.

The dreadful event which the above caption describes, and which will be presented to you, dear reader, in somewhat greater detail in the following, is a clear proof of how violent and persecutory the Church is, which so readily calls itself the only beatifying and universal or Catholic Church, and a telling sign of the actual spirit of the antichristic papacy, from whose power and tyranny God has rescued His Church through the work of the Reformation.

"The trombone which Luther sounded in Germany in 1517 awakened all spirits in France as well," according to a contemporary diary. One of the first Frenchmen to pay attention to Luther's writings and to applaud them was a teacher at the University of Paris named Jacob Faber, who had recognized the doctrine of the justification of man through faith in Christ alone from the Scriptures. Even Margaret, the finely educated Queen of Navarre, the sister of King Francis I, took a liking to the doctrines of the Reformation, and showed herself almost unabashedly a protector of them. An Evangelical Lutheran congregation was early formed in an important city of France. The conquerors of this city had God's pure and honest word preached to them, and immediately proved their faith by a truly evangelical walk.

Of course, one soon had to be convinced that the Protestants in France were facing severe suffering and struggles. In 1521, the theological faculty of the University of Paris, which had sometimes shown a free spirit that courageously opposed the papacy, pronounced in an expert opinion on Luther that his teachings should be completely eradicated, his writings handed over to the fire, and that he himself should be ordered to publicly renounce them.

The French kings in the age of the Reformation believed they needed the pope against their enemies and therefore sought to keep him as a friend. Very soon, therefore, Protestant martyr's blood moistened the French soil. Already

Under the reign of Francis I, about four thousand Christians, especially Waldensians, lost their lives. Not less hostile proved his son and successor Henry II. At his solemn entry into Paris in 1549, the latter immediately revealed what a brainchild he was. In addition to other festivities which he organized, he also wanted to prepare for himself and his company the spectacle of a so-called heretic execution. He drew a number of arrested "Lutherans," as the confessors of the Gospel were long generally called in France, out of the prisons, had them divided into small heaps, and suffered death by fire in various places of the city, while he, as another Nero, gloated over the wails of the dying as he passed. Like his father, he followed the cruel and unnatural policy of supporting the Protestants of Germany in their struggle against the Emperor Charles V, the hereditary enemy of France, and at the same time bloodily persecuting the Protestants among his own countrymen for the sake of the Pope. So far did it finally come that it was his intention to put a complete end to the alleged heresy by imprisoning and executing all Protestants in France, that is, to suppress the truth of the Gospel entirely. But God suddenly put an end to the mad rage of this tyrant. Henry II. was mortally wounded in a tournament just as he was glorifying the marriage of his daughter with King Philip II. of Spain through various festivities. A splinter of a lance penetrated his brain through the eye, which soon hoped to amuse itself at the torture of a Protestant confessor, so that after eleven days he gave up his spirit in ghastly agony in the year 1559.

And what then was the result of this fierce persecution? Here, too, the old experience proved itself to the fullest extent: "The blood of the martyrs is the seed of the Church. Each new funeral pyre was a sign of fire that awakened slumbering minds and drove the undecided to confession. It was from the ashes of the slain that, under the sound of the divine word, new armies of faithful believers sprang up, as it were. Around the middle of the sixth century

By the tenth century there were already between three and four hundred pastored congregations in France, but 2500 Protestant congregations in all; the number of their members was estimated at more than three million.

Around this time, the derisive name Huguenots came into popular usage to describe the Protestants in France. First in the city of Tours, where they held their secret evening services near the Hugo-Thores (where, according to legend, the ghost of Hugo Capet was supposed to be), which is why those who sneaked to the service were called "Hugo ghosts" or Huguenots. Later this name spread everywhere.

Of course, there were few or no Lutherans in France from then on. In the meantime, the Calvinist confession had penetrated from the city of Geneva into neighboring France and had become dominant, and the Huguenots were therefore Reformed. Unfortunately, as in the Netherlands, Scotland and England, the peculiar spirit and character of the reformed church soon became apparent, according to which it sought to gain religious freedom and equal secular rights with sword in hand.

After Henry II, this irreconcilable enemy of the Protestants, had left the scene of the world, he was succeeded by his three sons: Francis II, Charles IX and Henry III. Francis II, husband of Mary Stuart, a niece of the Dukes of Lorraine, the Guises, was only sixteen years old when he ascended the paternal throne, weak in body and spirit and in every way incapable of ruling. All the more eagerly did his mother Catherine de Medici, an Italian by birth and a relative of the Pope, seize the reins of government, which the Guises sought to wrest from her. She was a woman such as history has scarcely found similar, domineering and proud, false and deceitful, vindictive and inhuman, devoid of all discipline and shame, an abyss of impiety and malice; at the same time of ingratiating nature, witty and graceful in conversation, full of majestic decency and of great beauty, a woman in whom the physical and spiritual qualities formed a most repugnant contrast. Francis II, however, died already in 1560, and his minor brother Charles IX, under the guardianship of his mother, Catherine de Medici, came to the throne.

Unfortunately for the Huguenots, everything now turned more and more into a war, the most terrible of all wars, a civil and religious war. At first there seemed to be no danger, since in their midst there were partly very noble persons who preferred the disgrace of Christ to the temporal pleasure of sin. The Bourbons, a side line of the royal house, had joined the reformers. Anton of Bourbon, the elder brother, had married the excellent daughter of Margaret of Valois, whom we have already met as a patron and protector of the Protestants, and had thus become King of Navarre. He was, however, an undecided character, wavering for a long time between the reformed and the Catholic doctrine. Through his wife, the noble Johanna d'Albret, he was won over for a time to the former, but later succumbed again to the Catholic proselytism and the seductive arts of Catherine. The latter

made every effort to draw even his wife back to the Pabre religion. Joan, however, remained steadfast in her faith. "Before going to a mass," she declared, "I would rather cast my son and my whole kingdom into the depths of the sea, that it might not be a hindrance to me." She also withdrew from the dissolute court of Paris to the land of her birth, her kingdom of Navarre, where she proved herself a true mother of the people. Even today, people there speak of the good queen who did so much for the good of the country.

The real leader of the Huguenots was Anton's brother, Louis of Bourbon, Prince of Condé, a man of strong spirit and manly firm character, who was of all the greater weight to the reformed party, as he was extraordinarily beloved by the soldiers. Among the other influential persons who had joined the Huguenots in sincere piety of heart, we will only mention Admiral Coligny, a brave war hero who had already bravely defended his fatherland in several campaigns and was therefore held in the highest esteem. After an unfortunate battle he was taken prisoner in Spain, where he found time and leisure to occupy himself assiduously with the Bible and religious writings. After he had gained his freedom, he withdrew from public business for a long time, in order to be able to care all the better for the welfare of his fellow believers. He was a heartily believing Christian. Almost daily he had God's word preached to him. Often he would gather his household around him and kneel in prayer in their midst. A father of a family, he thought, must not only exhort his own to do good, but also set a good example for them in every respect.

At the head of the Catholic party were the fanatical Catholic Guises, the dukes of Lorraine and political rivals of the Bourbons, hateful enemies of the Huguenots. After the death of Francis II, Catherine sought to ward off their overpowering influence, and for this purpose relied on the Bourbons and the Huguenot party and issued an edict favorable to the latter. Then Duke Francis of Guise exclaimed angrily, "Accursed edict! With this my rapier I will make a hole in it!" With his armed men he caused a great bloodbath at Vassy among the Huguenots assembled in a house of prayer, and then dragged Catherine and the king like prisoners from Fontainebleau to Paris, where, after that bloodbath, he entered as if in triumph. Legal authority in France had now almost ceased to exist.

The Huguenots, who, as long as they were persecuted under a semblance of justice and in the name of the king, had willingly offered their necks, now that a lawless usurper had taken the place of the king, took up arms from one end of France to the other, Condé at their head. Catherine herself, in fact, in the name of Charles IX, asked Prince Condé to take up arms for her deliverance from the power of the Guises. Thus it came to war in 1562, just ten years before that monstrous outrage of which our superscription speaks. In the course of these ten years, France was torn to pieces and bled from a thousand wounds.

When, in 1568, Prince Louis of Condé

captured and shot against the law of the knee, the Huguenots were now deprived of their excellent leader. (His brother Anton had long before, fighting in the army of the Guises, fallen before Rouen, which he besieged). Then the heroic Joan presented her son, Henry of Navarre, and the younger Prince Condo to the army, saying, "Here, my friends, God gives you two new leaders and two orphans, whom I give you with confidence." New hope came into all hearts, and enthusiastically the whole army swore allegiance. But the noble Coligny, who had long since served the good cause with counsel and deed, presented himself as the common father of the two. And by commanding in their name from now on, he succeeded at last, after several broken peace treaties, in obtaining a new and very favorable peace in 1570.

So that was how it went. It was in the year before that Coligny suffered a severe defeat and had to be carried from the battlefield bleeding from three wounds. In Paris, he was condemned as a criminal of the Majesty, 50,000 Thaler were put on his head, and his goods were confiscated. Of his entire army, only 8000 men were left. In this hopeless situation, the admiral's courage of faith proved in all its greatness. On October 16, he wrote to his children: "We must have our hope elsewhere than on earth and acquire other means than those which are before our eyes and can be grasped with our hands. We must follow JEsu Christo, our military leader, who goes before us. Men have robbed us of all they could, and if this should be the will of God at all times, we should be happy, and our situation a good one, because, after all, this loss does not befall us for the sake of any wrong we might have done against those who inflicted it, but solely for the sake of the hatred that pursues me, because it has pleased God to make use of me for the support of his Church." Strong by such faith, Coligny, with a new army which flocked at his call, marched across the Loire, struck the Papist army on the head, marched before the walls of Paris, and forced the peace of St. Germain-en-Laye (Aug. 8, 1570). In it, the Huguenots were granted complete religious freedom in two cities of each province and also in all places they owned, then general amnesty and admission to all temples, and finally four fixed cities as security pledges.

The peace had been concluded against the will of Spain, the Pope, and the Guisian party of Catherine, who had exhausted her forces. There was a milder-minded party of sensible statesmen, who had long been indignant that the blood of innocent citizens was being shed in France at Spain's beckoning, and who were bent on shaking off Spanish influence, supporting the Netherlands against the Spanish King Philip II, and winning Flanders for France. By this party Catherine had been induced to conclude peace, and for the moment cared neither for Spain's nor the Pope's opposition. Yes, she even sought to establish a political family alliance with England. In her opinion, her son Henry of Anjou should court the Protestant Queen Elizabeth of England. At the same time, the inner peace in France was to be secured by a marriage of the young, still underage king.

[155] Henry of Navarre to be fortified with Margaret of Valois, their youngest daughter.

Their son Charles IX. likewise threw himself with such determination and enthusiasm into the policy hostile to Spain that Coligny, who was in complete agreement with the king on this point, again attained grace, even high honors. He was chosen to command the army against the Spaniards in the Netherlands, and was summoned to Blois to see the king (September 12, 1571). The latter embraced him with the words, "At last I have you, and it shall not be so easy for you to depart from me again," addressed him as "mon pere" (my father), gave him 100,000 livres as compensation for the loss of his goods, and said to the bystanders, "This is the happiest day in my life." - And with the same respect and confidentiality the Admiral was received as other distinguished Huguenots were by Queen Mother Catherine, by the princes and great men of the realm. All former quarrels now seemed forgotten, all difference of faith abolished; nothing was spoken of but the approaching marriage of Prince Henry with Margaretha, and by the most brilliant festivities the reconciliation was celebrated. - Thus far Catherine seems to have been in complete earnest in her anti-Spanish policy, and a plot of murder going to the extreme seems to have receded more into the background with her. But "do not rely on princes!" not on good and pious ones, let alone on those who are ready at any moment to surrender themselves to be willing tools of the Antichrist and thus of the murderer from the beginning.

Now a circumstance occurred which suddenly and completely changed Catherine's mind, who had no qualms about committing a crime. Spain, in alliance with the Pope and Venice, won that brilliant victory over the Turkish fleet at Lepanto. At once the Queen Mother became afraid of the Spanish power, and as if with a blow she changed her whole policy. There was an end to the friendly rapprochement with England and its Protestant Queen Elizabeth, although the pending negotiations concerning a marriage of Prince Henry of Anjou with her were still being carried on as a pretence. The planned support of the rebellious Dutch against Spain was over. Suddenly everything, everything had changed. A different policy, a different position towards the Huguenots; Coligny was now in the way of the scheming Catherine. A heavy storm was gathering upon the poor Huguenots from afar, and Coligny saw it coming. Henceforth all Catherine's kindness against the Protestants was nothing but the most wicked hypocrisy. To be sure, the new turn of events had to be discussed with great caution even before the king, who was still entirely occupied with his Dutch plans and designs. At the moment he would probably not have allowed himself to be persuaded on any condition that he would still give his consent to the murder of Coligny. It was now necessary for Catherine to summon up all her cunning to carry out her infernal plans.

It must have been six years ago that an important conference was held at Bayonne, a city on the borders of France and Spain. There, at night, Catherine de Medici, accompanied by her son Charles IX, consulted with the cruel Spanish Duke of Alba about what to do against the Huguenots. To exterminate the heretics from the face of the earth was considered the only expedient thing to do.

...the means to this end. Spain, France, the emperor, the pope accept his teaching only when you have become certain, after should unite their forces to achieve this beautiful goal. Alba right examination, that he is of God.

advised in particular that it was necessary above all to seize the great ones, so that the Huguenots would lose their hold. "The head of a single salmon," he said on this occasion, "outweighs ten thousand frogs in the marshes." With this he met with the most decided applause. Throughout the journey the young King of France could not tire of repeating the ghastly words of the bloodthirsty Duke in the presence of his mother. Both went about for some time with the plan of exterminating the great Huguenot salmon of their country. And to this infernal plan Catherine now returned. She also knew how to win the king over again.

The forthcoming wedding came very conveniently for this. She was destined for the work of darkness. Thus far, the king, who had been raised to hate people and heretics, and who had been inclined to cruelty from an early age, agreed with his mother. This is evident from his own statements, which he sent to the pope. Because the latter protested against a marriage of Margaret with the Huguenot Henry of Navarre, the king asserted against the papal legate (the Cardinal of Alestandria) that the welfare of the empire depended on this marriage. "Would to God," he continued, "I could tell you everything! You and the Pope will certainly yet see that nothing has been more convenient to place the Catholic religion on a firm footing in France, and to exterminate the sworn enemies of God and France (the Huguenots), than this very marriage. I hope soon to see the Pope approve and praise my proposals, piety and burning zeal for religion for the sake of success! I will chastise the traitors, as I am king, but I must first make them safe."

Accordingly, the legate reported to Rome that he had not been able to prevent the marriage, but for the sake of certain circumstances, which he could only communicate verbally, he could claim that he had done good business. The infernal deed was thus arranged with the papal legate. They wanted to make the Huguenots safe, that was the intention from now on, in order to exterminate them all the more surely. From now on, vengeance and bloodlust lurked behind all the kindness with which the Huguenots were met at court.

(Conclusion follows.)

"Test the spirits, whether they be of God."

1 Joh. 4, 1.

With these words the holy apostle John admonishes Christians that they accept no teaching brought to them untested. He calls teachers "spirits" because each of them is driven by a spirit, either by the Holy Spirit, the Spirit of truth who guides into all truth, or by a false spirit, the spirit of lies, the spirit of hell. If a teacher follows the Holy Spirit, his teaching is right and pure; but if a teacher lets himself be driven by the unclean spirit, his teaching is unclean, false. So the apostle is saying, "When a teacher comes to you, do not believe from the start that he is driven by the right spirit, but first test him, and only then believe him."

(1) With these words, therefore, the apostle confers upon all Christians the right to judge all doctrine. He writes these words not to the ministers of the church alone, but to Christians in general. He says, "Beloved, believe not every spirit, but try the spirits whether they be of God." In the second chapter he says, "I write unto you fathers, - I write unto you young men, - I write unto you children." V. 13. He thus addresses his exhortation to Christians of all classes. That this right belongs to all Christians, we see also from other passages of Holy Scripture. The apostle Paul writes: "As with the wise I speak, judge ye what I say", 1 Cor. 10, 15. And: "Examine all things, and keep that which is good", 1 Thess. 5, 21. The same testifies the many warnings against false doctrine addressed to all Christians, e.g. Match. 7, 15. Rom. 16, 17. 18. and others. Because without testing they cannot follow the words of the warning.

Some would say here: It is self-evident that all Christians have the right to judge doctrine. This, of course, should be self-evident, but unfortunately it is not so for many. Like all the other rights of Christians, this glorious right has been stolen from Christians by the Antichrist, and is still being stolen from Christians who are held captive by him. According to the teaching of the Roman Church, the so-called laity have nothing to examine, nothing to say, but only to obey. The Roman Catechism says: "But in this article, -church* signifies especially the multitude both of good and evil, and not only the rulers, but also those who must obey." (I, 10, fr. 9.) Here, then, the hearers, the so-called laity, are described as those who must obey. The Jesuit Bellarmine writes that the people must follow their pastor, even if he errs.

Luther stood up mightily against the shameful robbery of this glorious right of the Christians. No teacher since the time of the apostles has taught and defended this right of Christians as Luther did. He not only wrote a special treatise, "That a Christian assembly or congregation has the right and power to judge all doctrine," 1523, but also proved in his other writings this right of Christians from the holy Scriptures. It will not be unwelcome to our readers if we share some of his wonderful words with them here. Among other things, he writes in the scripture cited:

"The word of men and doctrine have decreed that doctrine should be left to the bishops and scholars and the councils; what they decide should be considered by all the world to be right and an article of faith, as their daily praise of the pope's spiritual law sufficiently proves. For almost nothing is heard of them but such fame as that they have the power and right to judge what is Christian or heretical, and that the common Christian man should wait for their judgment and abide by it. Behold, this fame, that they have driven in all the world, and that their chief stronghold and defiance is, how insolently and foolishly he storms against God's law and word."

"For Christ sets up the contradiction, takes away from the bishops, scholars and conciliar both the right and the power to judge the doctrine, and gives it to everyone, when he says John 10: My sheep

know my voice. My sheep follow not the strangers, but flee from them: for they know not the voice of strangers. How many of them are thieves and murderers, but the sheep have not heard them.

"Here you see clearly what the right is to judge the doctrine. Bishop, pope, scholars, and every man hath power to teach, but the sheep shall judge whether they teach Christ's voice, or the voice of strangers. Dear, what may the water bladders say against this, that scrape, Concilia, Concilia! One must listen to the scholars, the bishops, the crowd, one must look at the old custom and usage! Thinkest thou that God's word should give way to me thy old custom, habit, bishops? Nevermore. Therefore we let bishops and concilia conclude and set what they will; but where we have God's word before us, it shall be with us, and not with them, whether it be right or wrong; and they shall yield to us, and obey our word.

"Here, I think, you see clearly enough what is to be trusted in those who act with the word of men over souls. Who does not see here that all bishops, monasteries, convents, and high schools rage with all their body against this bright word of Christ, that they take the judgment of doctrine from the sheep unashamedly and appropriate it to themselves by their own propositions and iniquities? Wherefore they also are surely to be reckoned murderers and thieves, wolves and apostate Christians, as those that are publicly overcome here, that they not only deny God's word, but also put and act contrary thereto; as is befitting the antichrist and his kingdom, according to the prophecy of St. Paul 2 Thess. 2:2. Again Christ saith, Matt. 7, Beware of false prophets, which come unto you in sheep's clothing, but inwardly they are ravening wolves. Behold, here Christ gives judgment not to the prophets and teachers, but to the disciples and sheep. For how can one beware of the false prophets here, if one should not consider, judge, and condemn their teaching? So there can never be a false prophet among the hearers, but only among the teachers. Therefore all teachers should and must be subject to the judgment of the hearers with their teaching.

"Item, the third saying is St. Paul's 1 Thess. 5: Test all things; whatsoever is good, that keep. Behold, here he will not hold any doctrine or sentence, except it be tried by the congregation that heareth it, and be found good. For this testing is not the business of the teachers, but the teachers must first say what is to be tested. So also here the judgment is taken from the teachers and given to the disciples among Christians; that it is altogether a different thing among Christians than with the world. In the world the lords command what they will, and the subjects receive it. But among you, saith Christ, it shall not be so: but among Christians every one is judge of another, and in turn subject to another: though spiritual tyrants have made a temporal government of Christendom.

"And the fourth saying is Christ's, Matt. 24: Take heed that no man deceive you: for many shall come under my name, saying, I am Christ, and shall deceive many. Summa, what need is there to bring more sayings here? All the warnings of St. Paul, Romans 16, 1 Corinthians 10, Galatians 3, Colossians 2, and everywhere else; and the sayings of all the prophets, teaching to avoid the doctrine of men,

They do nothing else, but take the right and authority to judge all doctrine from the teachers, and with earnest commandment, at the loss of souls, lay it upon the hearers; so that they not only have power and right to judge all that is preached, but are guilty of judging, by the disgrace of the divine majesty. That by this we may see how the tyrants have dealt so unchristianly with us, in that they have taken from us such a right and commandment, and given it to themselves; so that they alone have richly deserved to be driven out of Christendom, and to be chased away, as the wolves, thieves, and murderers, who rule and teach over us contrary to God's word and will." (Erl. A. 22, 143 f.)

In the Church Postil he says: "All these holy fathers have erred, as Gregory, Augustine, and others, that they have taken this judgment from us; for this sorrow and heartache began in time, that we should believe the pope and the conciliis. Therefore thou must find it in thyself to say: God hath said this, God hath not said this. As soon as thou sayest, Man hath said this; or, The Conciliis have decreed this, thou hast built upon the sand. Therefore there is no judge on earth in spiritual matters concerning Christian doctrine, except the man who has the true faith in his heart, whether he be man or woman, young or old, servant or handmaid, learned or unlearned. For God does not look at the person, but all are equally dear to him who live according to his commandments; for this reason they alone have authority to judge." (Eighth Sonnt, after Trin. Erl. A. 13, 186.)

But, someone might say, what is the Pope to us? In Protestant Christianity, even in the Lutheran Church, this right of Christians is generally recognized. But it is not so. To speak only of our American Church, the "Lutheran," as older readers will remember, had a long struggle many years ago with a Synod calling itself Lutheran, the former Buffalo Synod, which denied this right to the laity and claimed it only for preachers. In what was called a "pastoral letter," the senior of that synod wrote: "If a pastor should come upon errors in doctrine - it will not remain concealed from the whole congregation, and in that case the congregation should not yet pronounce disaster, but should first turn by writing of the elders to one or more pastors of the church and present the matter according to truth; these should then ask the accused pastor how the matter stands, and should confer with him orally or in writing, where it will then well become apparent whether he is and in what errors such accused pastor is. - You shall leave the judgment of doctrine to those to whom it belongs according to the 28th article of the Augsburg Confession. Your teachers are not teachers of a false church, nor are they teachers of a contemporary trend, but teachers of the true church, as is sufficiently known. You may therefore presume from them a righteous knowledge of the doctrine of the church, and indeed a deeper knowledge than you can have, since they have learned in order to believe, to teach, and to preserve you in the right faith, but you in order to believe and to be preserved and sanctified in the right faith." (p. 17 f.) Further, in this "Pastoral Letter" it is said, "What is contrary and not contrary to God's Word is not decided by any individual member of the Church, but by the Church itself in its symbols, church orders, and synods." (S. 14.)

The struggle of the "Lutheran" for the right of Christians to judge all doctrine was not in vain. Many, many came to knowledge and praised God. But Satan, who does not grant Christians their glorious right and freedom in Christ, does not rest. There is still no lack of such pastors who want to be lords over the faith of the Christians, who want to be popes, and who carry in themselves the desire to rule as priests. And as long as the pope and his accomplices dispute this right, it is important not to be silent, so that the believing Christians keep what they have. Then it is also important to speak of it, so that Christians will not forget to give thanks to the Lord Christ for this precious right.

But, someone might further say, does not Luther go too far when he says that Christ takes the judgment from the teachers and gives it to the listeners? does he not thereby deny the teachers the right to judge the doctrine? Not at all. Luther speaks of the case as between preacher and hearer. The preacher is not to be the judge of his own teaching. It is the hearers who are to judge. No hearer may accept a teacher's teaching untested. He must not think: The pastor is faithful, he belongs to an orthodox synod. On the contrary, he must always be on the alert and examine everything carefully. Even the most faithful teacher can fall, can err. The Holy Spirit praises the Bereans who daily searched the Scriptures to see if they were doing as Paul, who was immediately enlightened, preached. Apost. 17, 11. Luther speaks of the right of a listener to a teacher, but he does not speak of the right of a teacher to other teachers. The high duty of preachers to watch over doctrine and to punish false doctrine, which is spoken of in the 28th article of the Augsburg Confession, no one knows how to explain so faithfully as Luther, no one knows how to sharpen the conscience of preachers in this matter as much as he does. Among other things, he writes in his interpretation of the First Epistle of Peter: "A preacher must not only feed, that is, preach the gospel purely to the sheep of Christ and instruct them in how to be true Christians, but he must also ward off the wolves so that they do not attack the sheep, introduce error, and lead them astray with false doctrine; just as the devil does not rest. Now many people are found who are willing that the gospel should be preached, but that one should not cry out against the wolves. But though I preach rightly, and feed and teach the sheep well, yet is it not right for me to keep the sheep, and to keep them, lest the wolves come and lead them away again. - The wolf may well suffer the sheep to have good pasture, but he likes them the better if they are not fat; but he cannot suffer the dogs to bark in hostility. - Both must be together, as St. Paul also teaches in Titus 1. An elder, saith he, ought to keep the word that is sure and able to teach, that he may be mighty to exhort by sound doctrine, and to punish the gainsayers." (Erl. A. 52, 188.)

One more thing to remember here. There are Christians, that is, people who call themselves Christians, who abuse this teaching. These are full, weary spirits, to whom the stale bread of the pure doctrine of the divine Word no longer tastes good, who lust after something new. They do not want to be content with examining what is brought before them, but they consider themselves called to go about examining, acquiring and reading all kinds of writings against the pure teaching of the Word of God. They call



[157] refers especially to the word, "Examine everything, and keep that which is good." But the apostle does not say, Read all things, hear all things; but he means to say, that Christians ought to examine all things which they hear, all things which they read, all things which come before them, and to accept nothing untested. Another word of the apostle may make this clear. He writes to the Corinthians, "Eat everything that is sold in the market," 1 Cor. 10:25. He does not mean to say that they should eat all the meat in the market, but he advises the anxious Corinthians, who had misgivings about buying meat from the pagan market, since it might contain something left over from the pagan sacrifice, to eat all kinds of meat without misgivings, and not to inquire whether the meat was sacrificial meat. Those who think they must visit all the false churches and read all the writings of the false believers in order to test them should remember the word: He who puts himself in danger perishes thanks to it.

We have seen that Christians, all Christians, have the right and power to test all doctrine. O, would that all our dear readers would now also make proper use of this glorious right which Christ gives them. To encourage them to do so, we will show in the next number how necessary it is to test the spirits.

(Submitted.)

How horrible it is to deny the truth you know,

is illustrated by the following recent incident.

A man named B. had been attending church with us from time to time for a number of years, and had his children baptized and confirmed with us. So this year he again sent a child to confirmation classes. Even during the months of instruction, B. came to church more often than usual, even regularly at the end. Even on Confirmation Sunday he was not absent. A few days later he came to me and said: "He was reformed by nature, but the more he came to church with us, the more he was convinced that our teaching was right according to God's word. Especially, however, the Confirmation had made a tremendous impression on him, and now, after careful consideration, he wishes to take Holy Communion with us and join the congregation, if such is possible. After I had talked with him more closely about the doctrine and found that the man had really grasped the Lutheran doctrine so widely and professed it, I admitted him to Holy Communion. I admitted him to Holy Communion. He was also soon received into the congregation. Shortly before, lodge brothers and other enemies of the orthodox church had founded an opposition congregation, which, although it calls itself an "Evangelical Lutheran congregation" with great emphasis, describes itself in its congregational order as an un-Irish Lutheran congregation, which also proves itself to be such in the very crudest sense through doctrine and practice, and which uses the name "Lutheran" only as a bait for those Lutherans who still give something to the Lutheran name. One searches in vain for the name of her pastor, or the names of such pastors who now and then officiate with her on special occasions, in the lists of names of Lutheran pastors. Soon after B. was received into our congregation, he came to me one day and said that he had been taken to the service of the new congregation by friends, and that since he knew the same by its books, etc., he had been taken to the service of the new congregation.

He said that he had recognized the Lutheran congregation as a but prayed aloud for him, he gradually became calmer, folded reformed congregation, so no one would blame him if he went his hands and listened quietly, and when I concluded the there, and that is why he was breaking away from the Lutheran prayer with the holy "Our Father", he prayed the same aloud congregation, even though he had nothing to say against its with me. After I had said a few more words of consolation to teachings. Sick and hardly able to speak as I was, I could only him, to which he now said no more, I left him. At parting he say a few calm words to the excited, fast and loud talking man, thankfully pressed my hand and said, "Come again soon." After and had to let him go with a sad heart. For a long time I heard that he spoke no more, only it was seen that he often clasped nothing more from him, until after a few weeks his wife came to his hands and moved his lips, as if in prayer. The next morning me and asked me if I would not like to visit her sick husband? he passed away. Fear and excitement had destroyed his Three days after he had renounced us, he had suddenly been strength, he had experienced the fear and terror of death, and dismissed from his job, where he had worked for so many years, yet at last he was comforted in death, and doubtless, trusting for a very minor reason. This dismissal had nothing whatsoever in Christ's merit and God's grace, he blessedly fell asleep. After to do with our church affairs, for his employer is an American his death, a folded piece of paper was found in his pocket, on who is a complete stranger to us. The woman went on to say which he had written a part of the 22nd Psalm, v. 12-16, in that her husband had told her at the time that this was God's which Christ's life is described. He had probably referred the judgment, and that he had become darker and more restless words to himself and written underneath, "My JESUS be with every day and was now completely out of his mind. He talked me." So JESUS had been his last refuge after all. Two days after constantly about how he had sinned grievously, how he had his death we buried him as a penitent sinner in Christian burial separated himself from our congregation, and how he had not with the numerous participation of the congregation. Do not be let me tell him anything, but had contradicted me and wanted to mistaken, God is not mocked. It is a terrible thing to fall away be wiser. He had rejected God's word, therefore God had also from the known truth. Only with great difficulty is this one still rejected him, and now he must be eternally damned. At the snatched from the clutches of Satan. This was God's special same time, he said, the poor man was quite wild and took neither grace. To Him be glory and praise forever and ever. S.

food nor drink. I went to him, of course, and found him, as the woman had said, a veritable wretch. With a distraught, wild look, the sweat of fear on his brow, he walked up and down, crying, "I am lost; I am damned!" I tried to prove to him from many passages of Holy Scripture that the Lord Christ had done enough for all, that is, also for his sins; that God did not want any sinner to die, and would also accept him in grace; indeed, had already forgiven him his sin, and was now offering him forgiveness through me; therefore he should not believe the devil and the promptings of his wicked heart, but the true word of God, which would assure him of grace and forgiveness. I have known it to be sin, and yet I have done it; I have known it to be rightly taught in the church, and yet I have been deceived into breaking my promise, which was as good as an oath. I have broken my oath to God, therefore my sin cannot be forgiven! Oh, God! Oh, God! What shall I do! Where shall I go! Poor, weak me, I can't help myself! The whole world is shattered and lies upon me, and I am to build it again, and yet I cannot, for I am but a worm!" Thus and similarly he continued to talk, until he then became quite mad, and spoke incoherent things, being a picture of terror and despair.

On my advice, an experienced doctor was called, who took him into treatment. Two days later two of his daughters came to me and said that their father was now calmer and that I should visit him again. On entering the house Mrs. B. told me that her husband had expressly asked for me, mentioning my name. I found him calmer, but lying on his bed, weak and miserable. Again he complained about his shameful apostasy from the church, and at first he would not accept any comfort, nor would he pray. When I then

To the ecclesiastical chronicle.

I. America.

The Reformation feast is approaching, when we thank God for the unspeakable blessing of sending us his faithful servant Luther and through him restoring the church to apostolic purity. Whoever wants to be stirred up to give thanks and praise to God, should read and study one or the other of the writings recommended on the last page of this issue.

Pastor of the first Congregationalist church at Nantucket, Mass. is - a Miss, Miss Louise S. Baker. She has already supplied the congregation for four years (!) and is now permanently employed. She is to preach, administer sacraments, and perform all other official duties. Unfortunately this is not the only congregation among the sects that despises the word of the Holy Spirit, 1 Cor. 14, 34. 1 Tim. 2, 11. 12.

Presbyterians. Professor Woodrow at the Southern Presbyterian Seminary in Columbia, S. C., recently defended in a lecture the doctrine that man evolved from the animal and that only the soul is created. And what did the directors of the institution do? They praised him for having published the lecture on request; they declared that they did not yet agree with him, but that they could find nothing in his theory of evolution that was contrary to the faith!

Methodism. For the sake of a few dollars, the Methodists at Saratoga, N. Y., have given their church to the Unitarians, deniers of the Holy Trinity, the Deity of Christ, to hold their convention in.

A man was not admitted to a **Methodist conference** in California because it was not certain that he had given up the use of tobacco!

Enmity of the Lodges. In Kansas recently a certain Starry lectured against the secret societies. At the very first lecture he gave in Dunlap, the lodge people began to make a noise...

and the justice of the peace was requested to see that order was maintained, but he refused, and when the rioters began to throw eggs, the Masonic "servants of justice" shirked. On the second evening they looked for the Justice of the Peace, but could not find him. The crowd of attackers was larger than on the previous evening, and not only eggs were thrown, but also stones, and even pistols were fired. A stone weighing a pound and a half struck Mr. Starry on the cheekbone. The openly expressed threats that he would not be allowed to leave the place alive forced him to leave soon.

II. foreign countries.

Church discipline in the Saxon regional church. The editor of the "Pilgrim from Saxony", Pastor Ahner, received the following letter from one of his readers: "Pastor Dr. Ahner! Must it not make us quite serious when our German brethren in America, in a paper published in St. Louis, 'of the Lutherans,' rightly judge their German fatherland in No. 12 in an article as follows? There it says literally: In our German Lutheran churches all doctrinal and ecclesiastical discipline has long since fallen away; a hundredfold false doctrine prevails publicly in churches and schools, without any ecclesiastical defense against it," etc. Let me mention only a few examples which I have recently experienced, and which may confirm this judgment. When the messenger came and brought the 'Pilgrim', a teacher was with me. A glance at it was enough for him, and he asked me with a sardonic smile: "Do you also belong to these muckers? In further conversation, he told me that sample numbers of the 'Pilgrim' had also been sent to their school, which had, however, been rejected by all the teachers, with the remark: they did not need good teachings! I also asked him if he knew what it meant to "feed my lambs"? He answered: "The time when there were lambs is past; we are now dealing with wolves! What weeds may and must be sown in religious instruction? If we now add to this (which unfortunately also happens not infrequently) that teachers sit up late into the night with gambling and drinking in the inn and go home with heavy heads. - Sunday, August 24, at 7 a.m. the new fire engine of a neighboring village was brought in, accompanied by music. - Sunday, August 31, the 102nd and 103rd Regiments departed early at 1/2-7 a.m. for the cantonment and arrived at their quarters after a three-hour march. - On the same Sunday a Gauturnfest took place from early 7 a.m.-The good Lord, however, improved these conditions. God be with you. Yours faithfully, from a Pilgrim reader of long standing." - To this accusation, the Pilgrim Reader, in the number of his paper of September 21, replies, among other things, as follows: "If it is asserted that all doctrinal and church discipline has disappeared in our national church, this is an untruth. In general, it is to be admitted that things are bad in this respect, and that much could be better. But it must be remembered that it is much more difficult to exercise church discipline in a large national church than in a free church. In fact, however, things have improved here. Many clergymen are earnestly striving to make things better and better, so that it is not right to simply pass the baton over all circumstances. By the way, bring certain individual cases to the attention of the ecclesiastical authorities where false teaching is being carried on in church and school, and an investigation and intervention will not be lacking." - The Pilgrim writer denies that all doctrinal and ecclesiastical discipline in the national churches has disappeared, but he does not give any example where

that doctrinal and church discipline had been practiced in the national church. This is obviously because he could not give an example. The saddest thing, however, is that he urges his reader, who is troubled in conscience, if certain cases occur where false doctrine is being taught, to report this to the church authorities quickly, then "an investigation and intervention will not be lacking. How Pastor Ahner dared to write in this way is beyond our comprehension, since the authorities, as often as their attention has been called to the ravening wolves in their congregations, have not only not removed these wolves from the sheepfold, but have even taken them into protection and confirmed them, e.g. the Dresden wolf Sulze and the Chemnitz wolf Graue, to the scandal of all believers. How does the non-observance of God's commandments finally make one so blind that at last one can no longer see it at all where one acts against it! W. [Walther]

"Salvation Army." The "Friedensbote aus Elsaß-Lothringen" of September 14 writes: In a festive sermon preached at the last Leipzig Mission Festival, Pastor Dr. Rüling said, "At last I see other Christians in full war armor and with drums beating far and wide advancing on the heathen. 'We are,' say these, 'the soldiers of salvation, we conquer the devil's castle.' But is it not as if Beelzebub were to be cast out by the chief of the devils? Do you convert the heathen by giving them trouble? Does one win souls for Christ by blaspheming his name? Does one testify against the fornication of the Hindus by letting women speak, pray, and sing in public before all the people, when they should be silent in church? Does one so testify against the lies of the Hindus that one degrades Christianity to a comedy? No, this is an abomination of desolation in a holy place. Nor is it entering through the door to the sheep, but in fits of spiritual drunkenness climbing over the walls and breaking through the fences! Do you not think that more souls are murdered than saved by this kind of mission?" - Very true!

In recent times the **French state schools** have been purged more and more radically of everything that even reminds one of God and religion, so radically that it borders on the ridiculous. Even those books which contain the French language teaching may no longer mention God, JEsu(m), prayer, the Creator, or Christian things at all, even with one word. A so-called "Grammar for Children," published in Paris, contained in its sixteen first editions examples which are now corrected as follows. Formerly it was said: "God is the creator of the world"; now: "Europe is a part of the world". Formerly: "Kam killed his brother Abel"; now: "Italy has pretty much the shape of a boot". Formerly, "Abraham is the father of the Hebrews"; now, "The waters of Lake Geneva are transparent." Formerly, "All nations have Adam for a father"; now, "Africa is in the shape of a triangle." God blinds these poor people from his righteous judgment. For what will be the consequence of God and all religion being banished from the schools? Nothing but that in this way the dynamites will be brought up at the event of the State, who will at last throw everything over and turn the State into a pit of murder, nay, into a den of wild beasts. W.

[Walther]

Ordinations and introductions.

By order of Mr. President Clöter, Candidate C. A. E. Bartling was ordained and introduced to his congregation at La Moure, La Moure Co, Dak, by the undersigned.

R. Koehler.

Address: Rev. 6. R. RurtliuA,
Box 84, E. L. House, La Moure Co, Dak. Dorr



By order of Mr. Praeses Crämer, on the 16th Sunday after Trinity, Mr. Candidate G. A. Bernthal was ordained and introduced by the undersigned in the congregation at Dexter, Iowa. Bro. Ehlers.

Address: Uev. Ooo. Lerntksl,
Box 29, voxtor, vallus Oo., Io>vu.

On the 16th Sunday after Trinity, Candidate Otto Prätorius was ordained and introduced in his congregation at Wartburg, Tenn. by order of the Presidium of the Western District by the undersigned. F. W. Pohlmann.

Address: Uov. O. kruetorius,
Wartburg, LlorZau Oo., lonn.

By order of Mr. Praeses O. Clöter, on the Sunday next after Trinity, Rev. Theo. Mäße was introduced to his congregation at Fairmont, Minn. by H. I. Müller.

Address: Uov. Itieo. Lluesso,
fairmont, Llartln Oo., Llinn.

By order of Mr. President Wunder, Rev. F. Brockmann was installed by the undersigned, assisted by Mr. P. D. Graf, in his congregation at Stewardson, Shelby Co, Ill, on the 10th Sunday after Trin. and by Mr. P. W. Lewerenz in the congregation at Humboldt Township, Coles Co, Ill, on the 10th Sunday after Trin. Ms. Brunn.

Address: Rev. b . Lrookwami,
StervLrcwon, Lüetb^ Oo., Ill.

On the Sunday after Trinity, Pastor I. Seidel was inducted into his office as assistant preacher at the Immanuel congregation in Chicago by the Reverend President H. Wunder. Pastor I. Strikter, who also preached the introductory sermon, and undersigned assisted. L. Hölter.

By order of Mr. President Biltz, on the 17th Sunday after Trin. Mr. Rev. U. Jben, in the newly branched congregation at Harvester, St. Charles Co. Mo. was introduced by the undersigned. I. H. Ph. Gräbner.

Church dedications.

On the last Sunday after Trinity, the Lutheran congregation at Onawa, Monona Co., Iowa, consecrated their newly built church (25X52) to the service of God. Mr. Pastor Bünger preached the consecration sermon. The undersigned preached in the afternoon.

C. Runge.

On the last Sunday after Trinity, the St. Martini congregation in Chicago, Ill. consecrated their new church (46X60 without spire and altar niche) to the service of the Triune God. Pastors L. Lochner and H. Hölter were the solemn speakers. The

Mission Festivals.

On August 31, the congregations of theSaupert , Bach mann, Hafner, Zimmermann, Hüge and Warns held a mission feast in the parish of the undersigned (Warrenton, Ind.). Speakers at the feast were the kk. Bachmann, Zimmermann and Hüge. Collecte: -147.00. G. Mohr.

On the 12th Sunday after Trinity the congregation at Pleasant Ridge, Ill. celebrated their mission feast with the participation of the congregations at Trotz and Jollinsville. Speakers were G. Matuschka and M. Lücke. Collecte -102.25, intended for inner mission in the West, for emigrant and negro mission. W. Dorn.

On September 11, our congregation in Hoyleton, Ill, celebrated its mission feast with the participation of the neighboring congregations. The festival preachers were the ck. Christ. Kühn, Friedr. Wolbrecht and K. Meyer. - The collection amounted to -140.50, of which -25.00 was allocated to the emigrant mission, -15.50 to the Jewish mission, -25.00 to the Negro mission, and -75.00 to the internal mission. O. Katthain.

On the 14th Sunday after Trin. the congregation in Lucas Township, Ill, celebrated in communion with the congregations of Messrs. kk. H. Kowert, G. Wegener, and the vacant congregation in Union Township, mission feast, at which Rev. C. C. E. Brandt, of St. Louis, and Rev. A. Ponitz preached. The collecte was -30.00. A. Käselitz.

On the 14th Sunday after Trin. the two congregations in Holt County, Mo. celebrated their joint mission feast. Rev. Chr. Bock preached in the forenoon, and the undersigned in the afternoon. The Collecte was a little over -15.00.

C. H. Lentzsch.

On the 14th Sunday after Trinity, the congregations of Martinsville, Johannisburg and Neu-Berg Holz celebrated this year's community mission festival in Neu-Bergholz. The festival preachers were Adolf Hanser of Lockport and Dorn of Johannisburg. The collecte was -101.00



[On the 14th Sunday after Trinity, the churches in and near Boone, Iowa, celebrated their common mission feast. The festival preachers were Mr. P. C. Weber and undersigned. Collecte -63.00.-I P. Guenther.

On the solitary Sunday after Trin. the four congregations in Van Wert County, O., celebrated a mission feast in the congregation of the undersigned. - The festival preachers were Messrs. kk. F. R. Kunschick and F. Zagel. - Collecte -68.50.

G. F. C. See meyer.

On the last Sunday after Trinity, the Lutheran congregation in Bremen, Ind. celebrated a mission festival. Mr. U. Heid preached the sermon and the undersigned gave a historical lecture. The collection was -39.00. H. Schlesselmann.

The congregations of Ellice, Logan, Mitchell, Tavistock and Stratford, Ontario, celebrated their community mission festival on the first Sunday after Trinity in the first-mentioned place. In the morning Father Andres preached on external mission, in the afternoon Father Pfeiffer on internal mission, followed by a lecture on mission history by the undersigned. Collecte -68.00.

Chr. Merkel.

On the solder Sunday after Trin. the churches at Pierce, in Norfolk, and Battle Creek, Nebr. held a mission feast in the first named church. The festival preachers were Messrs. kk. A. Leuthäuser and H. Cämmerer. The collecte was -37,13. H. Bremer.

On the first Sunday after Trinity, the congregations of Prairie City and Appleton, Mo., celebrated their second community mission festival. Festival preachers: Roschke, Hafner, Spehr. Collecte-58.25. C. I. Umbach.

On the loth Sunday after Trin. the churches of North East and Erie, Pa. celebrated their mission feast in Erie. Collecte -25.00. - The festival sermon was preached by Rev. E. Lcemhuis. Lectures were given by Bro. W. Bröcker andH . Sieck.

On the first Sunday after Trinity, the Lutheran congregation near Homestead, Iowa, celebrated their mission festival, in which a number of neighboring congregations also participated. The festival preachers were Father Greif of Davenport and the undersigned. The collection was -68.00. C. W. Baumhöfener.

On "Akn Sunday after Trin. the congregation at Han- over > ownship, Crawford Co, Iowa, celebrated a mission feast. It was preached by kk. Strobel and Dörfflcr. The collecte was -32.50 and was designated for inner mission in Iowa.

C. A. Bretscher.

On the löten Sunday after Trin. the congregations of kl?. Brandt, Wartens, Janzow, Link and Mayer in St. Louis, Mo. celebrated their annual mission feast in O'Fallon Park. Festival preachers were ck. E. A. Brauer and A. Reinke. Of the net proceeds of the Collecte, -634.19, - 50.00 each was appropriated to the Negro, Jewish and English Missions, but the balance, -484.19, was assigned to the treasury for internal missions in the West. C. C. E. Brandt.

On the 16th Sunday after Trin. the churches of the kk. Muller and Bergt a mission feast at Hooper, Dodge Co, Nebr. on which occasion the kk. Hofius and Iahn preached. Amount of Collecte-51.50. A d. B.

On the 16th Sunday after Trin. my congregation celebrated their annual mission feast at Ruma, Randolph Co, Ill. The festival preachers were Messrs. kk. E. Lenk and F. Schaller. The Collecte was -30.00. C. Schrader.

On the 16th Sunday after Trin. the St. Paul's and St. Peter's congregations in Fayette County, Ill, celebrated their annual mission feast in the parish of the undersigned. The Collecte, which is for internal, Negro and Jewish missions, was -60.00. C. G. Schuricht.

On the 16th Sunday after Trinity, the congregation at No- komis, Ill, celebrated their mission festival. Unfortunately it rained almost completely. Because of the bad weather only few guests appeared. The festival preachers were P. Bergen Sr. and U. M. Lücke. The collection was -34.30. L. Zahn.

Received into the treasury of the Illinois district:

For the Synodical Fund: By Bro. Bötticher at Mount Pulaski -10.00. Communion Collect from U. Flachsbar's congregation at Dorsey 10.15. (Summa -20.15.)

For the building fund: from Fr. Wartens' parish in Danville -12.50. For the new building in St. Louis: By Joh. Fasse in Schaumburg coll. 5.00. By P. Döderlein in Homewood 20.00. By Kassirer E. F. W. Meier in St. Louis 50.00. (Summa -75.00.)

To the new building in Addison: By Cassirer Menk in St. Paul 9.00. Evensong Collect of Bro. Castens' congregation in East Wheatland 10.00. Z. E. G. in Staunton o.oo. By Dir. Krauß by P. Fackler in Canton, Wo., 1.00. By U. Wun der in Chicago by F. Fink 25.00. By P. Grüber in Sullt- van, Wis. by Hugo Grahn 5.00. (S. -55.00.)

For inner mission in Minnesota and Dakota: part of the mission coll. of the churches at Homewood and New Bremen -41.64.

For inner mission in the West: through P. Dorn, Theil. of the Mission Coll. of the Gemm. at Pleasant Ridge, Troy and Collinsville, -61.00.

For mission at Denver, Col.: part of mission coll. of gem. at El Paso and Secor -12.50.

For inner mission: part of the mission coll. of k. Katthain's congregation in Hoyleton 75.00. Half of the Misstons Coll. of Fr. Vlanden's congregation in Buckley 12.00. Half of the Mission Coll. of Fr. Cämmerer's congregation in Candlerville 20.20. Z. E. G. in Staunton 2.00. By Fr. Döderlein in Homewood from Joh. Sickmann 1.00. By Fr. Müller a quarter of the Mission Coll. in Schaumburg from sr. By Fr. Noack, part of the missionary coll. in Riverdale, 50.00. By the same of B. in Dolton 1.00. By Fr. Mariens in Danville, part of the missionary coll. 39.25. By Bro. Boetticher at Mount Pulaski, 10.00. By Bro. Hahn at Staunton by H. B., 2.00. By Bro. Doederlein at Homewood by Fritz Sickmann, 10.00. By Bro. Hartmann's congregation at Woodworth, one-fourth of the Missionary Coll. of, 15.01. By Bro. Bergen at Prairie Town, part of the Missionary Coll. of, 70.00. By 1?. Miracle in Chicago by Mrs. Burkhardt, 3.00. (p. -354.27.)

For the Negro mission: part of the missionary collection of k. Katthain's congregation in Hoyleton 25.00. Katthain's congregation in Hoyleton, 25.00. Part of the missionary collection of the congregations in Homewood and New Bremen, 10.00. By K. Döderlein in Homewood from H. Benemann, 2.00. By K. Dorn, part of the missionary collection of the congregations in Pleasant Ridge, Troy and Collinsville, 15.00. By P. Müller, a quarter of the missionary collection in Schaumburg from his congregation and the surrounding area, 43.81. By P. Noack, part of the missionary collection in Riverdale, 28.00. By Bro. Noack, part of the Missionary Coll. at Riverdale, 28.55. By Bro. Mary's at Danville, part of the Missionary Coll. 9.80. By Bro. Hahn at Staunton of H. B., 2.00. By Bro. Bötticher at Mount Pulaski, 5.00. By Bro. Hartmann's comm. at Woodworth, one-fourth of the Misflons coll. at, 15.01. By Bro. Bergen at Prairie Town, part of the Missions coll. at, 25.00. (S. -181.17.)

For the mission to the Jews: part of the Missionary Coll. of k. Katthains Gem. in Hoyleton, 15.50. Part of the Missions Coll. of the Gemm. in Homewood u. New Bremen 10.00. By Prof. Wyneken, part of the Missions Coll. of Fr. Hähnels Gem. in Macon City, 10.00. By Fr. Mariens in Danville, part of the Mission Coll. at, 9 80. By Fr. Bötticher in Mount Pulaski 10.00. Part of the Mission Coll. of the Gemm. in El Paso and Secor, 12.50. By Fr. Hahn in Staunton of H. B. 2.00. By Fr. Döderlein in Homewood .25 (found). k. Hartmann's Gem. at Woodworth, one-fourth of the Missionary Coll., 15.01. By P. Wunder at Chicago by F. Fink 5.00. By k. Bergen at Prairie Town, Theil of the Missionary Coll. 20.00. (S. -110.06.)

For emigrant mission: part of the missionary coll. of k. Katthain's congregation in Hoyleton 25.00. By Fr. W. Dorn, part of the mission coll. of the congregations in Pleasant Ridge, Troy and Collinsville, 15.00. By Fr. Bötticher in Mount Pulaski 10.00. By Fr. Bangerter in Peoria 4.00. (p. -54.00.)

For Emigr. Mission in New Uork: By Fr. Bergen in Prairie Town, Theil of Mtssions Coll., -20.00.

For Emigrant Mission in Baltimore: By Father Bergen at Prairie Town, part of the Mission Coll.

For poor students in St. Louis: Through Fr. Noack of B. in Dolton 1.00. Part of the Mission Coll. of Gemm. in El Paso & Secor for C. Morhart 5.00. (S. -6.00.)

For the Springfield Laundromat: By P. Cooper at Mount Pulaski -3.00.

To the household in Springfield: P. Hartmann's Gem. in Woodworth, one-fourth of the Mission Coll. - Jan. 15.

For poor students in Springfield: By Fr. Döderlein in Homewood 6.22 u. 7.28. By Fr. Noack von B. in Dolton 1.00. By Fr. Engelbrecht in Chicago from Auguste Zöllner .50. By Fr. Mayer in Randolph for Otto Gem- mingen from the Women's Association 2.50, by N. N. 2.50. Half of the Collecte at A. Müller's wedding in Echester for G. Müller 2.30. Half of the Missionary Coll. by P. Blankens Gem. in Buckley for Langehenntg 12.00. By P. Döderlein in Homewood for Herm. Wacker 13.54. By Fr. Wagner in Chicago for D. Kosche of the Jüngl.-Verein 25.00. Further from Chicago: by k. Wunder for A. Schlei from Mrs. C. Otto 10.00, L. Hacker 1.00, for W. Licht from the Jüngl.-Verein 8.00; durck Engelbrecht for Lugenheim from the lungfr.-Verein 6.00, from the Jüngl.-Verein 15.00. Part of the Miss. Coll. of Gemm. in El Paso and Secor for M. Herrmann 5.00, for A. Mennicke 5.00. (Summa -122.84.)

For poor students in Fort Wayne: By Fr. Noack of B. in Dolton 1.00. By Fr. Merbitz in Beardstown for Gerh. Büscker "from Quincy" 5.00. By Fr. Wagner in Chicago for Fr. Eickstäbt of the Young Men's Association 25.00. Part of the Missionary Coll. of Gemm. in El Paso and Secor 5.00. (S. -36.00.)

For poor pupils in Ädd.son: Afternoon Coll. at the mission festival in Schaumburg 47.50. Half of the Coll. at A. Müller's wedding in Echester for Carl Decker 2.30. P. Lewerenz' Gem. in Effingham for Ph. Mertens 8.00. Durck P. Wagner in Chicago from the lungfr.-Verein for R. Erdmann u. E. Rischow 49.00. Durck P. Noack of B. in Dolton for poor pupils 1.00. Part of the Miss. Coll. by P. Wartens in Danville for C. Meinke 6.60, C. Schuld 6.60, W. Pott 6.60. (S. -127.60.)

For poor students in Milwaukee: From Chicago: by k. Wagner from I. P. for H. Preckel 20.00, F. M. for F. Mahnke 15.00 and from the lungfr.-Verein for A. Grambauer 20.00; durck P. Succop from the lungfr.-Verein for A. Harloff 18.50; vurck P. Wunder from the Jüngl.-Verein for A. Leutbeußer 8.00. By P. Noack from B. in Dolton 1.00. (S. -82.50.)

For the building fund of the Progymnasium in Milwaukee: From Chicago : by P. Bartling from Carl Neubauer 2.00, Herm. Wöltgen 5.00, Ad. Sickmann 5.00, Wm. Oesterreich 2.00; by k. Wunder by Th. Lamprecht 15.00, W. Looock 2.00, W. Re- dieske 1.00, F. Fink 10.00, W. Köhnke 3.00, I. Windheim 3.00, A. Ziehn 20.00. half of the Mtss.-Coll. of P. Cämmerer's Gem. in Chandlerville 20.20. by P. Müller in Schaumburg, half of the Miss.-Coll. of the Gemm. in Schaumburg u. Umgegend, 87.62. by 1?. Noack, part of the Miss. coll. in

Riverdale, 75.00. Fr. Mary's parish at Danville 12.50. By Fr. Lenk of the Cross parish at Millstadt 8.50, the Trinity parish at Millstadt 14.50. Fr. Beck's parish at Jackson- Ville 9.75. (S.-291.57.)

For sick pastors and teachers: By Fr. Bötticher in Mount Pulaski 10.00. By 1?. Miracle in Chicago by F. Fink 5.00. (S. -15.00.)

For the widow's fund: by P. Castens of Mrs. Charl. Muder-Burton in Adams County 1.00. By P. Döderlein in Homewood, ges. on Jul. Schilling's hock time, 11.50. By 1?. Bötticher in Mount Pulaski 10.00. (S. -22.50.)

For the deaf and dumb: Evensong coll. by Fr. Mayer's congreg. at Randolph 3.15. Fr. Rabe's pupil at Warsaw 2.80. By Fr. Bötticher at Mount Pulaski 7.50. By Lebrer Fathauer at Eagle Lake, s. on Dietr. Meyer's baptism of children, 3.75. Fr. Frederking's congreg. at Dwight 6.00. (S. -23.20.)

For the orphanage in St. Louis: Coll. Hei of the silver wedding anniversary of the Ahrens' couple by Fr. Müller in Echester 8.00. By Fr. Bötticher in Mount Pulaski, thank offering by Mrs. Fischback, 7.00. By Fr. Flacksbart in Dorsey by Dina Manshold .10. (S. -15.10.)

For studying orphan boys from Addison: By k. Miracles in Chicago by N. N. 1.00. By Fr. Steege in Dundee 17.00. By Fr. Miracles in Chicago by F. Fink 5.00. (S. -23.00.)

Addison, Ill, Oct. 2, 1884; H. Bartling, Cassirian.

Incoming to the Middle District caste:

For the building fund: 1) For St. Louis: From Mrs. Pb. L. in Valparaiso -25.00; 2) for Addison: P. Werfelmann's parish in Neu-Dettelsau 50.00. E. Henrich in Greenford 10.00. k. Lothmann's Gem. in Akron 14.10, N. N. das. 1.00. (Summa -95.10.)

For Emigr. mission in New Uork: part of mission feast coll. at Hobart 1 p.m., at Dudleytown 11.20, at Indianapolis 10.00, at Van Wert County 5 p.m., at Farmers Retreat 9.50, at Bremen 5.00. P. Jüngel's comm. to White Creek 9.55, thank offering of E. A. das. 5.00. H. Kk. at Farmers Retreat 1.00. (S. -81.25.)

For Emigr. Mission in Baltimore: P. Berg's Gem. in Adams Co. 5.50. Part of Mtssionsfestcoll. in Hobart 7.00, in South Bend 23.00, near Indianapolis 10.00, in Bremen 4.25. k. Werfelmann's Gem. at Neu-Dettelsau 7.07. (p. -56.82.)

To the household in Springfield: P. em. Weyel in Darmstadt 1.00. Women's Club in Friedheim 1.00. (S. -14.00.)

To the household in St. Louis: P. Häfners Gem. in Darmstadt 12.05.

To the household at Fort Wayne : P. Häfner's Petrigem. 2.20. Wittwe Baumann in Evansville 10.00. (S. -12.20.)

For inner discord: part of missionary festival coll. at Hobart 21.00, one-third of that at Warrenton 49.00, part of that at Fort Wayne & vicinity 300.00, at Dudleytown 50.00, at South Bend 25.00, at Indianapolis 75.00, at Van Wert Co. 17.50, at Farmers Retreat 35.00, at Bremen 20.00. From Mrs. Werner at Cincinnati 1.00. Mrs. Stückchen at La Porte 1.00. k. Horst's comm. at Dublin 5.35. P. Saupert's comm. at Evansville 4.70. Woman's club at Logansport 5.00. H. Kk. at Farmers Retreat 2.00. Misstons hour coll. at Cold Water Road 1.64. (S. -613.19.)

For the Jewish Mission: part of the Mission Festival Coll. in Hobart 20.00, in Warrenton 25.00, in Fort Wayne & vicinity 50.00, at Dudleytown 10.00, in Indianapolis 20.00, ur Van Wert Co. 17.00, in Farmers Retreat 9.50, W. K. das. 5.00, Mrs. R. das. 1.00. Mrs. Werner in Cincinnati 1.00. P. Berg's comm. in Adams Co. 5.50. P. Werfelmann's comm. in Neu-Dettelsau 7.07. L. H. in La Porte 2.00. Mrs. Weyel in Darmstadt .50. N. N. by P. Dulitz .90. (S. -74.47.)

For poor students in St. Louis: Virgins at Evansville 11.00. H. Kk. at Farmers Retreat 2.00. For Hack- man: P. Schmidt's congreg. at Indianapolis 25.00. Part of Mtssionsfestcoll. at Indianapolis 25.00. (S. -63.00.)

For the deaf and dumb: P. Kretzmann's Gem. at Farmers Retreat 5.00, H. Kk. das. 1.00. C. G. at Fort Wayne 1.50. (S. -7.50.)

For Negro mission: part of the mission feast coll. in Hobart 20.00, in Warrenton 25.00, in Fort Wayne & vicinity 50.00, at Dudleytown 10.00, in South Bend 23.00, at Indianapolis 40.38, in Van Wert Co. 17.00, in Farmers Retreat 20.00, in Bremen 10.00, H. Kk. in Farmers Retreat 1.00. N. N. at Hobart .25. Mrs. Weyel at Darmstadt .50, N. N. das. 1.00. H. Geye Sr. at Fort Wayne 1.00. Wedding coll. at Homeyer's at Friedheim 9.00. P. Jox at Logansport 5.00, Women's Club das. 5.00. P. Dulitz' Gem. at Napoleon 5.45. G. Heinrichs sel. little daughter (for Negro school) 1.00. (S. -244.58.)

For poor students in Springfield: 1) for Voritzky: widows B. and W. in Ft. Wayne 32.00; 2) for E. Klawitter: H. Succop in Pittsburgh 5.00, Mrs. N. N. in Fort Wayne, thank offering, 1.00. (S. -38.00.)

For poor students in Addison: E. A. Junghans in Vin- cennes 8.00. Wedding coll. at W. Krämer by teacher R. Mueller 8.01. Luther Foundation of St. Paul's School in Fort Wayne 12.57. (S. -28.58.)

For the synodical treasury: P. Kühn's congregation at Dudleytown 8.18. P. Kaiser's congregation at Julietta 3.50. P. Häfner's Petri- gem. 2.35. P. Franke's congregation at Fort Wayne 8.10. k. Schmidt's gem. at Indianapolis 13.87. P. Kretzmann's gem. at Farmers Retreat 13.00. gem. at Bear Creek 9.00. M. Deuter Sr. at Fort Wayne 5.00. (S. -63.00.)

For the relief fund: P. Sitzmann in North Amherst 5.00. 1?. Bethke's Gem. in Reynolds 8.50. wedding coll. at Hüner by P. Dulitz 7.55. widow K. in Farmers Retreat 1.00, Mrs. B. das. .50, God's box das. 7.10. Mrs. I. Piehl in Columbus 5.00. (S. -34.65.)

For the orphanage in Addison: Fr. Kunschick's congregation in Leslie 3.20. Fr. Kretzmann's congregation in Farmers Retreat 5.00. (p. -8.20.)

For the orphanage near St. Louis: Wedding coll. at N. Steinhäuser's at Distance 2.70. Teacher Strieter's class at Fort Wayne 1.25. P. Kretzmann's comm. at Farmers Retreat 5.00. (S. -8.95.)

For the congregation in Dresden, Saxony: F. Langele in Evansville - 3.00.
For the Gem. in Colum bus, O.: U. Schmidt's Gem. in Elyria 13.45.
For P. M. W.: P. Berg's Gem. in Adams Co. 3.00.
For?. Sallmann: Fr. Dander in Sugar Grobe 1.00.
For the mission of the Concordia Synod: part of the Mij-! sionfestcoll. at Warrenton 48.00.
For the Kansas City congregation, Mo.: part of the Fort Wayne and vicinity mission festival coll. 168.21. U. Niethammer's congregation in La Porte 21.73. Mrs. Weyel in Darmstabt 1.00. H. Gene Sr. in Fort Wayne 1.00. P. Daib and congregation in Friedbeim 12.00. U. Secmeyer's congregation in Skumm 13.00. P. Kretzmann's congregation in Farmers Retreat 5.00. (p. -221.94.)
For the congregation in Rochester, N. U.: U. "m. Weyel in Darmstadt 1.00. U. Daib u. Gem. in Friedheim 12.00. (S. -13.00.) "
For offering comm. in Davenport, Iowa: P. Gross' comm. in Fort B^ayne 10.25.
For the Wasch lasse in Springfield: Mrs. Weyel in Darmstadt .25.
wedding coll. at H. Michael's in Columbus 8.85. (S. -9.10.)
For the emigrant house to be built: U. Kretzmann's Gem. in Farmers Retreat 10.00.
Fort Wayne, Sept. 30, '84. C. Grahl, Kassirer.

Revenue in the Nebraska district treasury:

For the orphanage near St. Louis: By Fr. Bur- mester of Mrs. T. G. Agena -2.00. By U. Weller, Schul- weihfeft-Collecte sr. Zion's parish 14.45. (Summa -16.45.)
For the orphanage in Addison: By U. Weller, School Festival Coll. sr. Zion's congre. 14.45.
For the Negro Mission: By U. Biedermann, Mission Festival coll. sr. Gem., 5.00. By U. Häßler desgl. 15.70. ^Durck k. Hilgendorf desgl. 16.50. By U. Kühnert desgl. vM the Gemm. U. Oettings, U. Adams,?. Harms' and U. Kübnerts 18.00. (p. -55.20.)
For the mission to the Jews: By U. Biedermann, Missionscoll. sr. Gem. 5.00. By Fr. Häßler desgl. 15.69. By Fr. Hilgendorf desgl. 10.00. (p. -20.69.)
For the deaf and dumb: By P. Adam, Coll. on W. Lowe's Wedding, 8.85.
For inner mission: By U. Biedermann, Mission Coll. sr. Gem., 43.80. Through Fr. Grüber, desgl. of the Gemm. I'. Grubers and Fr. Endres', 84.16. By Fr. Häßler, mission coll. sr. Gem. in Caldwell, 50.20. By?. Luthhäuser desgl. by sr. Congregation, 13.00. By 4*. s. Meeske desgl. 18.00. Durck?. Hilgendorf desgl. 50.00. Durck I'. Bremer desgl. 18.50. By I'. Kühnert desgl. by the Gemm. Oettings, k. Adams, P. Harms' and P. Kübnerts 54.00. By?. Becker, desgl. from St. Paul's parish 8.50. By U. Frese desgl. from his parish in Omaha 72.00. Omaha congregation 72.00. (p. -412.16.)
Omaha, Nebr. 4th loc. 1884. F. C. Ferner, Cassirer.

Incoming to the Coffee of the Eastern District:

For the synodical treasury: from the comm. in Kingsville -4.20. comm. in Sprngville 2.40. comm. in Hartem 15.18. Trinity comm. in Buffalo 13.25. I'. Ahners Gem. in Pius burgh 32.50. C. Chr. Gr. in Uork 2.00. (Summa -69.53.)
For the widow's fund: 4*. H. Schmidt 4.00. I. H. S. 5.00. (S. -9.00.)
For Jewish Mission: New Uork Mission Festival Coll. 23.50. Congregation in Farnham 4.50. Congregation in Cohocton 9.00. Teacher Glaser's school children in Fort Wayne 4.60. P. Schmidt's Congregation in Pittsburgh 3.00. Miss. Mehlhorn, Schenectady, .50. congreg. in Eden 8.75. mjsion rifle in Uork 5.00. U. Toennessen 3.00. H. Feste 2.00. H. Siebern 5.00. St. Marcus congreg. in Brook- lyn 25.00. Chr. Steinfeld, Buffalo, .50. N. N. in Balnmore 2.00. Mrs. C. Gram in Boston 1.00. Mrs. Ernestine Petersen, East Boston, 3.00. Fried. Strausburg 1.00. maiden club in Hartem 5.00. Susanne K. 1.00. H. K. tn Boston 2.00. N. N. in Albany .25. (S. -109.60.)
For Negro Mission: Ncw Uorker Missionsfestcoll. 25.00. congreg. in Cohocton 8.20. Fr. Schmidt's congreg. in Pittsburgh 3.00. Mtssivnsbüchse of congreg. in schenectady 7.00. Mrs. Mehlhorn vas. 1.00. Heinr. Schäfer in New Kork 5 00. L. Pinner .60. Mrs. Riesberg in Utica 1.00. St. Marcus Gem. tn Brooklyn 25.00. N. N. in Baltimore 2.00. Mission Festcoll. in Boston 16.67. Zions Gem. in Boston 2.80. Maria Sudmeyer 3.00. Gem. in Cumberland 3.50. (s. \$103.77.)
For inner mission: P. Schmidt's parish in Pittsburg 5.67. Mrs. N. N. in Uork 1.00. Parish in Cumberland 3.00. C. Mann in Härlein 1.00. Trinity parish in Buffalo 12.00. Parish in Cumberland 3.50. Mrs. Hofmeyer in Albany 3.00. (S. -29.17.)
For Mission in Eric: New Uork Mission Festival Coll. 75.00.
For Heathen Mission: School children in Farnham 1.10.
For inner mission in the West: Mrs. N. N. by k. Ahner 10.00. N. N. in Albany .25.
For the Rochester congregation: Cohocton congregation 9.00. Schenectady missionary church 3.00. St. Matthew's church in New Dor 100.00. N. N. in Cork 1.00. York missionary church 5.00. I. H. S. 50.00. U. G. Barth's branch congregation 1.50. P. Barth 1.00. U. Rohrlack 1.00. Of individual members of the Trinity.U. Senne's Filial Congregation in East Buffalo 31.00. H. H. Gerken's Congregation in Humboldt, Kans. 5.00. Congregation in Sprngville 4.50. Trinity Congregation in Buffalo 18.25. C. Mann's Congregation in Hartem 1.00. N. N.'s Congregation in Harlem 2.00. (S.Z312.25.)
For the Kansas City congregation: congreg. in Cumberland 2.00. N. N. in Dort 1.00. C. Mann in Hartem 1.00. N. N. tn Hartem 2.00. Missionary box in Skenectady 2.00. (S. -8.00.)
For college maintenance: St. John's congreg. in Williamsburg 12.25 congreg. in New Uork 9.70.
For the German Free Church: Gem. in College Point 4.75.
For the Progymnasium in New Uork: New Horker Mission Festival Coll. 75.00. Mission Bridge in Schenectady 10.00. St. Matthew's Comm. in New Uork 200.00. St. Marcus Comm. in Williamsburg 25.00. Mission Festival Coll. in Boston 16.68. Comm. >N Uork 20.00. - (S. -346.68.)

For the deaf and dumb: St. Marcus Parish in Williamsburg 25.00. St. Andrew's Parish in Buffalo 8.50.
For the Orphanage at Mount Vernon: New Uorker Mission Festival Coll. 10 a.m. Comm. at College Point 11 a.m.
For orphanage near Pittsburgh: Father Luskv at Buffalo .50th Trifold. comm. at Buffalo 15.35. (S. -15.85.)
For the orphanage near Boston: by Grube in College Point .50. New Uork mission festival coll. 10.00. By k. Hancwinckel 1.00. M. Br. at Uork 1.00. Gem. at Spring- ville 5.05. (S. -15.55.)
For poor students in New Uork: I. H. Riesmeyer in Pittsburgh 1.00.
For poor students in Fort Wayne: Drcifaltigk.-Gem. in Buffalo for O. Gräßer 14.50.
For poor students: Gem. in Basswood Hill 6.12.
To college building in St. Louis: Gcm. in Otto and Little Valley 27.28. From Emde in St. John's 10.00.
For the English Concordia College: P. Schulze 1.00.
For traveling preachers in New England: missionary festival coll. in Boston 40.00.
For the wash fund at Springfield: U. Schulze 1.00. New Uork, September 10, 1884. I. Birkner, cashier.

Received since January 4, 1884: From Kassirer Schmalz- riedt for F. Prange -14.00, 5.75, 12.00; W. Maurer 10.50; household 10.00; L. Reisig 11.17. For the latter by u. C. Franke in Monroe, Mich. 15.43. For H. Backhaus by k. A. E. Winter & his congregation at Logansville, Wis. 7.00; by teacher D. Meyer of the same. Gem. 13.50. By P. H. Kock in Grand Rapids, Mich. from whose parish for Rud. Krüger 8.00, 15.00, 24.75, Ferd. Brinkmann & Gottl. Nüchterlein 5.85. each; from the worthy women's association ders. Gem. for Rud. Krüger 7.00, Ferd. Brinkmann u. G. Nüchterlein each 4.00. By H. H. Niemann from P. Ahner's Gem. in Pittsburgh, Pa. for O. Bahnemann 15.00. For Gottl. Beinkc by Ü. C. Kretzmann by Mrs. Kipp in Farmers Retreat, Ind., 5.00, by the Gem. that. 18.00. By Kassirer C. Grahl for I. Renn 11.58 and 12.73, for I. Feulßner 10.00, for household 36.01 and 16.25. By U. F. Sievers, Sr. in Frankonlust, Mich. for C. Wendt 30.00. Durck U. Chr. H. Löber in Milwaukee, Wis. for Th. Hinz 5.00. By F. Köhn, Sr. in Sheboygan, Wis. X barrel of salted white fish ; by F. Kaufmann das. a barrel of smoked meat (both for household). From H. Mescnbrink in Addison, Ill, 5.00 for the household. From F. A. Menge (F. A. Menge & Co.) 15.00, discount to coal bill.
God's blessings to the dear givers!
Addison, Ill, Sept. 10, 1884. C. Häntzschel.

Received for the Deaf and Dumb Institution at Norris, Mich: By P. List, half of Wedding Coll. at B. List, Frankenmuth, Mich. -6.50. By Ch. Schmalzriedt, Detroit, 16.86. By H. Berger, Waldenburg, 1.00. By T. H. Menk, St. Paul. 8.75. By C. Hafner of N. N. 2.00. C. B. Preuß, Kmderfest Coll, 12.00. By C. Grahl, Fort Wayne, 79.66. By U. Hügli of W. Waltke in St. Louis 25.00. By H. Tiarks, Monticello, Iowa, 36.48. By U. I- I- Heinzilson, Bremen, Coll. sr. Gem., 5.00. Durck C. Eißfeldt, Milwaukee, 15.50. By Cd. Schmalzriedt, Detroit, 9.75. By the same half of the Collecte at Norris 25.02. By H. Bartling, Addison, 25.03. By Cb. Schmalzriedt 31.04. N. N. at Mascoutah, Ill, 1.00. By H. Bartling, Addison, 58.35. Bond given by F. Rolf 5.00.
Detroit, Sept. 7, 1884, C. D. S trubel, Cassir. 207 Jefferson Ave.

Received for the Milwaukee Progymnasium:

With heartfelt thanks to God and the kind givers to have received certified: From Mr. Hakbarth 1 barrel of butter. From Mr. Quabius of P. Osterhus' parish a wagonload of cabbage, potatoes, flowers 2c. From Mr. U. C. Damms' parish 2 barrels of butter, 1 Brl. Apple butter (the butter from 22 women of his parish, the apple butter from Mrs. P. Damm herself). From U. Wildermuth on the occasion of a mission feast in P. Sckwan's congregation a great abundance of edibles, in 2 large Dry Goods boxes. From Mr. L. Braun from U. Wunder's parish, picked by Mrs. Braun herself, 1 barrel of green beans. From the valuable women's association of the Oshkosher community: 6 sheets, 6 handkerchiefs, 6 shirts, 6 pairs of stockings, 6 towels, 6 headdress covers.
H. H. Schroter, property manager.

For poor students received with heartfelt thanks by Mr. P. Schwankovsky in Baden, Mon., from Mr. E. Bertram as a thank offering for rich harvest blessings received -10.00. By Mr. P. F. Meyer in Friedheim, Mon., Hockzeitscollecte (especially for I. Meyer) -8.00. C. F. W. Walther.

Received

by Mr. U. Reinke from his valuable virgins' association -20.00 for the pupils Schönfeld and Bohl; also -20.00 from his valuable young men's association for the same pupils.

H. W. Dtederich.

For poor students received by Mr. P. Groß -7.00 collected on Mr. H. Wtegmann's wedding. Günther.

Changed addresses:

Rev. O. ck. T. Vrineke, 220 14. Vivi8ion 8tr., Orunck Uapicks, LUcck.
liev. I'. blueuscr, h.au8MA, üliell.
ck. Lunckentliul, Lrittikrvillo, ckolln8on Oo., H. I'. Ureuer, 336 ^Vu.8ü1n^ton ^vo., ^Iduu^, 14.
L. O. I'rink", 520 Olaz: 8tr., Louirzvills, ck. P. ckolln8 "n, 390 14. kaulina 8tr., OtüouHo, Ill. ck. 6l. IvunL, 1920 licicie 8tr., 8t. I,oui8, ülo. O. U. L. I-utz, 23 Uro836r 8tr., Olevolanti, O. ck. P. üloibolun, 3909 Llurze 8tr., kittsburKti, ka. Ill. O. kotz.okl, Lox 206, Dunckeo, Lun" Oo., 111. ch. v. tZelniormnnn, 1906 O'l?uUon 8tr., 8t. I-ouis, Llo.

For the Reformation Festival

the "Lutheran" brings to mind the following writings already recommended earlier:

Fick, C. J. H. Das Lutherbuch, oder Leben und Thaten des theuren Mann Gottes, Dr. Martin Luther. Price: 30 Cts.

Mathesius, Joh. I)r. Martin Luther's Life. New edition, revised from the original prints, with a complete index. Commemorative publication for the jubilee year 1883. Price: Kl.OO.

Juniuß, Chr. F. Kurz gefaßte Reformationgeschichte, aus des Herrn Veit Ludwigs von Seckendorf Üis- toria I'utüersnismi. Baltimore. Price: V5.00.

Möller, Johann. The Luther defended, that is: Thorough refutation of what the popes accuse Dr. Martin Luther's person of his parents, birth, profession, ordination, doctorate, marriage, fornication, perjury, blasphemy, heresy, court, drunkenness, insolence, volatility, sedition, lies, fellowship with the devil, falsification of the Scriptures, death, burial 2c., and what else concerns his writings, works, manners and speeches. Price: 60 Cts.

Fick, C. J. H. Das Geheimnis der Wickheit im römischen Pabstthum, aus seinen Lehren und Werken dargethan. Price: 60 Cts.

Hoe von Hoeneegg, Matth. Evangelisches Handbüchlein, darinnen irrefutably aus einigen heiliger Schrift erwiesen wird, wie der lutherische Glaube recht katholisch, der Päbster Lehre aber im Grunde irrig und gegen das Wort Gottes sei. For the salvation of the heavenly truth. Price: 75 Cts.

Passional Christi and Antichristi. By Dr. Martin Luther. With pictures by Lucas Kranach the Elder. Price: Softcover. 20 Cts.; hardcover 30 Cts.

Pfeiffer, Dr. Aug. Lutherthum vor Luther. 75 Cts.

Luther picture. Lithograph. After Wehle. \$1.00.

" Photography. Cabinst Size. 50 Cts.

" Bust. Oil color dr. 20X15^ 75Cts.

"" 35X19. Kl.OO.

"By G. Pfau. 35 Cts.

Fick's Luther Book is a brief but faithful account of Luther's life. Those who desire more detail should buy Luther's Life by Mathesius. And for those who wish to read an even larger work on Luther's life and the entire history of the Reformation, Junius' Reformation History, an excerpt from Seckendorf's magnificent Reformation History, can be recommended. Möller saves in his excellent writing: Der "vertheidigte" Luther, Luther's honor against the lies and blasphemies of the Papists. Fick's Geheimniß der Bosheit exposes the abominations of the papacy. Hoe's Handbooklet refutes the abominable heresies of the Pabstical Church. "Passional Christi" shows in pictures on one side the arrogance 2c. of Antichrist, on the other the humility 2c. of our Lord JEsu Christ. Pfeiffer's "Lutheranism before Luther" is an excellent answer to the question of the papists: Where was your Lutheran church before Luther? - Who wants to decorate his room with a beautiful Luther picture, can get such a picture in lithography, oil color printing and photography. Contact the Concordia Publishing House, St. Louis, Mo.

Evening School Calendar for the Christian Home for the Common Year 1885. Published by the Editorial Board of the Evening School. St. Louis, Mo. Printed and published by the L. Lange Publishing Company.

Just as the "Evening School" and its companion, the "Rundschau", want to drive harmful magazines out of Christian homes, the "Evening School Calendar" also wants to drive out such calendars, which contain poison and are hostile to Christianity, in the circles that like to have yearbooks with entertaining reading material. May he succeed in repressing many! This year's edition is not inferior to the earlier ones, but surpasses them in many respects. The contents are a very rich one. In addition to "stories," there are also articles from church history, e.g., "Johann Bugenhagen," "Ein Zug aus dem Leben Dr. Luthers, einer alten Handschrift entnommen" ("An extract from the life of Dr. Luther, taken from an old manuscript"); in addition to instruction, there is also entertainment, in addition to seriousness, harmless jokes. The world survey and a tabular overview of the history of the United States are valuable. At the request of many readers, the "Diary", in which one can record the most important events of one's life in writing, is stapled between the calendar. The calendar is decorated with many beautiful illustrations. Among the humorous pictures, the reader will probably particularly like the "Contributions to Darwin's Theory of Evolution", in which the delusion that man was not created, but evolved from the animal, is illustrated. It is shown there how a baked fish (a young girl) develops from a fish and a butcher from a sausage. G.

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Herausgegeben von der Deutschen Evangelischen
Zeitweilig redigirt von dem Lehre

40th Year, St. Louis, Mo., Nov. 1, 1884, No. 21.

The Parisian Blood Wedding.

(Conclusion.)

The day of Henry of Navarre's wedding was approaching. Numerous Huguenot nobles flocked to the capital. The king enforced the edict of peace anew, and with the highest penalty he forbade that no one should cause the slightest offence to another on account of religion. He allowed the admiral to bring a number of troops, if he wished, to Paris for his safety. And when the admiral, in spite of the warnings of his friends, also went to Paris, the king - still, no doubt, in a sincere spirit - had a most friendly talk with him, and offered, if the admiral wished, to place a regiment of Swiss in the city for the public safety.

However, the misfortune began when Joan of Albret, Henry of Navarre's mother, died suddenly in the midst of the preparations for the wedding. It was with a heavy heart that she had given her consent to the marriage of her son to Margaret of Valois. "Your bride," she wrote to him, "is well instructed and of good behaviour, but she has grown up in the most wicked surroundings, and I therefore wish you to marry her, that in time you may both save yourselves from this ruin; for great as I thought the same, I found it much more wicked." It was not until the marriage contract was actually concluded at Blois that Queen Joan went to Paris. She did not find a friendly reception at Catherine's, fell ill, and died at the age of 44, on June 7, 1572, which was said to be the result of the poison she had received from a pair of gloves bought from a Milanese named Rénatus. After her death the most exact examinations were made, but understandably no traces of the poison inflicted on her were found either in her body or in her entrails. She was the first victim to fall on this occasion. Before her death she exhorted her son not to abandon the cause of the Huguenots.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
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No. 21.

and not to deviate a finger from the Gospel. A Catholic writer gives her the testimony: "She was the only woman whom history calls with honor of this ghastly age."

Coligny still enjoyed the king's favor, and now believed that he could live in the firm hope that he would be able to control him continually and break Spain's tyranny and supremacy by a war in Flanders. Several warned the confident man; indeed, a Huguenot nobleman, who was anxiously leaving the capital, said to him, "I would rather save myself with the fools than perish with the overwise!" But Coligny answered, "I would rather die once than any day, and 'twould rather be dragged to death in Paris than begin a new civil war!" Also, in the marriage of Margaret and Henry, who daily won more friends through mind and heart, the complete reconciliation of the old parties was imminent.

With royal splendor and in the presence of many Huguenots, the marriage of Henry, King of Navarre, to Margaret was consummated in the Church of Our Lady on August 18, without papal dispensation. It is true that the princely bride did not pronounce the word of consent clearly, but only nodded her head; but no one took this highly, and the next days passed in the most cheerful manner, with feasts, feasting, dances, and tournaments of all kinds.

Catherine de Medici, however, and Duke Henry of Anjou thought they had noticed several times that the king, after he had spoken to Coligny, showed himself hard and repulsive towards them. They feared to lose all influence through that mighty man. Hence they both now resolved to have the admiral murdered. Henry of Anjou himself drew up the plan. He said that an assassin should be hired to kill the admiral. The Protestants, thinking that this had been done at the instigation of the Guises, would (he thought) take up arms to avenge the Admiral's death; but their opponents would far outnumber them. Moreover, the latter might be so supported that the Huguenots would suffer a total defeat. Then the blame of the whole affair could be laid on the Guises, and thus occasionally

and weaken their party as well. This was the plan which, if it were to succeed, must now be concealed from the king.

Friday, August 22, 1572, was a meeting of the Council of State in the Louvre, the old royal palace, which was attended by Henry of Anjou, Coligny, and others. As the Admiral was going home, and had just been reading a petition which had been handed to him a short time before, he was struck in the street Bthisy by a shotgun blast from a window, but not fatally; for only the left arm was wounded, and the right forefinger shot off. The wounded man indicated the house from which the shot had fallen: it was immediately broken into, but the murderer had escaped.

When the king heard of this incident, he was furiously angry and exclaimed: "Shall I never be at peace! He really did not yet know that Montrevel, the latter's page, had fired the shot from the house of Canonikus Villemür by Anjou's and the Guises' orders. He had Coligny offer to move to the Louvre for his greater safety. In the afternoon he visited him. But Catherine and her son Henry of Anjou, the two instigators of the assassination, feared the consequences of a secret conversation between Coligny and the king. They therefore accompanied the latter, and feigned the most intimate sympathy with the fate of the wounded man. "My father," said Charles, "you have the wound, but I have the pain, and swear to take such vengeance as shall remain in the memory of men." He ordered that, for greater safety, at least a part of his bodyguard should occupy Coligny's apartment. When the conversation turned to the Flanders war, the King said, "What success will accompany our armies when they are led by the greatest general of the century!" After words so confiding and sympathetic, Coligny said he wished to speak to the King alone. Catherine and Henry had to go to the other end of the room. Here they saw themselves surrounded by many of Coligny's followers, who looked as sad and angry as if they knew more about the murder that had taken place. They were in mortal fear that everything would be betrayed and revenge would be decided upon them. Then the cunning Katharina suddenly stood up.

and used the pretext that a prolonged visit might be detrimental to the wounded man, and almost forcibly dragged away the king, who was very unwilling to interrupt the conversation.

It was not until they were in the street that the murderers regained their breath and pressed Karl to tell them the contents of his conversation with Coligny. After a long refusal, the king answered with vehemence: "It was to the effect that I should not give the royal power into other hands." All efforts to appease his anger failed; he persisted in his resolution to punish the perpetrators of the murder most severely. Catherine's and Henry's fear and anxiety rose higher and higher; they seemed lost, whether the just punishment by the king or the Huguenots, or the Guises with knowledge, should fall upon them.

The next morning they held a new council with some like-minded people and decided: Since the "beautiful plan" against the admiral had failed, and by chance only a wound had occurred instead of death, they saw themselves compelled to kill him and the other heads of the Huguenots, to which the king should and must give his consent. The whole council then went at once to the king, where Catherine spoke before all. "How much (she said) have I done for thee, and how evil is the reward which is bestowed upon me. Heretical enemies are more dear to thee than thy mother, and while thou neglectest me, thou holdest secret counsels with them. And yet the audacity, nay, the impudence and disloyalty of the Huguenots now appear greater than ever. They are about to involve the Empire in dangerous wars with Spain, indeed with all Catholic states, or, if they are not given a free hand in this, to turn the weapons against you, your mother and brothers and sisters, for which purpose they have already established connections with Protestant princes and Switzerland. They rightly wanted to remove Coligny, the author of all evil, from the way; it has failed and it is to be feared that the Guises, in order to purify themselves, will throw all blame on you and the Huguenots will take terrible revenge. If, on the contrary, you publicly declare that you willed the death of Coligny for those reasons; if you approve of his and some other chiefs' downfall: no one can any longer doubt the lawfulness of the step. Every Catholic will calmly and courageously take your side, and no Huguenot will dare to resist. Only in this way can you forestall civil war, win the decisive battle in Paris without effort, and put an end to all internal and external dangers at once."

By these and similar ideas the king, who now saw that his own mother had instigated the murder of the admiral, was greatly angered. He demanded that other ways out be found. At last he demanded that each individual should cast his vote. But since everyone agreed on this and put fear into his weak mind by pretending that there was a monstrous plot of sedition and a conspiracy of the Huguenots against his own life, his mood suddenly changed into the opposite. In a fit of fury, the king replied: "Because you think it good that the admiral should be put to death, so will I; but at the same time all the Huguenots shall be murdered, since there is none left who can give me any warning.

...I'm going to throw." So the so-called pari
...of this blood wedding.

The whole night from Saturday to Sunday (August 24) Charles, Henry and their mother Catherine stayed awake to make the arrangements. In the evening, weapons were brought to the Louvre, troops were registered, and the Huguenots noticed a peculiar activity in the city. The Duke of Guise was put in charge of the enterprise. On the evening of August 24, he assembled the governor of Paris and several captains attached to him, and announced to them the plan which he said had been approved by the king. Two thousand armed men were to be ready by midnight, and when the bell of the palace rang, lights were to be placed in the windows.

The vigilantes were also summoned to certain assembly points, without knowing what for. A white cross on the hat and a white cloth on the arm was the sign of the conspirators.

In the meantime, several of the most respected Huguenots had again insisted on leaving Paris because of suspicious signs; but the admiral's wounds prevented any movement. He also wanted to betray all the less suspicion, since the King had shown himself so friendly and had even advised his new brother-in-law Henry of Navarre that, since the Guises could not be trusted, he should gather his friends together and let them sleep in the Louvre. But alas, the King now walked in the footsteps of his false, bloodthirsty mother, and meant to ruin them all. As soon as this had happened, all the gates and doors were occupied, and no one was let out. But when darkness fell and the hour of the outrage drew nearer and nearer, the king wavered anew and went to the murder council of the aforesaid. His mother, however, rebuked him harshly, saying that he would let pass unused "the excellent opportunity offered by God" to destroy his enemies.

Towards morning Coligny's friends heard a muffled noise; it was soldiers marching with torches towards the Louvre. They followed them and found enormous masses of troops gathered there; they immediately turned on them and pushed them down. The royal guards, which had been posted to protect Coligny, began the outrages at Guise's command. "In the name of the King!" sounded outside, and presently the clang of arms and the rattle of dying men is heard. The Swiss of Navarre's retinue, who were defending the stairway to Coligny's chamber, were cut down. "Whence this noise?" asks Coligny. "My lord, it is God who demands you!" exclaims one of the servants, just entering. "I understand you," replies the admiral; "friends flee! Your help can avail me no more; save yourselves! I am long since ready to die. I commend my soul to the mercy of God." Already a mob of armed men, breaking down the door by force, rushed into the room with drawn swords. One of them approached Coligny with the question, "Are you the admiral?" "Yes, young man," replied the latter, "you should have respect for my white hair, but you will only shorten my life by a little." The latter thrust his sword into his breast, the others followed his example; pierced by many wounds, Coligny sank to the ground. They cried out at the window, "It is done!" Those waiting below would not believe it; the corpse was thrown down to them in the street. Guise wiped the blood from the face of the unseen man, and said, "I recognize him; it is he!" Then with his foot

thrusting them aside, he continued, "Courage, ye soldiers, we have begun happily! Hurry now to the others, as the king commands!" On Coligny's corpse the mob vented its fury. It was dragged through the streets, mangled, brazenly mutilated, hung on the gallows by one leg, and thus suspended, not burned, but roasted. The small remains were secretly removed by a Catholic relative and buried in the home of the murdered man. The head, however, so it is reported, was presented to the king and his mother, who, as soon as it was embalmed, sent it to the pope as a sign of victory.

In the meantime, at the signal given by the bell of St. Germain, crowds of murderers had entered all the houses where Huguenots were. Catholics with their white insignia represented the way to those who wanted to flee. Chains stretched across the streets hindered their escape, and guns and swords aimed at them began to strangle them. In vain some hid in cellars, on roofs: they were drawn forth, and no rank, no sex, no age spared. Mercy to Huguenots was considered heresy. Fear, anger, greed, and bloodthirst seized the crowd with such speed and in such increasing measure that neither the leaders of the murderous gangs nor Catherine and the other authors of the infernal deed would have been able to put a stop to the rage. Everywhere the screams of the raging oaks resounded, mixed with the cries of fear of the persecuted, the groans of the wounded, the moans of the dying. In between, the roll of drums and cannon shots, doors and windows smashed, shooting on all sides. And the clatter of wagons, hurrying here to bring booty to safety, there loading corpses, hundreds and thousands of which were dragged into the Seine, so that the extent of the atrocities would be concealed and the blood-red stream would wash them away. Blood everywhere, in the parlors, on the stairs, in the streets. In the Louvre itself, two hundred of the noblest Huguenots, who, on the king's false advice, had gone to the newly-married bridegroom Henry of Navarre, in order to be safe here, were called out by name under Charles's eyes, and, as they came forth, were cut down by the soldiers, the fugitives pursued to the apartments of Henry and his young wife. Soon there was almost no room in the palace where blood had not flowed. Even the king, having overcome his initial fear, was seized with a feverish parorysmus, and cried, "Kill! kill!" Yea, he is said to have shot himself with a hunting-gun at some who were trying to save themselves in barges across the Seine.

In this way the atrocities continued in Paris for three days. And when the fury could no longer be sated on the living, it was fully vented on the corpses of the murdered. Many thousands of innocent Huguenots, including, no doubt, thousands of righteous, pious Christians who prayed daily to God for the good of the king and the whole country, died a bloody death.

During this murder the king had sent for the princes Henry of Navarre, now his brother-in-law, and the younger Condé, and offered them pardon if they would become Catholics. On Condé's reply that religion cannot be commanded, he threatened them with execution, whereupon both, in their youth and helplessness, allowed themselves to be tempted to apostasy and attended mass.



[The order to murder also went out into the provinces, pretending that the king had ordered this bloodshed in order to save himself and his own, the king of Navarre, and other loyal subjects from a great and terrible conspiracy of the Protestants. Nowhere abroad did the monstrous lie find credence. Everybody knew that a diabolical hatred of religion and the bloodthirsty mind of the Antichrist had been the one and only reason for the nameless bloodshed. The more were the authors endeavored, by continued cruelty and by public parliamentary resolutions, to give themselves the appearance of justice, and to confirm, if possible, the truth of those lies. Two months after the blood wedding, a worthy nobleman of seventy years of age, of whose innocence the entire court must have been convinced, was executed as a conspirator and participant in the great Huguenot conspiracy. On the day of his daughter's birth, the king, his mother, the princes and the entire court gathered to witness the execution in the evening by torchlight. The condemned man was told that he would be pardoned if he pleaded guilty, but he declared aloud: "We are innocent, but the king may ask God to pardon him and his ungodly counselors for such monstrous crimes. - The death of more than 70,000 Huguenots is proven, as well as the number of 100,000 widows and orphans of noble Huguenots alone.

When the news of these atrocities reached Rome, the pope held feasts of thanksgiving and rejoicing. Recent advocates of the Roman See would have the world believe that this Roman rejoicing was nothing more than a thanksgiving service for the salvation of the French royal house. Truly, a new tune to the well-known fable of the wolf and the lamb. The pope by no means withheld from his time the reason of his feasts, celebrated amid cannonading. "Because the enemies of truth (?) and of the Church are destroyed, therefore I rejoice!" he himself cries out to the world. Gregory XIII also had a commemorative coin minted on the horrible event of the Parisian blood wedding, which shows on one side the image of the Pope, on the other side an angel with sword and cross, murdered Huguenots and the fleeing devil. This scene bears the superscription: "*Ugonotorum strages 1572*," that is, "Murder of the Huguenots in 1572." In short, there is no question at all that the blow struck against the "heretics" alone was the cause of the papal joy. Cardinal Hosius also wrote that the murder of Admiral Coligny had given his soul incredible refreshment, and that he had thanked God infinitely for this event. - The word of the Lord: "But the time is coming when he who kills you will think that he is doing God a service" (John 16:2), was literally fulfilled here.

What, then, was the profit gained by all these nameless outrages? First of all, an evil fame among foreign potentates. Emperor Maximilian II. called this act an indelible stain on the government of his son-in-law, Charles IX. Among the Protestants, however, the deepest indignation generally prevailed over the strangulation. This indignation was most expressed in England, where almost the whole nation demanded war against the Protestant murderers. Queen Elizabeth mourned with her whole court, and received the French envoy, when he brought her tidings of the terrible event, in a black lined

Saale with a reproachful look. The envoy declared that he was them to play and fornicate; the same they call a reformation of ashamed to be a Frenchman. From the royal house, however, the church! .. Now the greatest power of Satan is to fight against happiness and peace had completely disappeared. One party, the word and doctrine, to destroy them, which doctrine is which hated Charles and Henry of Anjou as the authors and contained in the first commandment. He attacks them very participants in the blood wedding, sought to place the king's severely. For this reason we should strive above all things that youngest brother on the throne. Thus there was no end to we may have the right and certain doctrine of God. Then a right suspicion, fear, and persecution even in the royal family, and reformation and church order may be established." (II, 1334 f.) Charles found neither respect nor obedience among friends nor Would that this year's celebration of Luther's Reformation enemies. Daily he grew more serious, more anxious, more would remind us of this important word of Luther's, also here in unhappy. Wild hunts from morning till night, in wind, rain, and America! For it is true that for some time now people here have snow, were able to stupefy his mind, but not to calm it. When become aware that our American Lutheran Church is in urgent he, a long, haggard man with a bent hawk's nose and pale need of a thorough reformation. But what is being done? Do they cheeks, walked along bent forward and looked with staring eyes begin the reformation with doctrine? - Alas, no! Either not at all, now and then - it was a horrible horror of sin and punishment. or only apparently. For it is true that some synods calling At night he saw in dreams streams of blood and heaps of themselves "Lutheran" have again begun to include in their corpses, he heard whimpering and cries of death, he believed constitutions the declaration that they profess the unaltered himself surrounded by the shadows of the murdered.

Augsburg Confession, or even the entire Lutheran Book of Concord, without any reservation; but what happens? - Even in Charles once sent for his brother-in-law Heinrich in the night. He such synods, all kinds of pernicious, partly rationalistic, partly found him jumping out of bed, because a wild roar of confused enthusiastic false doctrines continue to circulate, and openly voices robbed him of his sleep. Heinrich also thought he heard false teachers are tolerated in them; indeed, they are even these voices. It was as if there were shouting and howling, entrusted with the most important offices in them. It is true that raving, cursing and sighing in the distance, as on the day of the in some synods the important office of visitor, which is almost bloodbath. They sent to the city to ask if no new riot had broken indispensable for the proper government of the church, has out. The answer was, all was quiet in the city, the tumult was in been introduced; but one hears nothing of this, that in the the air. It was the triumphant cry of hell. Henry has never been visitations above all the doctrine which the pastors practice is able to remember this story without his hair standing on end.

In the last weeks the king trembled incessantly and was committed to the symbols of our church, then one is perfectly unable to remain still in any position. Blood came out of all the satisfied with that; whether he also really presents the doctrines openings of his body, from all the pores of his skin. God's contained in our confession and rejects the false doctrines judgment was revealed in him. In vain his nurse, who was with condemned therein, one does not inquire about that. Yes, some synods seek to reveal their zeal in regard to doctrine only by first distorting the pure doctrine, partly out of ignorance, partly out of malice, and then heresy and blasphemy, and by glossing over their heresies, which have always existed, and defending them with great zeal. Luther, however, after testifying that the distinguishing mark of a pure church is above all pure doctrine or the pure word, writes: "But we speak of the external word, through men, as through you and me, orally preached." (XVI, 2785 f.) Luther, therefore, does not want to know of such a church as has only written the true confession into its constitution, but only of such a church as preaches all the articles of Christian doctrine "orally" according to the confession. Where this does not happen, the confession incorporated by a synod into its constitution is only a standing self-accusation, and there can then be no question of a reformation of the same, no matter how exactly the synod may have outwardly assumed a Lutheran form. Be warned, therefore, dear Lutheran congregations! All that glitters is not gold, and all that does not glitter is not a worthless stone.

G. S.

W.

[Walther]

What belongs above all to a true reformation of the church?

Luther answers this question in his interpretation of Genesis 1 as follows:

"All reformation or correction that may be undertaken is in vain, unless the doctrine is first purified. For consider the foolishness of the pope and of all succeeding councils, which first of all decree some outward ceremonies, such as: that they command the priests to wear long garments, to read their septennials and mass diligently, forbid

*) See Joh. Sleidan, Reformationsgeschichte, vierter Theil, Forts. p. 320 ff. - Friedr. v. Rümer, Geschichte Europa's seit dem Ende des fzehnten Jahrhunderts, vol. 2. p. 249 sf. - Joh. H. A. Ebrard, Handbuch der christl. Kirchen- und Dogmengesch. Vol. S, p. 287 ff.

This is the highest and most terrible wrath, when God does not give that one may hear his word gladly nor respect it; that one may desire no greater plague. Luther, 52, 384.

"Test the spirits, whether they be of God."

1 Joh. 4, 1.

(Continued.)

The exhortation of the holy apostle is a most urgent one. He writes, "Beloved, believe not every spirit, but try the spirits whether they be of God: for many false prophets are gone out into the world." We see from this,

2. How necessary it is that we test the spirits, how important the exhortation is. For all words of divine exhortation are of the highest importance, for God says nothing unnecessary to us. How wrongly, therefore, do those speak who say that the examination of doctrine is not so necessary, that doctrine does not matter much, that a pious life is more important than pure doctrine! Such speech is obviously contrary to the word of our saying, contrary to the whole word of God, in which we are so earnestly warned against false doctrine. Therefore do not speak thus, dear reader, but take to heart the word that God speaks and consider the examination of doctrine to be something exceedingly necessary.

This is about the glory of God. This should be the goal to which a Christian looks in all things. For thus saith the apostle Peter, "If any man speak, that he speak it as the word of God... That in all things God may be glorified." 1 Pet. 4:11. He that heareth the word of God, and believably receiveth it, and humbly submitteth himself unto it, saying, Speak, O Lord, thy servant heareth; gives unto God his due honour, that he is the Lord our God, who alone hath power to speak, and that he alone is true. On the other hand, he deprives God of his honor who, when he hears a word of God, says, "Yes, should God have said? Is this how the words are to be understood? and delights to master and interpret the word of the high, majestic God. But this is what all false teachers do. For instance, when the Lord Christ, at the institution of his holy supper, says, "This is my body; this is my blood," all false teachers say that these words must not be understood as they are, but must be interpreted differently: that the bread signifies Christ's body, that it is an image of his body. Can there be anything more frightful? Is this not robbing the Lord of his glory? And when the unrighteous, who give themselves the beautiful name of "evangelicals," say that it does not much matter whether one has the Lutheran or the Reformed "view" of Holy Communion, whether one understands the words of the Lord in one way or another, - When, therefore, the unrighteous hold truth and error to be equal in their church, they do nothing else than declare that it does not much matter whether one gives glory to the Lord Christ or not, - thus they actually rob the Lord of his glory.

Just as the name of God is sanctified when the word of God is taught purely and unadulterated, so it is desecrated when people teach differently than the word of God teaches. It is an abominable misuse of the name of God when God's word is perverted by false interpretation and false teaching is passed off as divine truth. Since every false doctrine is a defilement...

How necessary it is, therefore, that you, dear reader, test all doctrine, that you keep your eyes steadfast, that you do not allow yourself to be deceived by any beautiful appearance of false teachers, lest you fall into robbing God of his glory! As God honors him who honors him, so he who dishonors God will fall into dishonor, into eternal shame and disgrace.

It is therefore also a matter of the salvation of your own soul. For the sake of your salvation, God is zealous for his glory. False doctrine is corrupting to the soul.

Our Lord Jesus Christ had once spoken of the narrow way that leadeth unto life, and of the broad way that leadeth away unto damnation. And straightway he said, Beware of false prophets, which come unto you in sheep's clothing; but inwardly they are ravening wolves." Matt. 7:15. What else did he mean by this but this: The false prophets lead you astray from the narrow way, and draw you into the broad way, which leadeth to hell? That is why he calls them ravening wolves, because they tear souls apart, murder them, and plunge them into eternal death. And the apostle Paul says of the word of the false spirits, "Their word feedeth as the canker," 2 Tim. 2:17. Further, he writes to the Galatians, "If we also, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." Gal. 1:8; and, "Would to God that they also were cut off which destroy you!" Gal. 5:12. Why does he speak such earnest words? Why is he so full of holy wrath? Because the false apostles had deceived the poor Galatians, who were walking so fine, with their false doctrine, that they did not obey the truth, that Paul had to write to them, "Ye have lost Christ, ye are fallen from grace!" Gal. 5, 4.

It is true that among the false teachers some souls are held captive who will yet be saved, for Christ reigns even among his enemies. These are the souls who do not cling to error against their better knowledge and conscience, who do not see through error and in their simplicity hold to the pieces of truth that the sect in which they find themselves still has. "We make no doubt at all," says the "Preface to the Christian Book of Concord," "that many pious, innocent people are to be found even in the churches which have not hitherto compared themselves with us, who walk in the simplicity of their hearts, do not rightly understand the matter, and take part in the blasphemies against the Holy Supper, as such is held in our churches after the foundation of Christ, and by virtue of the words of his testament is unanimously taught of it, bear no pleasure at all, and published, when they are rightly instructed in the doctrine, will, by the guidance of the Holy Spirit, go and turn to the infallible truth of the divine word with us and our churches and schools." (P. 17.) - But to these poor souls, held captive by false teachers, none can appeal who seek reasons for their sloth in examining doctrine. These souls do not know the full truth, and therefore do not effortfully resist it. It is quite different with him who has recognized the pure doctrine, is indifferent to it, accepts error, and denies the truth. Of such a one the word of the Lord is true: "But whosoever shall depart, with him shall my soul have no pleasure." Heb. 10. 38. ...He who



deny me before men, him will I also deny before my heavenly Father." Match. 10, 33. O, into what misery does he plunge his poor soul who, out of indifference to heavenly truth, considers testing unnecessary and omits it, and allows himself to be led astray! Where Christians fail to examine, false doctrine penetrates with power, as church history shows us. In our confession it says: "As soon as the right judgment and knowledge is taken from the church" (and we add: as soon as the church does not use the right to examine doctrine), "it is not possible that false doctrine or unrighteous worship can be controlled, and for this reason many souls must be lost. (Schmalk. Art. Supp. § 51.)

For the sake of your salvation, dear reader, Christ has given you the power to test all teaching. Well then, use this right also. He has not given it to you to practice as you please, but to practice it always, and thus to be preserved from destruction.

To the ecclesiastical chronicle.

I. America.

Montana Mission. The Inner Mission of our Minnesota and Dakota District now extends into the territory of Montana. Even though we have only been able to send a traveling preacher there twice so far, such a beginning has been made that we can hope that the continuation will also be a blessed one. From various sides, especially through the mediation of our emigrant missionary, Pastor Keyl, we were called to come over to Montana and help there. In Helena, the capital, our traveling preacher was most welcome; and now an urgent request for spiritual care has reached us from Miles City. So we do not want to stop halfway, but confidently continue the work we have begun with God's help. However, in order that the traveling preacher to be sent may be able to accomplish as much as possible on the very long and costly journey, we hereby make a heartfelt request to all fellow believers who receive these lines, that if they have relatives or acquaintances of the Lutheran confession living along the Northern Pacific Railroad in Northwestern Dakota or in Montana, that they send the undersigned as detailed a message as possible without delay. Then it will certainly be seen to that, as soon as possible, the abandoned are visited, the dispersed gathered, and all who desire it are supplied with the means of grace of the pure Word and the unadulterated Sacraments. Let all who love Christ's flock call earnestly and diligently upon the great Shepherd of the sheep. Let him also stretch forth his shepherd's staff over Montana, and let him also there say over his sheep, "These I must lead hither."

On behalf of the Missionary Commission of the said Districts

Bro. Sievers, Pastor.
413 8outü 9tk H.VS., LUllueapolis, LIllll.

The American Bible Society has decided to stop providing railroad cars with Bibles. An official of the Society says: "Out of a thousand copies, we believe only ten have been read, while 300 have been so torn as to be worthless, and 400 have been stolen.



[165] II. Foreign countries.

Our emigrant missionary Kehl in New York. We read the following in the "Mecklenburgische Kirchen- und Zeitblatt" of September 20: "The emigrant house in New York under Pastor Berkemeyer's leadership has never been portrayed as a murder pit by Pastor Keyl, as is falsely claimed in No. 14. Rather, Rev. Keyl was merely unable to work hand in hand with him and his house because of Berkemeyer's unionist direction of conscience. To the suspicions of Berkemeyer's emigrant house that Keyl was sending his people into taverns, the latter pointed out that he was accommodating the emigrants in respectable inns where everyone could demand tasty food, good beds, etc., for his money, and that it was the business of the emigrant mission to see to this first. Only in this connection did Keyl write in his report that it was a matter of tasty food and so forth."

"A Strange Case." Under this headline, a local political newspaper reports: "In Canada, a short time ago, a church member filed a lawsuit against the sexton of his congregation because he had not handed him the collection bag during the service. The plaintiff considered this a great insult, because it made him suspected by the whole congregation that he was such a miser that he did not want to contribute anything. The judge before whom the case was tried was of the same opinion, and awarded the plaintiff \$10 damages. - If that sexton really did pass by a parishioner with a jingle bag in order to maliciously indicate that the parishioner would not contribute anything, then the judge was undoubtedly quite right. For it is indeed a disgrace if a member of the congregation is so stingy that, without being poor, he does not want to offer even one cent for church purposes into the collection plate or the collection bag. W.

[Walther]

In Catholic Spain, with its 16,623,384 inhabitants, various Protestant church communities have been carrying out missions from England for years. Pastor Fritz Fliedner from Germany has also been active in the capital Madrid for a long time. Glowing reports with rosy hopes, as if all of Spain would become Protestant in a few years, had been sent out into the world. But it turns out that in reality things are quite different. Fritz Fliedner travels and collects almost year in and year out. His wife is an Englishwoman (Presbyterian) and through this he has aroused sympathy in many circles in England. At the same time he has founded "associations for the spread of the Gospel in Spain" in many places in Germany. So also in Stuttgart. The chairman of this association, merchant Ferd. Auberlen, had made a visitation trip through Spain in the autumn. In his opinion, the outlook for Protestantism in that country is not very promising, and more and more people are coming to the same conclusion when they ask to which confession this Protestant church in Spain belongs. There is no question at all of a Lutheran confession. The different churches do not work hand in hand, although they all have a Reformed tinge. A German pastor had asked Fliedner's brother for information about the Protestant "movement" during his visit to Madrid. But H. Fliedner told him that there was little "movement" there. They had also come back from exaggerated hopes, after having had to experience many deceptions. It is not at all to be thought that a large part of the Spanish people will fall to the Protestant Church. In one of the poorer parts of the city stands Fliedner's chapel and school, very inconspicuous from the outside. The Protestants are allowed neither tower nor bells and not even inscriptions.

at their vocals. The school is attended by about 160 pupils. A small hospital has also been established. All other Protestant institutions are under English administration. - To this report, which is taken from the "Luth. Kirchenblatt", we add the following "Remembrance of days gone by" from the "Rhein, luth. Wochenblatt": 100 years ago, on the holy day of Easter, in Stockholm, the Lutheran capital of Sweden, a Catholic mass was read for the first time with the permission of King Gustav II. On the same day, in Rome, the capital of Catholicism, the first public Lutheran service was held with the approval of the Pope, attended by the King of Sweden and all the Protestants in Rome, and for the celebration of which the King had ordered his chief preacher, Baron Taube, to come specially from Stockholm to Rome. Today, after 100 years, there are many Protestant chapels in Rome, but none Lutheran.

(Pilgrim from Saxony.)

Murder of Christians by heathens. On the Berlin mission station in the northern Transvaal (Africa), several Christians who came out of the service were shot by pagans on the last Char Friday.

A godly doctor

was Dr. M. Ratzenberger, friend and family doctor of Dr. Luther. He was very fond of the Bible. When some colleagues told him that he should rather read the medical writings of Hippocrates and Galenus, he replied: "I am not baptized in these old medicos, nor will they help me when I die. They serve me and others only in this life. But if I wish to be saved, I must read the Bible."

Something for novel readers.

The more obscene a novel is, the more it usually finds eager readers, not to the glory of the writer, but to the shame of those who read such manuscripts. When a writer once boasted that his novels were read more than the writings of the most famous men, even the incredulous Rousseau said: "Millions more acorns are eaten every year than pineapples. But who eats them? - the pigs!"
W.
[Walther]

From the history of the popes.

Pope John XXII (1316) declared heretics those who claimed that Christ and his apostles possessed nothing of their own.
When Pope Leo X. (1513), who had put Luther under the ban, once heard two philosophers discussing the immortality of the soul, he said to the one who defended them: "You prove the immortality of the soul with excellent reasons, but I prefer to hold with the other, because his opinion makes a good courage." He added the verse of Cornelius Gallus: "What is born of nothing returns to its nothingness. ..."
Pope Paul III (1534) invited Malatesta Balionus of Perugia to his house with the promise of a safe conduct. The invited man, relying on the pope's oath, appears. The pope, however, had him killed immediately, with the excuse that "he had indeed promised the man safe conduct for the journey to Rome, but not for the journey home."
Pope Pius V (1566) said: "Being a religious, I had hope for my blessedness; but after I became a cardinal, I began to doubt, and now as a pope I must despair."

Preliminary death notice.

We have just received the extremely sad news that it has pleased God in his unfathomable counsel to bring home to eternal rest one of our workers in his vineyard who is just as richly gifted as he is capable and who burns with holy zeal. This is Mr. Martin Wyneken, because. Pastor out of service in Sierra Madre, Los Angelos County in the State of California. After six years of enduring an unspeakably heavy cross, and after it had seemed so often for a short time that the dear man would be preserved for the church and his own, the Lord delivered him from all evil on October 19 by a blessed death and helped him to his heavenly kingdom. A young widow with four uneducated orphans, a deeply saddened mother and a large circle of brothers and sisters and close relatives, as well as many dear friends of the Blessed One mourn his death, which had long been feared, but was nevertheless unexpected in the end. May the Lord Himself replace the loss which our mourning Synod suffers through this.
W.
[Walther]

On October 11, teacher August Pritzlaff passed away gently after a long illness.
Milwaukee. Ch. H. Löber.

Cured.

A woman in Woltersdorff's parish always had to complain as often as he came to her. One day, when she started like that again, he asked: Does she have a Porst? (the old Berlin hymnal.) - Oh yes. - Bring it here once. - She brings it, Woltersdorff opens it and says: "Look, here is the hymn: "Was Gott thut, das ist wohlgethan!" I want to tear it out now. - Pastor, you won't, will you? - Yes, she doesn't believe it anymore. - This cure worked well with the woman, so that she did not complain again.

Ordinations and introductions.

On the 19th Sunday after Trinity, by order of the honorable President of the Minnesota and Dakota District, Candidate F. Eickhoff was ordained and introduced in the midst of his congregations by the undersigned.
F. Schriefer.
Address: liev. I'. Lwkvotk, Seotlunü, Lon Uomme Oo., vak.
By order of Mr. Praeses Crämer, Rev. G. Haar, assisted by the Rev. W. Diederich, was introduced at Hubbard in the morning and at Eldora, Hardin Co., Iowa, in the afternoon, byCh . F. Herrmann.
Address: Rev. 6th Hair, Lox 15, Uuddurci, Uar<1w Oo., lorva.

Psalm 51:19.

All else despises God without a heart that is humbled and broken. For the heart gives glory to God and sin to God. The heart gives nothing to God, but only takes from him. This is what God wants, that he may be true to God, for it is God's duty to give and not to receive.
(Luther, 37, 399.)

By order of Pres. Biltz, Rev. H. Koch, formerly of Grand Rapids, Mich. was installed in St. Paul's parish at Lutherville, Johnson Co, Ark, on the 18th Sunday after Trin.
F. W. Herzberg er.
By order of Mr. President Schmidt, Rev. F. Häuser tn his congregation at Lansing, Mich. was introduced on the 18th Sunday after Trin. byG . Spiegel.
Address: Rev. I'. Rneuger, 411 LnAwnv 8ti., Imnswx, Llieö.

Church dedications.

On the 17th Sunday after Trinity, St. Lucas Parish at Lake View, Ill., dedicated their new church (46X60 with 150 foot high brick steeple) to the service of the Triune God. The solemn speakers were the kk. E. A. Brauer and A. Reinke. The undersigned said the consecration prayer. I. E. A. Müller.

On the 19th Sunday after Trinity, the Lutheran Dreietnig- ketts congregation near Paola, Kansas, consecrated their new church to the service of the Triune God. In the morning Mr. Proft preached in German, in the afternoon Prof. Bäpler in English. The church is a Gothic-style frame building 60 feet long and 36 feet wide, with a 95-foot tower. I. Matthias.

On the 19th Sunday nack Trin. the Lutheran Zion congregation in Waus au, Wis. consecrated their new church (40X80) to the service of God. Speakers were the k?. Lücke, I. I. Walker andH . Erck.

On the 16th Sunday after Trinity, the Lutheran Zion congregation of Beth Newell, Buena Vista Co., Iowa, dedicated their newly built church (a frame building, 24X40) to the service of the Triune God. Mr.?. Th. Mertens preached in German and undersigned tn English. W. Lauer.

On the 15th Sunday after Trin. the Lutheran St. John's congregation at Fatrch ild, Wis. consecrated their newly built little church to the service of the Triune God, Father Plehn preaching in German and Father Jenny of the honorable Wisconsin Synod in English. H. F. Pröhl.

On the 17th Sunday after Trinity, the Ztons congregation in Junction City, Kans. consecrated their nice little church to the service of the Triune God. The festival preachers were Messrs. kk. Cousin, Kaiser and Christ Purzner.

Mission Festivals.

At our mission feast tn Racine, Wis. on the 31st of August preached the ck. Sprengeler, Rohrlack, Endeward and Walker, the latter in English. Numerous guests from Milwaukee attended the same by invitation. The collection was -129.35. C. F. Keller.

On the 13th Sunday after Trinity, the congregations of Pastors Rehwaldt, Griebel and the undersigned celebrated a joint mission feast at the undersigned's congregation at Gooch's Mills, Cooper Co, Mo. The festival preachers were k. O. Spehr and P. C. F. W. Scholz. Collecte was -62.15. C. F. I- Johanning.

On the 14th Sunday after Trinity, the congregations at Lanesville, Ind. and Loutsviüe, Ky. celebrated a mission feast at Lanesville, Ind. The Collecte, after deducting the traveling expenses of the feast speaker, amounted to -51.50. F. W. Muller.

On the 14th Sunday after Trinity, my congregation at Chandlerville, Ill, celebrated their mission feast of this year. Collecte -41.50. Festival preachers were Father Behrens and M. Cämmerer.

On the 14th Sunday after Trinity, the congregation at Prairie Town, Madison Co, Ill, celebrated this year's mission feast in fellowship with the neighboring congregations. Prof. Schaller, of St. Louis, and Father Zahn, of Nokomis, were the festival preachers. The collecte was -160.00. I. Ber gen.

On the 15th Sunday after Trinity, the congregations tn and near Cape Girardeau, Mo. celebrated a mission feast. In the forenoon Mr. P. I. A. F. W. Muller, of Ehester, Ill, in the afternoon Mr. P. W. Matthes. The Collecte, after expenses, amounted to-70.00. H. Gümmer.

On the 15th Sunday after Trinity the congregations of k. Birkmanns and that of the undersigned celebrated their annual mission festival. The festival preachers were kk. Buchschacher and Birkmann. Collecte for Mission tn Texas -70.00. I. Kaspar.

On the 16th Sunday after Trinity, the congregation at West Point, Cumtng Co. nebr. celebrated in communion with ck. Adam, Harms and Oetting their mission feast of this year. The festival preachers were Messrs. kk. Adam and Harms. The Collecte was -72.00. F. Kühnert.

On the 16th Sunday after Trinity the congregation at Omaha, Nebr., celebrated their mission feast, in which also some members of the congregations at Council Bluffs, Iowa, and Papillton, Nebr., participated. Messrs. kk. W. Hüsemann and A. Dörffler preached the sermons. The Collecte was -72.00 and was designated for inner mission. E. I. Frese.

The congregation of the undersigned (South Litchfield, Ill.) celebrated their annual mission feast on the 16th Sunday after Trinity. Guests from Mt. Olive were present. Festival preachers : Messrs. kk. Karth and Weisbrodt. Collecte -96.00.

C. Schröder.

The two congregations of the undersigned celebrated their joint mission festival with the congregation of Father Lübke mann on the 16th Sunday after Trinity. In the morning k. Lübke mann, in the afternoon the traveling preacher P. A. Ehlers. The undersigned gave a lecture. The collection amounted to -22.90.

H. H. F. Hoyer.

On the 16th Sunday after Trinity my congregation celebrated a mission feast in Belleville, Ill. The neighboring congregations invited to the same were kept away by persistent rainy weather. The festival preachers were the kk. F. Wolbrecht and W. Heinemann. The collections yielded -84.70, of which -50.00 was earmarked for the inner mission, -20.00 for the Negro mission, and the rest for the emigrant mission. Chr. Kühn.

On the 16th Sunday after Trinity, the congregation of Beth Ill celebrated a mission festival, in which a number of members of the congregations of St. Paul, Farina, Altamont and Blue Point participated. As festival preachers were Messrs. kk. Schieferdecker, Schuricht and Heumann were present. The collection was -70.00. K. T h. Grüber.

On the 16th Sunday after Trinity, the Immanuel congregation in Fenton, Iowa, celebrated their mission festival. In the morning Father E. Zürrer preached on inner missions, in the afternoon the undersigned gave a lecture on the Christianization of the Pomeranians. The collection was -38.50. C. F. W. Maaß.

On the 16th Sunday after Trinity my congregation in Watertown, Wis., with the participation of St. Peter's congregation in Lebanon, celebrated their annual mission festival. Festival preachers were the ck. I. Strafen, M. Albrecht and A. Rohrlack. The Collecte was-89.12. C. Penalties.

On the 17th Sunday after Trinity, the congregation of bet Golden, Ill, celebrated their annual mission festival. Father Hallerberg preached in the morning, Father Drögemüller in the afternoon, and the undersigned in the evening. The collections amounted to -63.81. L. E. Knief.

On the 17th Sunday after Trinity, the congregation at Red Bud, Ill, celebrated their annual mission festival. The festival preachers were ck. H. Schäfer, H. Flachsbart and O. A. Engel. The collecte was -82.80. F. C. I.

On the 16th Sunday after Trinity, the congregations of Black Jack, Columbia Bottom, and Baden, Mo. celebrated their mission feast of this year at the latter place. The festival preachers were Mr. P. I. H. Ph. Gräbner and Mr. P. O. S. Zimmermann. The Collecte resulted in only -55.86, owing to unfavorable weather. P. G. Schwankovsky.

On the 16th Sunday after Trinity the congregation at Fort Smith, Ark. celebrated their mission feast. The undersigned preached in the morning in German, Father Bartholomew of Springdale, Ark. in the afternoon in English. The Collecte, intended for inner mission in the West, after expenses, amounted to -39.55. P. F. Ger mann.

On the 16th Sunday after Trinity the Lutheran St. John's congregation at Golden Lake, Wis. celebrated a mission and harvest festival. The festival preachers were Rev. G. A. Feustel and undersigned. Collecte-27.15. I. G. Grüber.

The congregations of the 1?k. Bode, König, Frtncke and that of the undersigned celebrated their annual mission feast on the 16th Sunday after Trinity, Fr. Frincke and the undersigned preached. The Collecte was -68.35 and was designated for inner mission tn Nebraska. W. Brakhage.

On the 16th Sunday after Trinity, the congregations in and around Ehester, Ill, celebrated their annual mission festival. Misstons- pretger were the kk. Hanser and Brandt of St. Louis. The festival collection of -63.50 was earmarked one-third each for Negro, Jewish and inner missions. I. A. F. W. Müller.

On Sunday, September 28, the Lutheran congregation of Fort Dodge, Iowa, celebrated its mission festival, to which the neighboring congregations were invited. The festival speakers were Mr. Praeses I. L. Crämer and Mr.?. C. F. Herrmann. The collection amounted to -91.00 and was earmarked partly for inner dissonance in Iowa, partly for the Jewish and Negro missions. Th. Mattfeld.

On the 17th Sunday after Trinity the congregation at Herndon, Kansas, celebrated their first mission feast. The undersigned preached in the morning and in the afternoon. (The Collecte, which was scanty, as as yet little threshed, nothing sold, is to be supplemented at next congreational meeting). C. Meyer.



On the 17th Sunday after Trinity, the Lutheran St. John's congregation in Minerva Township, Marshall Co., Iowa, celebrated their annual mission festival. In the morning Mr. Gläß preached, and in the afternoon the undersigned gave a lecture on the history of missions. Collecte -14.00.

Ch. F. Herrmann.

On the 17th Sunday after Trinity, my St. John's congregation in Battle Creek, Madison Co, Nebr. celebrated their mission feast. The festival preachers were Mr.?. Harms and Mr.?. Hoffman". Finally, Mr. Bremer gave a lecture on the history of missions. The collection, intended for inner mission in Nebraska, was -32.07. . A. H. Cämmerer.

On the 17th Sunday after Trinity, the Lutheran Trinity congregation at Big Cypress, Harris Co., Texas, celebrated a mission feast in fellowship with the neighboring congregations. Because of a death in the family of the undersigned, only one service could be held. The festival preacher was G. Kühn. The collecte was -67.30.

A. Wilder.

On the 17th Sunday after Trinity, the Lutheran Jm- manuels congregation in Aankton, Dak. celebrated its second mission festival. In the morning and afternoon the undersigned preached. Collecte-55.76.

G. Rumsch.

On the 18th Sunday after Trinity, my congregation in Lebanon, Dodge Co, Wis. celebrated their mission feast. The festival preachers were Messrs.?? W. Leßmann and M. Albrecht. The undersigned gave a historical lecture. Collecte - 19.75.

L. Schütz.

On October 12, the Trinity congregation of Hut-chinson County, Dak. celebrated a mission feast. The sermons were preached by Messrs. Starck, Rumsch and Hinck. The collection was -86.20.

E. F. Welcher.

On Sunday, October 19, the congregation at Red Bud, Ill, celebrated their mission feast of this year, and harvest thanksgiving the day before. Festival preachers on both days were D. Graf and L.Zahn. Collecte-148.00. Bro. Erdmann.

On the 19th of October the Lutheran Trinity congregation at Oshkosh, Wis. celebrated their annual mission feast in fellowship with the dear congregation of Father Dowidat of the Hon. Wisconsin Synod. The festival preachers were Professors Huth and Mueller, of Milwaukee. The Collecte, which was distributed among various branches of the Misston, amounted to -61.65.

I. G. Nützet.

On the 19th Sunday after Trinity, the congregation in Warda, Texas, celebrated its annual mission festival, in which a number of congregations from Serbin also participated. The festival preachers were Kk. Birkmann and Kilian. The collection was - 91.00.

G. Buchschacher.

St. John's parish near Atwater, Minn. celebrated its mission feast on the 19th Sunday after Trin. Only a few members from the places belonging to this parish, Manan- nah andBoßlyn, were present. Rev. H. Vetter preached in the forenoon, undersigned in the afternoon. The Collecte was -25.56, two-thirds of which was appropriated to the Northwestern District Mission, and the remainder to Negro Mission.

C. Kollmorgen.

Mission feast and school dedication.

On the 19th Sunday after Trinity, the congregation at Portage

Notice.

It has been decided by lot that the 3rd series of interest-free shares issued by our municipality will be redeemed this year. Holders of such shares should therefore kindly send them to Mr. F. C. Fest- ner, cor. k'arnam <L lltk 8tr., OmaliL, IVebr. in order to receive back the amount paid for them.

Omaha, Nebr. October 1884.

E. I. Frese.

Dear Lutheran!

Allow me to make a small correction. In the synodal report of the General Synod of this year, two inaccuracies were made in the matter of Pastor Döscher, which, although they do not change anything in the matter, could nevertheless become a reason for the other side to make capital out of it and say: "See how they lie! The Venerable Committee, to whom the matter of Doescher had been handed over, had



[16 /] to work her way through such a throng of acts that it could easily happen to her to put some things in the wrong place. In the reports sent to the Venerable Synod, the matter was correctly presented. It concerns the chronology of two events: 1.) In the synodal report it is stated that the family physician of Döscher had been asked for advice before the suspension, while this had happened after the suspension and before the removal from office. 2.) In the synodal report it is stated that Döscher had already had Hoffmann, who had been expelled from the Wis- consin-District, with him before the deposition, while the latter only happened after the deposition. The matter with Hoffmann had therefore been reported in order to prove, as Döscher's subsequent conduct also confirmed, that his deposition had been justified. It says in the report in question: "First Döscher writes against Stellhorn that he knows where his Saviour's flag flutters, namely at Missouri; a few months later the same Döscher helps to spread Hoffmann's shame cards, in which the stupid and most silly accusation of cryptocalvinism is raised against Missouri." So much to give honor to the truth and avoid all evil appearances.

On behalf of the New Orleans Pastoral Conference

P. Rösener.

Conferenz - Ads.

The Southern Nebraska Spectalconference will meet, s. G. w., November 4-6, at the church of Mr. k. Grüber bet Utica. - Registration requested, stating whether coming by rail or wagon. Ernst Flach.

The Baltimore Districts Conference will hold its fall sessions from November 11 to 13 at the residence of Messrs. k. W. G. H. Hanser in Baltimore, Md. A. T. Pechtold.

The first district of the mixed'pastoral conference of Minnesota will meet, s. G. w., Nov. 4-6, at the home of Mr. P. Tirmenstein, in St. Paul, Minn. I. Fackler.

Incorporated into the Illinois District Caste:

For the synodical treasury: From Fr. Mennicke's congregation in Rock Island \$30.00. From? Nachtigall's congregation in Wartburg \$3.85. Fr. Burfeind's congregation in Ricbton \$13.25. By Fr. Detzer in Evanston, sent at Louis Schumacher's wedding, \$14.66. i?. Steege's congregation in Dundee \$12.25. Contribution by Teacher Wüllner in Addison \$2.00. (Summa -76.01.)

To the new building in St. Louis:?. Burfeind's congregation at Richten 12.00. P. Döderlein's congregation at Homewood 20.00, (p. -32.00.)

To the new building in Addison: Promised by?. Great comm. in Harlem 70.00.

For inner dissonance: part of the mission festival coll. of k. Nachtigall's congregation at Wartburg 27.50. Part of Mr. Haake's St. Paul's congregation at Bethel 10.00. Fr. Heinemann at Geneseo, repayment of his salary for 2 months at Kewanee, 32.50. By Fr. Hieber from his congregation at Town Rich 8.45. Gem. in Town Rich 8.45, sr. Frlialgem. 6. 27. part of mission festival collec- tions: by Fr. Schröder in South Litchfield 24.00, by k. Knies in Golden 15.16, by?. Merbitz in Beardstown 12.00, by?. Käselitz in Winterrowd 6.00. (p. -141.88.)

For the Negro Mission: Part of the Mtss. coll. from Fr. Nachtigall's congregation in Wartburg 15.00. Part of the Miiff. coll. from?Haake's St. Paul's congregation in Bethel 10.00. By Engel-Breckt in Chicago from Hanna Kopitke 1.00. By Müller in Schaumburg from Auguste - 3.00. By P. Succop in Chicago from H. Hedder 5.00, from the savings bank from Hedwig and Helene Hedder 3.00. By Schröder in South Litchfield, part of the Mtss.- Coll.Coll., 24.00, the same by P. Knies in Golden 10.00, the same by P. Merbitz in Beardstown 10.00, the same by Käselitz in Winterrowd 6.00. Mrs. Wilken in Addison 1.00. (S. -88.00.)

For Jewish mission: part of mission festival collect: by P. Haakes St. Pauls-Gem. bet Bethel 10.00, by k. Knies in Golden 10.00, by?. Merbitz in Beardstown 10.00, by?. Käselitz in Winterrowd 6.00. (S. -36.00.)

For Emigr. Mission in Baltimore: By P. Succop in Chicago from H. Hedder 2.50. By Knies in Golden, Theil. of Mtss. Coll. 5.00. (S. -7.50.)

For emigrant mission:?. Schröders Gem. in South Litchfield 10.40. By?. Merbitz in Beardstown, Theil der Miss -Coll., 5.00. (S. -15.40.)

For the emigrant mission in New York: part of missionary fixed collections: by P. Haake of St. Paul's congregation near Bethel 5.00, by P. Knies in Golden 5.00, by?. Käselitz in Winterrowd 6.00. By P. Succop in Chicago from H. Hedder 2.50. (S.-18.50.)

To the household in St. Louis:?. Schroeder's comm. in South Litchfield 5.60. P. Katthain's comm. in Hoyleton 16.00. (S. -21.60.)

For poor students in St. Louis: By?. Knies in Golden, part of the Miss. Bill, 5.00. By?. Cämmerer in Chandlerville, at?. Ch. Otto's wedding, for E. Bäse 8.00. Part of Miss. Coll. of?. Haake's St. Paul's parish, near Bethel, for F. Drögemüller 5.00. By?. Merbitz in Beardstown, part of Miss. Coll., for F. Drögemüller 10.00. (S. -28.00.)

To the household in Springfield: Harvest Festival Coll. of l'. Schieferdeckers Gem. in New Gehlenbeck 19.50.

For theWashkassetn Springfield: Part of the Miss.-Coll. of?. Haakes St. Pauls-Gem. at Bethel 3.50. By P. Schroeder in South Litchfield of N. N. 5.00. (S. -8.50.)

For poor students in Springfield: By P. Slate

decker in New Geblenbeck, wedding coll. at E. Brandt, 9.50. By Fr. Rabe in Warsaw, s. at the wedding at Adam Lichtenberger, 11.00. By Fr. Knies in Golden, part of the Miss. coll., 5.00. By Fr. Merbitz in Beardstown, part of the Miss. coll., 15.00. By Fr. Döderlein in Homewood for Herm. Wacker 10.50. By? Hölter in Chicago from the Jüngl.-Verein for Maas 8.00. By Fr. Mariens in Danville from the "Missions-Committee" for Allenbach 9.55, Hubert 6.00, Trappe 3.00. (S. -77.55.)

For poor students in Fort Wayne: For Ch. Drögemüller, part of the Miss. coll. of P. Haakes congregation near Bethel, 5.00 and through P. Merbitz in Beardstown, part of the Miss. coll. 10.00. For Gerh. Haake's congregation near Bethel, 5.00 and through Fr. Merbitz in Beardstown, part of the Miss. coll., 30.00. Through Fr. Succop in Chicago from the Women's Association for A. Schülke 27.00. Through? Hölter there from the Young Women's Association for Starck 8.00. By P. Heinemann at Okawville from Mrs. Anna Jacobs for Bro. Schäfer 5.00. (S. -90.00.)

For poor students in Addison: half of the coll. at Ed. Hachmeister's hock time in Addison 10.00. Through Fr. Brauer in Brecher from Joh. Wille 1.00. Nacktr. durch Fr. Müller in Schaumburg from the mission feast .26. Through Fr. Knief in Golden, part of the Miss. coll. 5.00. Fr. Lange's congregation in Valparaiso, Ind, for W. E. Wegener 5.00. Fr. Burfeind's congregation in Rickton for E. Petzel 9.00. By Fr. Succop in Chicago of the Young Men's Association for W. Kusch 15.00. Verein for W. Kusch 15.00. By P. Döderlein in Homewood for H. Backhaus 2.60. Half of the Kindtauf-Coll. at Ph. Kolb's in Niles for M. Singer 3.25. By P. Mariens in Danville from the "Missions-Committee" for C. Meinke 6.00, Poll 6.00, C. Schuld 6.00. (S. -69.11.)

For poor students in Milwaukee: By Fr. Merbitz at Beardstown, Theil of Miss. Coll. for F. Buszin 10.00.

For the building fund of the Progymnasium in Milwaukee: Supplement to the Miss.Coll. of? Mennicke's congreg. at Rock Island 15.70. Harvest Festival Coll. of P. Ramelow's congreg. at Elk Grove 19.41. P. Strieter's congreg. at Proviso 5.00. P. Wangerin's congreg. at Sumner 27.10. By P. Wagner in Chicago of I. Priebe .90, C. Mueller, F. Ahrens, G. Diener, H. Pot- ratz, I. Graumann 1.00 each, Mrs. Kuehl & C. Tinian 2.00 each, H. Rohrsen 3.00, C. Luebke 5.00. By P. Hieber's Gem. in Town Richton 6.35. By P. Schroeder in South Litchfield, half of Miss.Coll., 48.00. By P. Ponttz in Sigel of Bro. Kummerow 1.00. (S. -140.46.)

For widow's fund: P. Mennicke's Gem. at Rock Island 10.00. Half of Coll. at Ed. Hachmeister's wedding at Addison 10.00. By P. Große at Hartem by Albert Schneider 1.00. By P. Schmidt's Gem. at Crvstal Lake 6.47. By P. Feiertag's Gem. at Colehour 7.25. By P. Noack at Riverdale by F. Rau 5.00. By P. Karth's congregation at Worden 10.00. by P. Succop at Chicago by H. Hedder 5.00. by P. Rabe at Yorkville by Mrs. N. N. 2.00. by P. Ponitz & congregation at Sigel 4.75. by P. Döderlein at Homewood nacktr. to the squat coll. by Ebr. Hipping 1.00 (7.00 schon quit earlier). Part of the harvest festival coll. from P. Gräfs Gem. in Blue Point 8.70 and from P. Gräf 3.30. From the??: F. W. Brueggemann at Willow Springs 4.00, Holiday at Colehour 2.00, W. Uffenbeck at Lemont 4.00, H. W. Castens at East Wheatland 5.00, G. H. Schmidt at Freeport 4.00, E. Rö- der in Arlington Heights 4.00, Rabe at Uorkville 2.00, E. Kirchner in Matteson 4.00, A. Stoppel in La Rose 4.00, C. F. W. Frederking at Dwtgbt 4.00, W. Bartling in Chicago 4.00. k. Strieter's Gem. in Proviso 18.00. (p. -133.47.)

For the Deaf and Dumb Institution: By Father Succop in Chicago from H. Hedder 5.00. By?. Schroeder in South Litchfield from N. N., Thank Offering "for comfort in great tribulation" 5.00. (S. -10.00.)

For studying orphans from Addison: by k. Müller in Schaumburg from H. Sporleder 1.00. Teacher Selles Singchor in Chicago 24.00. Further from Chicago: by?. Succop from Joh. Marwede 2.00 and by P. Hölter from W. Schulz .50. (S. -27.50.)

For the Gem. in Kansas City, Mo.:?. Wonders Gem. in Chicago 33.00.

Addison, Ill, Oct. 15, 1884. H. Bartling, Cassirian.

Incoming to the kaffe of the Western District:

For the seminary building in Addison: From Fr. Polack's congregation in Herkimer, Thanksgiving coll., -24.00. Fr. Frese's congregation in Hanover 23.28. Fr. Gümmer's congregation near Cape Girardeau 13.60. (Summa -60.88.)

For the synod treasury:?. Grimm's Washington Congregational 5.00. For the building fund of P. Pennekamp's parish in Topeka 9.55.

For inner mission in the West: part of the mission festival coll. in Fr. Umbach's congregation in Prairie City 24.00. Fr. Lüker's congregation in Aroma 10.00. part of the mission festival coll. and from the mission fund of Fr. Bode's congregation in Hannibal 40.00. part of the mission festival coll. in New Wells by Lebrer Sohn 100.00. by Messrs. Sieving, part of the missionary feast coll. of the parish in the south part of St. Louis, 110.55. By Mr. Schwartz, part of the missionary feast coll. of the parish in the north part of St. Louis, 484.19. Part of the missionary feast coll. at Pilot Knob 32.00. Missionary feast coll. at P. Germann's parish at Ft. Smith 39.55. ?. Lüker's comm. at Semplin 4.00. Out of missionary box in k. Grimm's parish 3.75. By Fr. Gümmer, part of missionary feast coll. at Cape Girardeau, 28.00. By Fr. Hoyer, part of missionary feast coll. at Spring Valley, 22.90. Fr. Lübke- mann's parish at Haven 7.10. Fr. Roschke's parish at Freistatt 5.00. (p. -911.04.)

For the mission to the Jews: part of the mission festival bill in Fr. Umbach's parish 6.25. part of the mission festival bill in New Wells 20.00. part of the mission festival bill in the parish in the south part of St. Louis 18.05. part of the mission festival bill in the parish in the north part of St. Louis 50.00. part of the mission festival bill in Pilot Knob 8.80. by Fr. of the community in the north part of St. Louis 50.00. Part of the mission festival tax at Pilot Knob 8.80. By Father Grimm of N. N. and N. N. 1.00. Part of the mission festival tax at Cape Girardeau 14.00. (p. -119.10.)

For the negro mission: part of the mission festival coll. in Fr. Umbach's parish 12.00. Fr. Lüker's parish in Aroma 4.00. part of the mission festival coll. in New Wells 35.00. part of the Mtsstons-

part of the mission feast coll. of the parishioners in the south part of St. Lou's 42.55. part of the mission feast coll. of the parishioners in the north part of St. Louis 50.00. part of the mission feast coll. of the parishioners of? Lentzsch and Bock 8.30. Part of the mission festival coll. at Cape Girardeau 14.00. Fr. Roschke's coll. at Freistatt 8.00. (p. -173.85.)

For heathen mission: part of the Missionsfestcoll. and from the mission fund of the congregation of P. Bodes in Hannibal 20.00.

For English mission: part of the mission festival coll. of the community in the northern part of St. Louis 50.00.

For the church in Dresden: Through Mr. Schlimpert of k. Zschoches Gem. in Frohna 25.00.

For Emigr. Mission: Tbeil of Mission Fest. coll. at New Wells 20.00. Tbeil of Mission Fest. coll. at Pilot Knob 8.80. Theil of Miss. coll. at Cape Girardeau 14.00. (S. -42.80.)

For the widow's fund: St. Louis Lechrer Conference 6.50. P. Obermeyer's congregation at Little Rock 20.00. P. De- metrio's congregation at Perryville 5.00. (S. -31.50.)

For the wash fund in Springfield: P. Roschk's Gem. in Freistadt 2.00. For the orphanage near St. Louis: Through Fr. Link, bequest of the Blessed Cath. Frese, 5.00.

For the Kansas City congregation: Tbeil of the Missionary Festival Coll. of the congregation of? Lentzsch and Bock 8.31. From the Women's Association in Father Rohlfing's congregation in Alma 5.00. From Mr. Houier in California, Mo., 2.45. By Mr. Kassirer Tiarks 10.75. (p. -26.51.) St. Louis, Oct. 8, 1884. H. H. Meyer, Cassirer.

Incoming Wisconsin District Coffee:

For the orphanage in Boston: From 1?. Nützel's parish in Oshkosh - 9.51.

For the wash fund in Springfield: P. Rohrlack's comm. in Reedsburg 5.00.

For emigrant mission in New York: Tbeil of mission festcollect: in Milwaukee 35.00, Watertown 10.00, Racine (for emigrant building) 17.20. (S. -62.20.)

For Inner Mission of the Minnesota and Dakota Distr.: Through?. Thickness, Missionary Festival Coll., 16.28.

For physical instruments in college at Milwaukee: coll. at wedding of P. C. Crämmer 12.50.

For the comm. in Rochester, N. A.: N. N. in Reedsburg 1.50.

For the comm. at Kansas City, Mo.: N. N. at Reedsburg 1.50.

For the heathen mission: church in Neshkoro 5.60, N. N. there 1.00.

On seminary building in St. Louis: F. Köhn in Sheboygan, 3rd broadcast, 25.00. Joh.-Gem. in Plymouth 11.00. Mrs. Treickel 1.00. (S. -37.00.)

For the synodal treasury: Zion's congregation in Jackson 9.52. ?. Rennicke 1.00. I". Hieber's congreg. in Wilson 13.20. (p. -23.72.)

For Jewish mission: Hettie and Walther Köhn 1.00. N.N. in Reedsburg 1.25. Part of the mission festival coll. in Racine 17.19. (S. -19.44.)

For the widow's fund: By... Ledebur, sent to Gruble's wedding, 5.30. I". Präger 2.00. P. Theel 5.00. Teacher Elbert 5.00. Joh.-Gem. in Plymouth 19.37. P. Pröhl 4.00. ?. Döhler 1.00. (p. -41.67.)

For the orphanage near St. Louis: Teacher Tröller's pupils 7.20.

For the Deaf and Dumb Institution: From St. Stephen's congregation in Milwaukee 1.00. Wedding coll. at Fr. Wollangk's in Oshkosh 7.14.

For poor students in Springfield: wedding coll. at teacher Mueller's 10.65.

For the Negro Mission: Hettie and Walther Köhn 1.00. From Grafton: von L. Laubenstein 2.00, G. Bück 2.00, Dan. Mentzel .25. tbeil of the Mission Festival Collect in: Milwaukee 35.00, Ranne 20.00, Watertown 20.00. (p. -80.25.)

For Wisconsin District Inner Mission: Durck?. Dicke, Mission Festival Coll., 35.00, Mission Festival Collect in: Milwaukee 240.32, Racine 75.00, Pella 10.00, Watertown 43.32. Young People's Association of Milwaukee 10.00. Springfield 5.95. Rickford 2.45. (p. -422.04.)

For the orphanage in Addison: Thank offering from Auguste Oetjen 2.00. Stepbans congreg. in Milwaukee 2.84. P. Nützel's congreg. 9.51. (p. -14.35.)

For the cash box in Addison: Community in Reedsburg 5.00.

To the new building in Addison: Er- st Fischer in Hancock 5.00. P. Wambsganß' Gem. in Hancock 40.00. P. Wesemann's Gem. in Grafton 29.22. (S. -74.22.)

For building and paying off the debt of the Progymnasium in Milwaukee: L. in R. 5.00. Zion's congregation in Milwaukee 14.00, Jmm. congregation 95.00. P. Strasen's congregation in Watertown 100.00. ?. Wambsganß' congregation in Hancock 25.00. P. Keller's congregation in Racine 30.75. Stephen's congregation in Milwaukee 25.00. Out?. Schumann's congregation in Waterford: I. Kröplin & Wittwe Storm 2.00 each, W. Voß, Mrs. Melzer, Haas, F. Redlin, C. Gerte, G. Brust, Oldenburg. F. Ladwig, C. Clausen, C. Köhn, O. Malckin each 1.00, I. Nebels, Vension jun. and sen., Baumgardt, Mrs. Stünke, Schränk, C. Lehman, I. Theidi. Schneider, Friedercke Hafer, A. Buchholz each .50, M. Hansen, Neubauer, Gerber, W. Butte each .25. From Trinity Cong. in Milwaukee: W. Wagner 1.00, C. Krause 9.72, C. F. Dietz 5.00, Ed. Köpke 1.00. Harvest Feftcoll. in Cedarburg 18.00. E. Kunderinger in Detroit 10.00. (S. -363.47.)

For teachers' salaries and upkeep of Milwaukee high school:?. Strasen's congregation in Watertown 10.00. By?. coiner of Mrs. Treickle 1.00, Herm. Böhlke 1.00. P. Hieber's parish in Sheboygan Falls 7.20, Joachim Kohlhausen 2.00. (S. -21.20.)

For poor students in Milwaukee: Stephans-Gem. in Milwaukee 10.50. Coll. at the wedding of H. Andrä 18.07. Dreieinlkeits-Gem. in Milwaukee 40.20, C. Schubert 1.00, G. Sckweikhard 2.00. By?. A. Rohrlack 20.50. (S. -92.07.)

Milwaukee, Oct. 16, 1884, C. Etßfeld 1, Cassirer.

For the seminary budget received from the congregation in New Meüe through Mr. P. Matuschka with thanks -16.00; from?. N. N. 1.00. F. Pieper.

Received:

For poor students: By Dr. W. Sihler -20.00 for Klawitter; R. Scheips 2.00 for Brüggemann; by teacher Bewie of the Women's Association in Cleveland (R. Weseloh) 10.00 for Giese; by R. E. Richter: by members of his congregation 5.00 for Witt, by K. u. R. 1.00; by?. Sippel of the Missionsfest-Coll. sr. Cong. 10.00 for Schwanke and Ehlen; by H. Pohlmann of the Zion Cong. in New Orleans 19.00 for Lienhardt; by P. Dbring, Missionary Coll. of the Cong. in Middleton, Oregon, 9.00; from the Women's Association in Friedhelm, Adams Co. Ind. 4 quilts, 7 white and 12 colored shirts, 8 sheets, 6 towels, 8 pairs of socks.

For the Laundry Fund: R. Scheips & Co. 6.00; R. Niethammer's Wife's Club 5.00; from the Mission Festival Coll. in Mason City, Jlls. by R. Hähnel 5.16.

For my sick and now blessed brother: Stemmermann 1.00; N. N. (postmark: Fort Wahne) 5.00.

For 1?. Brunns Fili ale in Schönborn, Nassau: from the pastors Winter, Rohrlack each .50, B. Lange 1.00, Sippel, Dö- ring, Falke each 2.00, Maße 5.00, Osterhus 1.00; by the pastors: Osterhus from sr. Gem. 2.00, Eifert (with own contribution) from the Gem. in Alice 5.00; Wed. coll. by H. Meyer in Grattan 3.00; Bruegmann, Coll. sr. Gem., 13.00; Ebendick by sr. Gem. 3.75; Fackler in Adrian of Virgin Veretrn 6.00;?. Käselitz 2.00; of teacher Arnhold 2.00. (S. -50.75; with the former Quittirten: -104.20.)

For Father Brunn: P. D bring 2.00,1?. Measure 5.00.

For all gifts heartfelt thanks
Springfield, Oct. 20, 1884. H. Wyneken.

Received for the Milwaukee Progymnasium:

From P. Albrecht's parish in Lebanon, one load of potatoes, flour, and other vegetables. From R. Löbers jun. parish one load of potatoes, cabbage and other vegetables. From R. Löbers sen. Gem. of A. Schlüter IX Bush. Potatoes, IX Bush, yellow turnips, 1 Bush, red turnips; F. Rahn 3 Bush, yellow turnips, IX Bush, red turnips, 20 heads of cabbage; W. Fremling IX Bush, yellow turnips, 1 Bush, red turnips, 30 heads of cabbage; Ch. Müller 1 Bush, yellow turnips, IX Bush. Cart., 34 cabbage heads; F. Gipp IBush. yellow beets, IX Bush. Cart.; C. Rehfeld 5 bush. Cart.; G. Putzin IX Bush, yellow turnips, IX Bush. Cart., 1 Bush. Onions; G. Wollenzien IX Bush. Potatoes, 12 cabbages: W. Koblin IX Bush, yellow turnips, X Bush. Cart, IX Bush. Onions; C. Bishop's 3 Bush. Cart. 1 bag of flour; D. Meyer 3 Bush. Cart.; F. Ristow IX Bush, yellow turnips; IX Bush, red turnips; L. Uecker IX Bush. Kart; I. Lewerenz 3 bush, yellow beets, IX bush. Onions, 58 cabbages; A. Flach X bag of flour; I. Burmcister IX Bush. Cart., IX Bush, white turnips, X Bush, yellow turnips; IX Bush, red turnips; D. Ueker X Bush, yellow, IX Bush, red, IX Bush, white turnips, 12 cabbage heads; E. Gipp IX Bush. Cart.; G. Stolp IX Bush. Kart, 18 cabbage headsc; C. Bräse IX Bush. Kart, 1 bush. Onions; Mrs. Mitzlaff 2 gall. Butter; Ch. Meyer 1 sack of flour. From R. Aulick's comm. in Kewaunee, Wis. 48 p. Cart. flour, peas, beans, &c. From Mr. Hackbarth, 2 p. cart. 1 p. apples, 1 p. rye flour. H. Hasselt jun. 6 p. apples, 1 brl. Turnips, 2 Brl. Cart. A. Meyer of Rodenberg 23 gall. Apple butter. F. Köhn at Sheboygan 2 brl. salted white fish. From the comm. of P. Hieber in Sheboygan Falls 30 p. Cart. 2c. From P. Damm's comm. 2 barrels of butter. From West Bloomfield 78 p. Cart. 1 p. onions, 3 p. beans, 30 p. Flour, 1 brl. Apples. From? Th. Buszin at Meredosia, Ill, 1 brl. Sweet potatoes. H. H. Schroeter, superintendent.

For the preacher - and teacher - widow - and orphan caste
(of the Illinois District)

have been received: From "R. from Chicago suburb", first pension from the new house, 50.00. From the congregation of R. W. Heinemann 10.85. From my congregation: from Mrs. C. Warneke 2.00.From the Uk.: H. Succop 6.00, L. Hölter 5.00, G. Jung 3.00. From the Chicago Teachers' Conference 20.00. Through Mr. Kassirer H. Bartling 49.14 were delivered. (Summa -157.99.)

Chicago, Ill, Oct. 13, 1884. H. Wunder, Cassirer.

For poor students from Minnesota

I have received from May 1 to September 1 of this year (inol. subsequently some gifts from earlier) -137.10, namely: from Minneapolis 32.75; by Kassirer Menk 15.13; part of a conference coll. in Uoung America 15.00; by?. Vomhof, conference coll, 10.00, by his Grace Parish 5.00; by N. N. 1.00; by the Woman's Club in U. Krumsiegs Parish 10.20; Parish in Norwood 10.00; Parish in Waconia 10.00; Woman's Club in St. Paul 8.15 and Parish there 4.73; Parish. at Atwater 3.39; Ferd. Blöde's wedding coll. at Willow Creek 3.15 ; from Ü. Engel 3.00; from Pine City 3.00; Flitter's wedding coll. at Waseca 1.60; from U. Hertwig 1.00. (See Psalm 37:25, 26)Bro. Sievers.

To the seminar house in Springfield

received with heartfelt thanks: from the local community of Mr. H. Paul 3X dozens. Krautköpfe, from Mr. Ostermeter and Mr. Ladage 2 pigs each. From Mr. Harms from Salzburg 1 sack of apples. From?. Mertens' Gem. 28 S. Potatoes, 2 doz. cabbages, 1 p. of beans and some carrots. From Chatham from Mr. G. Rohrer 1 hog and from Mr. A. Rohrer 3 hogs. From some members from Rodenberg 23 gall. Apple butter.

Springfield, Ill, October 20, 1884. Fritz Janssen, property manager.

Received

for the Concordia College budget by Fr. Daib -3.00 "Fort Wayne Pastoral Conference travel surplus"; by Fr. Scheips two boxes of food ("left over from the Mission Festival"). Many thanks!

R.A. Bishops.

For poor students received with thanks from Mr. H. G. Butt at Winfield, Kansas, -1.00. From Mr. L. Pechmann here -2.00. By Mr. R. Weber the harvest festival collection of the congregation at Uniontown, Mo., -5.20. C. F. W. Walther.

For the local seminar library

received with heartfelt thanks from Mr. P. G. Gößwein:
!)" union" porsonnli cluarum nktt. Linulo. 1587.
I. Wörner, Postille. 1586.
3. Ioinbi "pist. I'onis X. nomin" script. libri XVI. 1547.
ckolr. Ickujoris (ckoaeliimi) oporum?. I-III. 1574.
G. Calixti rebuttal 2c. against Jac. Weller. Helmstedt 1651.
Guenther.

New printed matter.

Luther and his friends. First part. The friends of Luther up to the beginning of the Reformation. By August Emil Frey, Lutheran pastor at St. Marcus, Brooklyn, N. Y. St. Louis, Mo. Lutheran Concordia Publishers. 1884.

A quite excellent book. Not a light fashionable commodity on the book market of the present. Not a made-up story to pass the time, or rather to waste time, which, when you have read through it, you throw away as worthless, like an orange that has been sucked dry, but stories that have happened, taken from the best sources. Interesting from the first to the last page; such a captivating book that one does not want to put it down until one has read it to the end, and which, when this has happened, one will want to read again and again. As the title suggests, it is not first of all a description of Luther's life, nor, as it might seem, a history of Luther alongside that of his friends; but a characterization of Luther in the light of his relations with his friends and his oral and written intercourse with them. It is the execution of a thought as happy as it is original. For just as we often get to know a man of great success least when he is presented to us only in his relationship to these great successes, and just as we usually only get a true picture of him when he is presented to us in his private life, speaking, writing, and acting, and when all kinds of specialties are shared with us, so this is especially the case with Luther, this versatile man, yes, this miracle man. In addition to this, in our book everything that has been found in recent times in the dusty old archives and libraries for the elucidation of the history of Luther and his friends and has been made common property of our time through printing, has been faithfully used. It is true that this book presupposes a certain acquaintance with the history of Luther and the Reformation; it is a supplementary book to any such history; but there will not be a reader who is even somewhat acquainted with this history who should not understand this book and read it with great pleasure for the strengthening of his faith and the advancement of his knowledge. The book follows Luther from his birth to the day he publicly posted his 95 Theses against indulgences, and describes Luther's relationships with the friends who came into contact with him during this first period. The sections into which the author has divided his writings bear the following titles: 1. at home. 2. from the school and study time. 3. monastery time in Erfurt. 4. first time in Wittenberg. 5. friends among the monks. 6. friends from the time of Luther's provincial vicariate. As an appendix, two beautiful lectures given earlier by the author are included, in which Luther is presented as a character who is contradicted. We cannot recommend the book enough to all preachers and laymen who are somewhat familiar with the history of Luther, and indeed we can adopt with a clear conscience what Urbanus Rhegius once added to justify his praise of Luther's writings: "Our judgment does not flow from love (of the author), but love from judgment." The book contains 428 pages in octavo, and, not being a money speculation, is sold in excellent condition for the small price of \$1.00. May it find the widest circulation. The blessing to the church will then, by God's grace, certainly not fail.

W.

[Walther]

Proceedings of the Tenth Assembly of the Evangelical Lutheran Synodical Conference of North America. 1884.

We cannot recommend this report strongly enough. The doctrinal treatises it contains are of the utmost importance. Dr. Walther showed in his lecture "how reprehensible it is to base matters of faith on the writings of the Fathers and to want to bind consciences to the doctrinal decisions of the same"; for this is so reprehensible, 1. because it is contrary to Scripture, 2. because it is a relapse into antichristian Pabstism, and 3. because it is an apostasy from the main principle of the Church of the Reformation. But as much as we must consider this reprehensible, we do not thereby repudiate the writings of the noble doctrinal fathers; therefore it has been proved in advance that the writings left behind, both of the so-called church fathers and of the pious teachers of our church, are treasures for which we cannot thank God enough. May this reference to the interesting, highly important content of this report stimulate many to study it thoroughly. No one will regret it and the blessing will not fail to come. The report contains 100 pages and costs 20 cents. G.

Martin Luther and his comrades-in-arms. A collection of poems by Ludwig Grote. Dresden 1883. handsomely bound with gilt edges 75 Cts.
Luth. Concordia Publishers.

XIV old and new Christmas hymns for mixed church choirs, edited and published by H. Ilse. Brooklyn. 1884.

The above booklet contains on 28 pages pieces by M. Prätorius, I. S. Bach, L. Hellwig, W. Taubert, H. M. Schütterer, I. H. Lützel, I. Faißt, Joh. Feyhl, F. Möhring etc., thus in fact "old and new". Here, everyone who lacks Christmas songs will find a supply; and since the pieces are of very different character, everyone who buys the booklet will find himself satisfied. I have played through it with pleasure. Would that many of these songs would ring out in praise of God this year! The price of the single booklet is 30 cents, in parthia 25 cents, postage free. Available from the publisher. H. H.

I. What is to be thought of the proposed revision of Luther's translation of the Bible? By Rev. O. H. Th. Willkomm. Zwickau in Saxony. - In Commission with Heinrich J. Naumann in Dresden.

2. from the daily house service. Sermon, held on Sunday Cantate 1884 and submitted for printing on request by O. H. Th. Willkomm, pastor of the separated Lutheran congregation of St. Johannis and A. C. in Planitz. Zwickau, 1884, available in bookshops through Heinrich J. Naumann in Dresden.

The Lutheran Household Friend for the year **1885**, published by O. H. Th. Willkomm, Lutheran pastor at Planitz. Price: 40 Pfennigs. Zwickau in Saxony. Available in bookshops through Heinrich I. Naumann in Dresden.

These are three delicious fruits from the tree of the Saxon Lutheran Free Church. We hardly know which of these three we should recommend most urgently. They are all three worthy to be enjoyed by every Christian. Only with regard to the calendar listed under No. 3, we note that it is highly substantial, diverse, timely, and of general interest with regard to its subject matter, and that it contains 88 pages in large octavo. W.
[Walther]

Luther Monument

by Past. H. Hanser, containing 46 sermons, sketches of such, descriptions of the festivities, etc., which were held on the occasion of the 400th anniversary of the birth of Dr. M. Luther within the Synodal Conference. With a portrait of Luther. 477 pages, large octavo. Price: \$2.00, exclusive of postage - has just left the press, and may be obtained either directly from the undersigned, or through the booksellers.
^Vm. Zcwnumloeüvl,
205 l'remont 8tr, Laltimors, L4ck.
Eighth Hanser,
62 fremont 8tr, Baltimore, llcl.

Holy Christmas. A Children's Service, to be held with the School Youth of the 1st Lutheran Trinity and St. Andrew's Parish, Buffalo, N. Y., on Christmas Eve. Buffalo, 1882.

This is a liturgy for a Christmas children's service, together with a catechization, in which the questions are answered partly speaking, partly singing with Bible verses, song verses, catechism words or longer scripture passages. Although the source of the song texts is not always given, there is nothing wrong anywhere. Therefore, the booklet can be recommended without hesitation. It may be obtained from P. Th. Bürger, 669 Michigan St., Buffalo, N. Y., the dozen at 50 cts, postage paid.

By repeating this advertisement, which already appeared in last year's "Lutheraner", we feel compelled to declare that we are completely unable to continue to deal with advertisements of such productions sent to us for this purpose.

W. [Walther]

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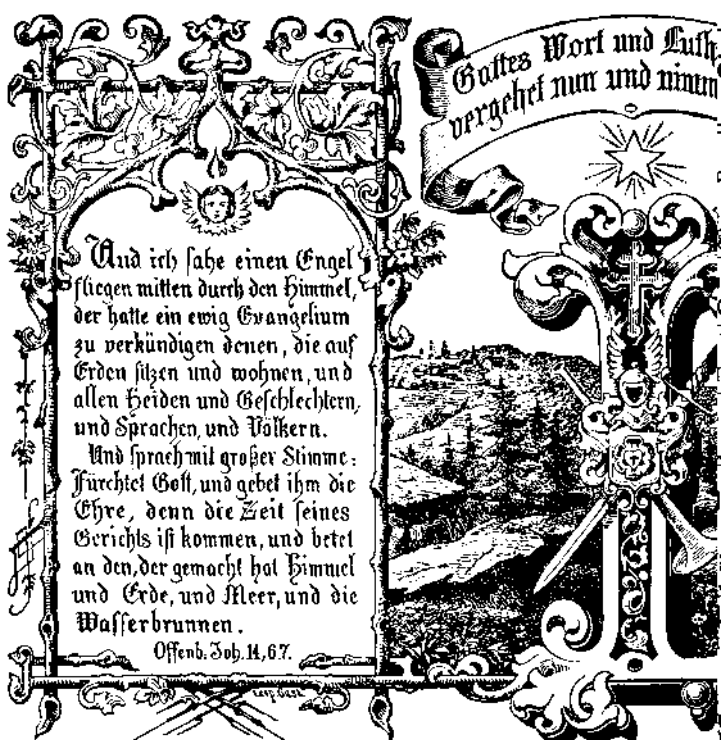
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Herausgegeben von der Deutschen Evang.
Zeitweilig redigirt von dem Lc

40th Year, St. Louis, Mo. 15 Nov. 1884, No. 22.

"Test the spirits, whether they be of God."

1 Joh. 4, 1.

(Conclusion.)

One important question remains here, namely.

How is the test to be made? To this question also we find the answer in the words of the apostle: "Test the spirits, whether they be found of God." If we are to test them whether they are of God, we must test them according to the rule and guide given us by God. And this alone is the holy Scriptures, the word of the apostles and prophets. For thus God speaks through the prophet Isaiah: "Shall not a people ask their God? Or shall one ask the dead for the living? Yea, according to the law and testimony. If they will not tell, they shall not see the dawn." Isa. 8:19, 20. The apostle Peter saith, "We have a sure word of prophecy; and ye do well to hearken unto it, as unto a light." 2 Pet. 1:19. The apostle Paul saith, "As many as walk according to this rule, upon them be peace and mercy, and upon the Israel of God." Gal. 6:16. And the Holy Ghost commendeth the Bereans, "They searched the scriptures daily, whether it were so." Apost. 17, 11.

So, dear reader, when a teacher comes to you, you should not ask whether he is learned, wise, eloquent, and respected, whether he has a great appearance of piety, but whether he is of God, whether his teaching agrees in all things with God's Word.

But since all the prophets also refer to sayings of the holy Scriptures, but pervert them, interpret them according to their own meaning, and take them out of context, 2c. therefore the apostle John emphasizes in the following the main doctrine of the holy Scriptures, on which all other doctrines are based, and which must therefore be inquired into especially in the examination, the doctrine of Christ. For he saith, By this ye shall know the Spirit of God: Every spirit that confesseth that Jesus Christ is come in the flesh is of God."

By this the apostle does not mean that every teacher who speaks of Christ and his incarnation.



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 15. November 1884.

No. 22.

but he calls him a true teacher who confesses that Jesus Christ has come in the flesh, and thus holds fast the whole doctrine of Jesus Christ. With the words, "Jesus Christ come in the flesh," he comprehends the whole doctrine of Christ: of his eternal Godhead (for if he came in the flesh, he must have been before, namely, God's eternal Son), of his incarnation, of the purpose of his incarnation, of his office and work to redeem us from sins, to reconcile us to his heavenly Father, to govern and protect us, and finally to make us eternally blessed.

You must therefore examine every teacher to see whether he bases his whole teaching on the doctrine of Christ, our one Mediator, whether this doctrine is the core and star of his preaching; as Luther could in truth say of himself: "In my heart this one article alone reigns, and shall also reign, namely, faith in my dear Lord Christ, which is the one beginning, means, and end of all my spiritual and divine thoughts, which I may always have day and night". (Walch 8, 1524.)

The enthusiasts also speak of Christ and his work, but basically it is their own work, their running and walking, their praying, their struggling, on which they base the certainty of their blessedness. "One finds many of them," Luther writes in the Church Postil, "who well say: Christ is such a man, the Son of God, born of a chaste virgin, became a man, died, and rose again from death, and so on; but do not believe that he is Christ, that is, that he is given for us, without all our works, without all our merits, has acquired for us the Spirit, and makes us children of God, that we may have a gracious God, and in addition have eternal life through Christ: this is the faith that is called knowing Christ. This is the touchstone, the rod, and the balance, that ye may weigh, and try, and judge all doctrine. Therefore it is not enough for a teacher and preacher to know how to call Christ the Son of God, who died and rose again from death, and so on. For these are the right garments for sheep. But take heed to the knot, when they say, Christ died for us,

buried, risen, and the like, they must also conclude: therefore our works are nothing at all. The false spirits certainly do not touch this point, but flee from it, as the devil flees from incense, or from the cross, as they say, though he does not much flee from it. He makes them preach how Christ was born, died, and rose again, and ascended into heaven, and sitteth at the right hand of his heavenly Father; but that they introduce beside this: Thus and thus must thou do, this or that must thou leave off; this is the devil pouring in his poison by the way.... Therefore learn to be careful here, and to look rightly at all doctrine, whether they conduct and practice this main thing and the reason rightly, that is, whether they preach Christ rightly and purely; for this you will certainly find in all the brethren and spirits, that they always either drop this article altogether, or throw up something beside it, on which they lead the people, as if it were a peculiarly necessary work for salvation. For the confidence and trust of works do not take away such enthusiasts, but rather strengthen works; but where there are righteous teachers, they preach in such a way that it rhymes with faith. If then it be like faith, Christ is not dissolved nor broken, but abideth wholly in his knowledge, as he is. And though the devil pretends to preach Christ through his apostles, believe him not: he seeketh thee with stratagems, and would deceive thee." (Ecclesiastes on the 8th day after Trinity 13, 203 f.)

In order that you, dear reader, may become competent to test the spirits, diligently search the Word of God and ask God for the Holy Spirit to enlighten, guide and govern you, so that you may remain in the simple understanding of the words and also grow in the knowledge of Jesus Christ. It is necessary to pay close attention! The false spirits come with a beautiful appearance. No false prophet appears and says, "I will seduce you to false doctrine; I have been sent by the devil." But all of them pretend to bring the right doctrine, and also use all kinds of sayings which they pervert. Luther says in the sermon quoted above: "Many and many spirits have occurred to me, so that I confess here my own experience, which has made me well acquainted with them.

tries with great, excellent words to lead me on a different path, and sometimes presented so seemingly that I was almost stunned by it, and where I did not foresee myself, I would probably also be deceived. Here I have been able to do nothing else, so that I would remain undeceived and refute such devilish specter, for as the prophet David also teaches, Ps. 119:105, "Your word is a lamp to my feet and a light to my path," - that I have run to this light, which teaches me what God's will is, and against it I have kept the spirits of such talkers and boasters, whether it is in harmony with the certain teaching of the ten commandments and the faith of Christ. Where I have not found such things, I have soon rejected them from me. So do thou also, and only remain in the certain test, to judge all doctrine, which is God's word and commandment, so thou canst not err nor miss, and put down all false spirits' boasting and pretending." (id. p. 222.) G.

(Submitted.)

What was it primarily about in the work of the Reformation?

Every year the Reformation feast comes around again. It is hardly conceivable that a Lutheran should forget what happened on that day in 1517. Dr. Luther posted 95 theses against the pope's indulgences on the castle church in Wittenberg. The hammer blows shook the world. They have not yet died away. What Luther began in God's name, he was allowed to complete. The work of the Reformation was of God and neither Satan, the Pope nor the world could dampen it. The church of the Reformation continues. "God's word and Luther's doctrine perish now and nevermore."

We ask, what was the real soul of this unique work? Should it have been the struggle against the papal hierarchy? We answer: Luther was still an obedient son of Rome in 1517. Only then did he recognize in the pope the real Antichrist, who has seated himself in the temple of God as a god and pretends to be God. (2 Thess. 2, 4.) Luther shook off his yoke. He restored the church to its sole head, Christ. (Matth. 23, 8-10.) The pope dared to call himself *maestro supremo*, that is, supreme master, against the word of the Lord. Luther gave Christ back his honor and wrote a letter of refusal to the Roman Pontiff for himself and for all of us: "Because I saw that the Roman See could not be helped, and that only cost and effort were lost, I despised it, gave a letter of leave, and said: Farewell, dear Rome, henceforth stink what stinks there, and remain unclean what is unclean there; have therefore gone into the calm, quiet study of the Holy Scriptures, that I might be beneficial to those with whom I dwell." But as serious and as successful as Luther's struggle against the papal hierarchy was, the main point around which everything in the work of the Reformation revolved must be sought elsewhere.

Was it the struggle against the authority of the fathers in matters of faith? We answer: In the papacy the fathers were considered not only important, but everything. They are said there to have made the Scriptures, which are said to be dark and gloomy, light by their interpretation. Therefore they did not fight against Luther with the

Scripture, but with the Fathers. When, at the Diet of Augsburg, Duke Wilhelm of Bavaria reproached Dr. Eck, a professor from Jngolstadt, with having hitherto misrepresented the Lutheran doctrine to him, the latter replied that he dared to confront it with the Fathers of the Church, but not with the Scriptures. The Duke replied: "So I hear, the Lutherans sit in the Scriptures, and we beside them."

With the sayings of the fathers they tried to beat Luther out of the field. The fathers had taught, in addition to much that was scriptural, much that was not scriptural. The reputation of the fathers in the church was immensely great. To go against the fathers was nothing else than to declare war on the whole church. Luther himself possessed a great respect for the ancient fathers. He studied them and had blessings from them. Nevertheless, the authority of the fathers as a norm of faith had to be destroyed. Where this had not been done, the Reformation would again have been stifled. What was left now? The Scriptures had to be recognized again as the source of the Christian doctrine of faith. Scripture had to be restored to the throne as the infallible judge. Luther did it. He went to the Scriptures. It was the armory from which he drew the well-tried and sharpened weapons. He wants a clear, bright sentence for every doctrine. He will not believe even an angel from heaven, if he does not guide clear and bright Scripture. That is why he once said: "Erasmus does not know the principle, the reason, and the rule, that the holy Scriptures and God's word should be an empress, to whom one should be straightforward."

and obey what it says, and not speak a word against it, for it is the mouth of God. (W. 22:1625.) To the well-known objection of the papists, that the Scriptures are obscure, and therefore we must have the interpretation of the fathers, we are to answer, "Let it not be true. There is no clearer book written on earth than the holy Scriptures, which are against all other books, as the sun is against all lights." Concerning the fathers, therefore, he says, these two rules are to be kept: "The first, Ye shall ask whether the fathers also ever erred? But if they have erred, as they must confess, their sayings already count for nothing; they must have a higher proof, that is, a clear saying from Scripture. And if they have not, let them go with the fathers. The other rule is that you should say that the fathers do not want anyone to believe them unless they have clear Scripture, and the papists do injustice to the dear fathers by wanting to keep all their sayings. Nor do they seek the honor of the fathers with them, but their own tyranny, that they may lead us out of the Scriptures, obscure the faith, set themselves above the eggs, and become our idols." (W. 5, 457. 458.)

(To be continued.)

(Submitted.)

Luther's Small Catechism a good defense and weapon against the latest falsifiers of the doctrine of conversion 2c.

It is not unknown to the diligent readers of the "Lutheran" that our present opponents, in their unfortunate dispute against the right doctrine of the election of grace, have long since also come out with a hopeless doctrine of the conversion of man, and had to come out with it; for God raises up and sows



even today, those who think themselves wise, in their cunning. These enemies of ours teach, namely, that in the work of his conversion man himself can and must refrain from wilful opposition to God; but if, as the Missourians do, this is to be ascribed to the grace of God, it is not to the glory of God, and so on. The actual dispute about this has been fought out, and the opponents with their confederates - even if they were almost (very) learned professors at Rostock and elsewhere - have become obvious and disgraced as those who dispute against God's clear Word and the Lutheran Confessions, to which Luther's Small Catechism also belongs. Therefore, the "Lutheran" does not want to bring an article of dispute now, but rather an article that fortifies in the truth and gives good instruction on how to faithfully preserve the pure doctrine and not let it be stolen by seductive spirits. But this is always useful and now especially timely and good.

Let us now listen to a man who was born in February of the same year in which Luther nailed his 95 sentences to the castle church at Wittenberg, and who subsequently studied under Luther. This is "Hieronymus Mencilus, of the county of Mansfeld; Superintenden", as he signed. In 1564, he wrote a preface to a magnificent catechism (sermons) by C. Spangenberg, the introduction and first part of which reads thus:

It is a terrible prophecy, when Christ says in Matthew 24: "That before the end of the world many false prophets will arise and many will be deceived, which is truly a great sorrow and misery, and is now unfortunately taking place with full force. Now many simple and pious hearts, when they hear these things, will be grieved, and will say, How shall they always do to him, that they also be not taken with such affliction, and that they be not deceived with error, nor condemned?

"It is better not to counsel them in the truth, and they cannot do more surely than to hold fast to their dear Catechism, and to certain constant and brief interpretations of it, which God, through the Holy Spirit, has given in these last times by his noble and specially chosen armourer, Dr. Martin Luther, which we have summarized in the short children's booklet, and in his other writings we have abundantly, on the basis of the Holy Scriptures, deleted and explained.

"For as it is certain that the Catechism with its short text in all points and pieces is the excerpt and core of the Bible and the whole of the Holy Scriptures, which is necessary for all Christians to learn and know, so all men in whom there is only a little fear of God and knowledge of divine things should and must believe, confess, and testify that the reported short interpretations of the same pieces, which were then set by Dr. Martin Luther through God's Spirit, can also be taken from the Bible, and for this reason there can be nothing else in them but the same Scripture, certain true Word of God, by which one cannot be convinced of the truth. Martin Luther by the Spirit of God, are also taken from the Bible, and for this reason can be nothing else in them, but Scripture, certain, true, and unchangeable Word of God, by which not only the public blasphemers of the Pope, but all others, even if they were devils from hell, can be powerfully and abundantly convinced.

"Therefore let all simple-minded, pious, and good-hearted Christians let this be a certain rule to them: All that is connected with their dear catechismo about

They may boldly follow it, hold it as the truth, and believe it. Again, that which is contrary to them, which is not the same, which is smeared, and which is doubtful, let them be suspicious of it; nay, let them flee and avoid it as lies, error, and the most pernicious poison of the soul, let it be said or written by whosoever he may.

"This one we want to transfigure and point out with an example or two") recently.

"Recently, the serious dispute has arisen again about the doctrine of the free will of man, what it can or cannot do in conversion to God, which Dr. Martin Luther had to accept soon in the beginning of his teaching with many sophists, highly learned theologians, and then with Dr. Erasmo Rotterodamo. Erasmo Rotterodamo, and, praise be to God, was thus preserved, decided, and concluded, so that anyone who does not want to willfully err, be blind, and lack understanding, can sufficiently recover the thorough truth from his writings that proceeded from it. Nevertheless, there are now people who do not want to be satisfied, but who also want to cavil at Luther, the man of God, and accuse him of nothing (but not even publicly, so that it might be known), as if he had argued *ex philonikia* (out of quarrelsomeness), and if he had not been serious about his harsh opinion, which he held against the said Erasmus. They have caused so much distress that many churches have been saddened, faithful pastors have been driven into misery with their wives and children, and their consciences have been troubled and misled. Now how can one advise these same pious hearts, who want to know the truth thoroughly and have been frightened by these things in high esteem, but that they keep to their catechism and not let themselves be misled or seduced?

"Now in the Catechismo at the third article of our Christian faith are written such words:

"I believe that I cannot by my own reason or strength believe in Jesus Christ my Lord or come to him, but the Holy Spirit has called me through the gospel, enlightened me with his gifts, sanctified and preserved me in the right faith, just as he calls, gathers, enlightens, sanctifies, and preserves all Christianity on earth with Jesus Christ in the right united faith, and so on.

"Here we hear three pieces.

"First, that in matters of faith there is altogether no free will in us; for we cannot of our own reason nor strength believe on JEsu Christ our Lord, or come unto him.

"Secondly, we hear whence it must come, if we are to be enlightened, to believe, and also to be sanctified and preserved by faith, namely, from the Holy Spirit; who it is that calls, gathers, enlightens, sanctifies, and preserves you and me and all Christendom on earth to JESUS CHRIST.

"Thirdly, there is also signified the means by which the Holy Ghost worketh these things in us, which is the gospel of JEsu Christ; by which

*) Here now follows only one example, namely the first.

D. E.

The Holy Spirit is powerful and enlightens our hearts so that we begin to recognize God's gracious will, to believe, and thus to become holy and blessed by grace. And to this also belong the reverend sacraments as *signa visibilia invisibilis gratiae* (visible signs of invisible grace), in which God works for our perfect enlightener of our hearts.

blessedness with his grace and the Holy Spirit, as well as in words. Yea, he hath added them unto the word for our weakness' sake, that we also might have outward means to adhere unto, and that faith might thereby be the more strengthened.

"Summa, in the words narrated and in the whole catechismo, there is no thought of synergia (cooperation), that there should be something in us that cooperates with the Holy Spirit, that we could do or believe something from our own powers. Everything is ascribed to the Holy Spirit alone. Let a simple-minded Christian leave it at that, and let no sophistical glossa (explanation, interpretation), subtle (cunning, crafty) disputation, or philosophical rational forgiveness turn us away from it. What is clearly stated here in the catechismo is certain, unchangeable truth and has constant ground in the Bible. What reason and philosophy therefore rhyme, adorn themselves as beautifully as they always can, they cannot endure; they must ultimately come to naught, as a pale of shining snow is melted and consumed before a hot summer sun.

"Every Christian has other important reasons to be on his guard against it, and to flee and avoid it, because the same deceitful doctrine of man's free will does not agree with his catechism. First of all, as it deviates from the simple opinion of our catechism, so it can also have no foundation in holy Scripture, which follows strongly and certainly from the fact that the catechism and its doctrine is nothing other than the divine word and teaching of holy Scripture, as stated above and can be proved and explained at any time in case of need. What then (in) matters of faith does not agree with Scripture, we are to avoid as poison and error.

"Secondly, that it (that deceitful doctrine) confirms the reason and beginning of the revealed antichristic papacy, helps its abominations and terrible blasphemies to get back on their feet, and makes a sham of it and an excuse. For the pope has based all his actions on the idea that man can do good out of his own strength and thereby earn money. Against which teaching the faithful man of God vr. Martin Luther, since he initially challenged indulgences, fought mightily and earnestly with great effort and labor, by the grace of God and the Holy Spirit.

"Thirdly, that it miserably falsifies, perverts, and abrogates the doctrine of our justification before God, or mixes it with now reported deadly antichristian poison: Poison mingled, that it is not all mere grace of God, but that ours must also come to it, that our free will should help, accept grace, and so we should be saved by our own help.

"Fourthly, that it deprives the Holy Spirit of His glory, because it does not give all to the

Christ, but also something that is added to our strength. Thus they make the Holy Spirit half an enlightener, half a worker and giver of faith. Item, to an encouragement of the weak powers, that he may not be alone *Lux et Lumen Cordium*, the light and

"Fifth, that it also diminishes the merit of our Lord Jesus Christ. For all that is added to our powers for the advancement and preservation of blessedness is taken away from his (Christ's) merit; from which then Dr. Martin Luther concluded thus: *Defensores liberi arbitrii sunt Abnegatores Christi*, who defend free will, they deny Christ. This is terrible.

"Since these and similar causes are not small, nor by any means to be despised, simple-minded pious Christians can adhere to their catechism and with all rights reject and condemn as harmful the synergistic new doctrine of man's natural free will, that he can do something, no matter how small it may be, out of his strength for his conversion."

Thus Menzel writes of the first "example. But so, praise be to God, speaks also our dear Synod. May God in His mercy grant that all Lutheran Christians may remain in the truth with their dear catechism and drive out all false teachings and teachers wherever they only want to raise their heads!

A. W.

(Submitted.)

Report on the life and work of the blessed Joh. Kilian, former pastor in Serbin, Texas.

The following lines are intended to help honor the memory of a man who was in the preaching ministry for half a century (from 1834-1884), and whose life is of unusual interest, because the first section of it takes us into the difficult times of the Prussian Lutherans who left the Union, while the other section gives us a glimpse into the life of a pioneer of the Teranian bush pastors.

Pastor Johann Kilian was born on March 22, 1811 in Dehlen in the Saxon Upper Lusatia of pious Wendish parents. These were torn from him early by death. But he was diligently kept to church and school and was well brought up in discipline and admonition to the Lord. Since he showed an early desire to study and the means to do so were available - he was his father's only heir - he entered the grammar school in Bautzen after his confirmation, which he completed in a short time. He had already enjoyed private Latin lessons before entering the Gymnasium. Then he went to the University of Leipzig to study theology; for from childhood on it was his intention to serve the Lord in his church. Kilian's time at the university was at the beginning of the thirties, when a number of deserving pastors of our synod were still studying in Leipzig. After completing his studies, Kilian entered the holy ministry in 1834, first as an assistant preacher? Möhne's in Hochkirch. Fifty years ago the shortage of Wendish pastors in Upper Lusatia was not as great as it is today, and it was possible for a canon to find a pastor.

Kilian, whose services in Hochkirch had become dispensable, could not decide to apply for a pastorate or even to preach a trial sermon. Because he could not count on any employment in Saxony, he thought of going to the East Indies as a missionary. But what happened? He had hardly arrived in Basel when he learned that his uncle, ? Michael Kilian, had died in Kotitz, Saxony, and he was asked to come immediately to the funeral. The congregation in Kotitz retained him as their pastor. His effectiveness there from 1837 to 1848 was a richly blessed one. Because he was one of the few faithful witnesses of that time, he always had a large attendance. People from Prussia came to his church seven to eight hours away. His literary activity also falls into this period. It has already been said at the beginning that he was a born Wende. He always served Wendish congregations, where it is the rule that the sermon is first preached in Wendish and then - because of the Germans who may be present - in German. It can be imagined that a pastor does not have comfortable days, especially when several holidays come after each other. But not only did the deceased take this trouble with joy, but he also rendered great services to his dear fellow tribesmen by translating various writings, e.g. the Augsburg Confession, a Communion Book, etc., into Wendish, and also by publishing his own smaller things, e.g. sermons and tracts, in this language. In the year 1846 ? Kilian published a sermon in Wendish, which was then translated into German and further developed as a tract under the title: "Die nothwendige Vorsicht lutherischer Christen bei jetziger Glaubensverwirrung. A Serious Word to the Lutheran People." The Rudelbach - Guericke'schen Zeitschrift, among other things, thus judged this little work: "Starting from 1 Thess. 5,21, the preface shows 'what is good, what we must hold to, and according to which we must examine everything'; namely: 1. the Christian fundamental article of justification by faith alone; 2. the Word of God, the Holy Scriptures; 3. the Lutheran confessional writings; 5. the Lutheran confessional writings; 6. the Lutheran confessional writings; 6. the Lutheran confessional writings; 6. the Lutheran confessions. Lutheran confessions, bequeathed to us by our forefathers, so that we may have 'an example of right ecclesiastical unity, and in this faith, which our fathers so powerfully confessed to us, stand united against all papal, reformed, and heretical errors.'" - In this sermon the following sentence occurs, which is strange in the light of the present day: "One of two things will, as it seems, probably happen; either that national church which is now Lutheran will fall away from the Lutheran faith and we will have to go out of it; or else the Lutheran church will remain a national church and our false brethren will go out of us because they are not of us.... God knows what awaits us. Only be sober and watchful, Lutheran Christians!" - "The sermon," adds the reviewer, "is in every respect a solid work, such as is very rare in our times, a thorough, fruitful, life-engaging treatment of its text (Col. 2:6-9), full of evangelical spirit, rich in pithy thoughts and apt judgments, firmly grounded throughout with passages from Scripture and explained in the best way with sayings of Luther, so that almost nothing remains to be desired. Several thousand such pastors like Kilian,

and things would soon look better in evangelical Christendom." - The same Dir. Lindemann once wrote to Father Kilian that it was precisely through this sermon that he had been significantly promoted in his knowledge. This relatively quiet period of Father Kilian's ministry in Kotitz was followed by six years of wandering. Already during his last year in Kotitz he was repeatedly invited by single Prussian Lutherans to come to them to preach and baptize children. In the eventful year of 1848 he followed a call to the separated Lutheran congregations at Weigersdorf and Klitten near Nieskp, Prussia. He served these congregations in such a way that he preached in Weigersdorf on one Sunday and in Klitten on the other. From time to time, about four times a year, he visited scattered Lutheran groups in both Prussian Lusatia. In many places in Prussia there were faithful Lutherans who did not want to know anything about the Union, but who were not able to appoint a preacher themselves. These were visited by some "travelling preachers"; Father Kilian came on his round trips as far as the region of Wittenberg. Eighteen preaching places were to be served. Such a round trip probably lasted more than three weeks. The carter, whom Kilian took with him, also did an excellent job as a preacher. Of course, the higher authorities did not like the fact that Father Kilian took on the Lutherans so diligently; however, they did not hinder him when he reported his intention to preach at a place and this was then published in the official gazette. The Lutherans had to provide for a sermon locale themselves. Mostly the services took place in private houses or funeral chapels. Who can blame Father Kilian and his dear faithful Lutherans for feeling constricted in this peculiar ecclesiastical position and therefore thinking mostly of emigration? But let us hear Father Kilian himself: "What the decrees and bulls of the Roman Pontiff are, namely, subjugating human statutes, that is also what the Cabinet Orders of the Berlin Pontiff, the King of Prussia, are, by means of which, from the year 1830 on, the Lutheran Church was violated in its communal rights guaranteed by the Peace of Westphalia and was robbed of its earthly goods. By these royal Cabinetsordres, by which a new or Confuflon Church has been arbitrarily and forcibly made, the faithful Lutherans in Prussia have been placed in such distress that they have to suffer greatly, whether they leave the royal Church or remain in it..... Therefore many a faithful Lutheran in Prussia says: 'O that I had wings like doves, that I might fly and remain! Behold, I would make myself far away and remain in the wilderness. I would hasten to escape from the storm and the weather.' (Ps. 55:7-9.) Hence comes the great impulse to emigrate, which seizes even pious souls." About the emigration of Fr. Kilian we find the following in a letter from his hand that was published years ago in the "Lutheran": "It was in the year 1853 when thirty and some Wends, Prussian Lutherans, emigrated via Bremen to Texas, suffered shipwreck on the island of Cuba, but saved their lives. These wrote such favorable letters from Texas in the winter of 1854 that a company of more than five hundred souls has now followed them. This Lutheran congregation, consisting of so-called old Lutheran Prussian families, joined by about two hundred souls from the Saxon Lutheran State Church, called me to send them here as pastor and teacher.



accompany. ... I arrived with this community on December 16 of last year (1854) in Galveston and, after the poorer ones had to go to work in Houston and elsewhere, moved two hundred English miles into the country with the poorer ones. Here at Rabb's Creek in Bastrop County the wealthy part of the society, which has also paid for the passage of the poor, is buying a legua of land in order to let the poorer ones join them in this new home. Uninhabited land is plentiful here, but with the difficulty in Texas of finding the right owner of a tract of land, it has not yet been possible for people to buy, so that they have to live in shacks for weeks. My emigrant community has gone through many adversities in general? although the sea voyage went off without any actual storm. We have lost more than seventy persons by death, mostly by cholera, which seized the company during its passage through England. Already in Liverpool several persons died. However, we departed from Liverpool on September 26th in the large English two-decker 'Ben Nevis', with about five hundred and eighty souls in addition to the ship's crew, since other passengers from Germany were also on board in addition to our closed company. During the very quiet voyage in the Irish Canal alone, so many cholera deaths occurred again that we had to lie in quarantine in Cork harbour in Ireland for three weeks. Our sea voyage from there to Galveston lasted eight and a half weeks. Even in that time several more died. In this country, however, the people are well, and have also found their brethren who preceded them in 1853 well."

(Conclusion follows.)

To the ecclesiastical chronicle.

I. America.

Our Concordia Seminary here at present numbers 95 students. Of these, 12 are Norwegians; 11 received their high school education in Germany, 5 in Watertown, 1 at an English institution, and the rest at Fort Wayne. The first class numbers 32, the second 33, and the third 30 students. So far this year 31 have been enrolled. May the Lord of the Church continue to bless our institution with grace.

The "Lutheran" in Philadelphia, **published by prominent members of the General Council**, makes several remarks about the book business of the Missouri Synod, which cast a very unfavorable light on the people of the Concil. The "*Lutheran*" writes: "We would advise him (Pastor Sieker) to fix his eye on the allotria which his pastors and synods are engaged in, namely, on the large and profitable book business conducted by them, with the profit of which they do many of their mighty works in the eyes of the people and give signs of life, etc." Allotria are things which pastors and synods are not supposed to do. Now it is a well-known fact that all the books and publications of the Missouri Synod are written and have been written for free, as far as the authors are concerned. All the work done by the authors of books, tracts, and articles for the periodicals is a donation to the synodical treasury. Is this something pastors and synods are not supposed to do? Council people, on the other hand, usually draw their percentages from their books and writings. We also make our readers



Attentive to the difference in the price of books, magazines, etc., sold by Missouri and *Council* people. The Missouri hymn-book costs 75 cents, that of the *Council* K1.00; Missouri sells its Concordia book for -1.20, Rev. Prof. Jacobs demands -6.00 for his; the profit from the "*Lutheran*" goes into the pockets of a joint-stock company, the profit from the "*Lutheran*" into the treasury of its synod. In proportion, then, as people of Missouri surpass people of *Council* in genuine Christian zeal and participation in the work of the Church, in proportion should people of *Council* be ashamed of publishing such sentences as the one quoted.

(*Luth. Witness.*)

Marriage of minors without parental consent is still forbidden under penalty in Pennsylvania by virtue of a law passed as early as 1729. An unscrupulous Methodist preacher, who had recently violated this law, was for this reason sentenced to a fine of -133.33 by the court. This is not only a well-deserved, but also a very small punishment for such a shameful act, that a preacher helps the parents to steal their children and helps the children to despise and enrage their parents.

W.

[Walther]

Ungodly books and writings are being spread by the thousands in America to the ruin of the young. Parents do not notice. Only when the apples of Sodom are in season do their eyes open. Two 17-year-old boys, who were greedily reading such wretched trash and doing works of darkness that they had already reached the age of 17, shot themselves with pistols in Philadelphia on October 24, tired of life. They were both killed instantly. Day after day one reads in the newspapers kidnapping stories of all kinds. From the lowest to the highest circles, things are bad. Why is that? Because it can no longer be said of the fathers of the household in Christendom what was once said of Abraham (Gen. 18:19): "He shall command his children to keep the way of the LORD, and to do that which is right and good."

(Lutheran Church
Gazette.)

II. foreign countries.

Germany. What is, so to speak, something almost commonplace here in our American Lutheran Church, is a rare event that cannot be overlooked in the Free Church of Saxony and others, which is most intimately connected with us. Such an event is also the consecration of a small church in Schönborn, where Father Eikmeier has a branch congregation in Steeden (about 4 hours away from there). The latter writes: "For many years we had to hold our services in a small, low living room in Schönborn and would have continued to do so if only it had been possible. However, the domestic circumstances there had recently developed in such a way that we were completely lacking suitable accommodation for church services; there was also no suitable room in any of the houses of our local parishioners, which would otherwise have been gladly given to us. But what was to be done to remedy this great and oppressive need? After long consideration, we had to tell ourselves that only by building a simple church could all our needs be relieved forever. And behold, in spite of our great poverty, we began the construction with a cheerful heart, firmly trusting in the gracious help of our rich God, and already now - after a few months - to our great joy stands a nice, simple little church dedicated to the service of the Triune God." May the Lord, "who has set himself so high, and looks on the lowly things in heaven and on earth" (Ps. 113, 5. 6.), keep his eyes open.

also over this new little church night and day and let his name
be there for the salvation of many souls in Christ JEsu!

W.

(Submitted.)

inward heart tank

[Walther]

to all dear brethren and congregations who have so far collected

As is well known, **New Zealand** is a double island in the Indian Ocean (discovered only in 1642 by a Dutchman), on which in 1874 the number of those inhabitants who call faith themselves Lutherans was 3914. How miserable and hopeless and in general, we cannot say; indeed, the blessing that rests the ecclesiastical conditions are there is described to us by a missionary preacher in a letter of October 10 of this year as follows: "On the whole, there are only 2 German Lutheran congregations with 2 pastors. A synod therefore does not exist here; not even a brotherly meeting or pastoral conference can take place here, because of the too great distance between the congregations. It is clear that there is no lack of arbitrariness. Church discipline is out of the question. Also, the financial situation here at present is so sad that the Germans, who are mostly poor here, cannot attain any kind of solid prosperity. An increase through immigration is not to be expected, for very few Germans come to New Zealand. When the present pastors have served their time, their congregations will be absorbed into the English congregations, as will all the other Germans who are still scattered here and there. As far as I am concerned, I actually only do missionary work here and in the surrounding area, because the German Lutheran Christians are so few in number that they cannot form a congregation here to receive a preacher. In order to make a living, I have to work on the farm with my family from morning till night. One is therefore unable to prepare oneself properly for a sermon; there is not even time to take a book in one's hand, let alone to study it. It is easy to see what one can offer the people when one preaches on Sundays. O, of what great value is it for a preacher to be within a church body, where synods and church orders exist, and to have a hold on his superiors and ministers!" - So much for our New Zealand correspondent. May his description of the miserable ecclesiastical conditions under which the New Zealand children and servants of our church languish awaken us Lutheran preachers and congregations here in America to realize vividly how great things the Lord has done for us here and is still doing daily, but also to thank Him for them from the bottom of our hearts, and to see to it that we do not miss the grace bestowed upon us and receive it in vain.

The undersigned, in order not to tire himself with lengthy repetitions, refers to the report appearing in the "Evangelisch-lutherische Freikirche" (Evangelical Lutheran Free Church) about our church consecration festival celebrated on the 16th Sunday after Trinity, and takes the liberty of adding only the following brief notes for the dear American brethren who are interested in this.

The plot of land which has allowed us to find the grace of the Lord for our chapel is located in Dresden-Neustadt, that is, on the right bank of the Elbe, in the middle of the "parish" of the notorious unbelieving "Pastor" Sulze. All the clearer and more evident is our calling to plant the cross of Christ in the midst of this heathen quarter of the city. May the Lord, who commanded us to cast our net here, now also fill it by His almighty grace!

Our small chapel lies modestly and yet ecclesiastically looking in the garden space of the property located at Alum Street No. 22. Because of the limited space, it was not permitted to open it up on all sides by the building police, who stipulate that the building with all the sides that have windows must remain as far away from the border as the building itself is high. Now the circumstances have been taken into account, and we are convinced that all those who will see our little church can neither have the opinion that we have indulged in excessive luxury, nor that we have, on the other hand, done an injustice to the dignity of the church. The Lord has made all things well and brought them out beautifully.

If it is permitted to say a word about the pecuniary situation, then our plan, in the way in which we have built our little church, has proved to be the one appropriate to our local circumstances. It would have become a disgrace if you, dear American brothers and sisters, had not opened your hearts and hands for us, and in part so abundantly. Your love is built into our chapel and will yield abundant spiritual interest. In spite of all this, in spite of the simple construction and in spite of the partly so generous gifts, the construction has become more expensive than we thought, due to the local city prices. The property maintains itself by renting out the front building. But the chapel costs about 17,000 marks. We still have to lift up our eyes to the mountains from which help comes to us. Our help comes from the Lord, who made heaven and earth. Yes, help is coming; it has come so far, often miraculously, and it will also come in these months, so that we will be able to pay the last installment of 2,000 Marks due by December 1 of this year, for which we now have nothing left, and after that we will also be able to pay off the debts that are still owing, especially some hard-pressed interest-bearing debts. Yes, the Lord, who has now clearly shown us the way, can and will and will

[Walther]

Australia. In the "Lutheran Church Messenger for Australia" of October we read the following: Not a pastor, but a preacher, as we see from the "North Australian Newspaper", is the former pastor Hausmann in Queensland, known to many. According to the report in the above newspaper, he has now given up the office of pastor or shepherd and is travelling around the country as an agent for a life insurance company. The reason for his resignation is not given, but it is strange that he can stoop to such a business, probably he now considers himself a travelling preacher, for these gentlemen agents also know how to preach, only they preach a completely different gospel. With them it is not, "Cast all your care upon Him, for He careth for you," but, "He that would be a good Christian must think it his duty to insure his life." Perhaps Mr. Hausmann thinks to take the golden middle road here also, and preach both. - In the same number of the "Luth. Kirchenbote" the following good remark is found: "School and church belong inseparably together and are connected with each other, as man and woman are in marriage, so that also here the word applies: 'What God has joined together, let not man put asunder.'"

can and will and will

Will now no longer leave us. To him be praise and glory and honor for eternity, but to all dear brothers with him and through him once again heartfelt, heartfelt thanks.

Dresden in October, 1884. W. Hübener, P.

Then they were sentenced to be beheaded, because they emperor his due honor. When they had heard this sentence, they said: "We thank God, who this day dignifies us to receive us into heaven as martyrs who confess his name. After these words they were led away, knelt down, gave thanks to Christ, and were beheaded.

Twelve martyrs from the town of Scillita.

In the province of Numidia in North Africa a fierce persecution of Christians was raging. The governor of this country, Saturninus, was later struck by the hand of the Lord and deprived of his sight. In the year 200, among many others, twelve Christians from the city of Scillita were brought before his judgment seat. We remember among these witnesses by name the men Speratus, Narzalis, and Cittinus, and the three women Donata, Secunda, and Vestina. The governor said to them, "You may obtain mercy from the emperor if you convert to our gods. But Speratus answered, "We have done no evil, spoken against none; we have prayed for you who persecute us unjustly. For all this we praise the true Lord and King." The governor replied, "We too are pious, and we swear by the protecting spirit of the emperor our lord, and we pray for his good, which you also must do." Speratus answered: "I know no spirit of protection from the ruler of this earth, but I serve God in heaven, whom no man has ever seen, nor can see. I have never stolen anything from anyone. I pay my dues of all that I buy, for I know Caesar as my Lord; but worship I only my Lord, the King of kings, the Lord of all nations."

People's justice against usurers.

A Viennese usurer had granted the farmer Köpf in Gottwiesen a loan of several hundred gulden, which grew to thousands in a short time. When the usurer thought the time had come, he sued Köpf, carried out the execution and finally bought the beautiful farm at the third day's valuation. The inhabitants of the village swore revenge on the usurer, for they all knew that he had acted shamefully against Köpf. The usurer wanted to run the inn himself; but it was not possible, because he was forced to accept a servant. He found one, but the very next day he came to Vienna to the usurer, to whom he explained that he could no longer remain in his service because it was impossible to live among the peasants. Now the usurer wanted to sell his harvest; in vain, he found no buyer that he could get rid of his harvest by auction. A number of peasants from the surrounding villages had come to the auction; but none of them offered a kreuzer, wherefore the auction had to be cancelled. Now the usurer offered his crop at any price, saying, "Give me for it what you will, and deposit the money with the mayor," whereupon he recommended himself. But the peasants did not want the harvest, on which the curse of Köpf, who was now destitute, even for nothing: for they thought that it would bring them no blessing. And so, though the harvest was long over, the usurer's field still stood long adorned with golden ears. If such a kind of popular justice could and would find imitation everywhere, the guild of usurers would soon have reached its end. (Pomm. Hausfreund.)

When the governor saw that he was of no avail here, he turned to the comrades of Speratus and warned them to follow the foolishness of the same; otherwise the same punishment would befall them. Then Cittinus said, "We fear none but the Lord our God, which is in heaven." Thereupon they were led back to prison, and laid in the stocks. The next day they had to appear again. The governor now endeavored to shake the women especially, and exhorted them to worship the emperor and to sacrifice to the gods. Then said Donata, "To the emperor we pay honor as it is due to the emperor; but to our god alone worship." "I too am a Christian!" cried Vestina. And Secunda said, "I too believe in my God, and will be faithful to him. Thy gods we serve not, nor worship."

After this courageous confession, the governor ordered the women to leave and the men to come before him once more. He turned to Speratus and said, "You persist, I see, in being a Christian." "I trust," replied the latter, "that I have this Christian perseverance not of my own strength, but as a gift from God." The others joyfully and steadfastly repeated with him the confession of their faith. Saturninus offered them a three days' reflection. "In so good a cause," replied Speratus, "there is no need of a time of reflection. We, when we were renewed by the grace of baptism, and renounced the devil, resolved never to leave the service of Christ."

In answer to the governor's question as to the scriptures on which they based their faith, Speratus replied: "On the four gospels of our Lord and Saviour JESUS CHRIST, on the epistles of the apostle Paul, and on all the scriptures inspired by God. The governor again repeated his offer to give them time to consider. But Speratus replied, "I am a Christian, and we are all Christians. We do not depart from the faith in our Lord Jesus Christ. Do with us as you please."

Darkness in the papacy.

In what darkness the Church of Christ was before Luther and the Reformation is not to be said. Mag. Christ. Friedr. Faber tells in his Jubilee Sermon, held in the St. Leonhard Church in Stuttgart in 1717:

"We may justly say that at that time a thick darkness of ignorance, blindness, foolishness, all manner of soul-dangerous errors, disorders, falsehood, malice, and the like, reigned mightily in the church of Christ."

In general they knew little of the word of God; the holy scriptures, which are a light by which the day shall go forth in us, were torn out of the hands of the people. There was hardly one among a thousand who had read anything in the Scriptures. Yes, the so-called clergy themselves knew little of it.

There have been priests in the papacy who had not read the Bible all their lives and had not even seen it. When, after the Reformation, visitations were made from time to time in the churches, in 1533 the visitators found a papal priest in Seubendorf in the Voigtland, who had not read the Bible.



He had now been in office for 26 years, but he had never had a Bible.

Many could not read, and yet they said mass. And when one was asked how he was able to say mass so that the people did not notice, he answered: He had only murmured and not spoken, and thus no one would have known what he had said, as Herr v. Seckendorf, nist. Lutk. fol. 71 and toi. 103 reports.

Philip Melanchthon tells of a priest who was asked what Epiphaniä was or was called. He answered that it was a woman who had suckled the Lord Christ, and that her name was Epiphaniä.

Of another, the same Melanchthon reports that, when asked whether he also lectured and explained the Decalogue (the Ten Commandments) to his listeners, he said: He does not have this book!

The faithful Father in heaven has saved us from this darkness. (Evangelical Lutheran Messenger of Peace.)

Beers Things that seem to contradict each other, yet agree most gloriously with God's Word.

Luther writes:

"It is necessary to run and to will; yet it is not in running and willing, but in God's mercy. Rom. 9, 16.

"One need not be conscious of anything, and yet know that he is not justified by it. Rom. 6, 1. 2. i Cor. 4, 4.

"Eternal life must be sought through patience in good works, Rom. 2:7; yet it is not in our seeking, but in God's mercy.

"Finally, one must also finish the race and have the enclosed crown of righteousness, 2 Tim. 4, 8.; yet it is not in finishing nor having, but in God's mercy." (XIX, 1769 f.)

Cardmal Richelieu

obviously made fun of Purgatory. He said that he believed that as many masses were needed to deliver a soul from purgatory as snowballs were needed to heat an oven.

The Popes

want to have all things in common with God: to grace they put their free will, to the merit of Christ their own works, to the Scriptures the statutes of men. G. Nitsch.

Death notice.

We have just received the highly sorrowful tidings that Professor Dorothea Crämer, of Springfield, Ill, after suffering for several years, has at last fought it out this morning, November 11, at 6 o'clock, and has passed blessedly away in her Saviour. Those who knew her, who served our Fort Wayne and St. Louis seminaries for so many years with such unparalleled self-sacrificing fidelity as a true matron, will no doubt weep a tear of love and gratitude from their hearts for her. She is worth it. But may the Lord raise up her lonely, aged husband with his heavenly consolation and let him experience the truth of that promise all the more abundantly: "I will carry you to old age and until you grow gray. I will do it, I will lift and carry and save." (Isa. 46:4.)

W. [Walther]



[175] Inaugurations.

Pastor P. Meinecke, appointed missionary for Keokuk and Burlington, Iowa, was introduced by the undersigned on the Sunday after Trinity in Keokuk, Iowa, by order of the Reverend Praeses Crämer. In Keokuk a small group of Lutherans has already been gathered by the undersigned and has been served from Warsaw, Jlls. for about a year; in Burlington it is to be started. To all Lutheran readers who have relatives or acquaintances in the above-mentioned cities, who do not yet belong to any other church, the request is therefore made to communicate the names and addresses of the same to Mr. Pastor Meinecke. H. W. Rabe.

Address: Rev. P. Meinecke,
1310 ckokuson 8tr, ReoLuk, Iowa.

On the 13th Sunday after Trinity, Mr. Otto H attstädt, appointed professor at the Concordia-Progymnasium there, was inducted into his office by the undersigned in the Dreieinigkeitskirche in Milwaukee. Thus this young planting school of the church now counts four professors: E. Hamann, C. Huth, W. Müller and O. Hattstädt. In addition, music teacher Chr. Dietz gives lessons in singing. The number of pupils is 142.
H. Sprengeler.

By order of Mr. President Biltz, on the 19th Sunday after Trin. Mr. Pastor G. Tönjes was installed in his congregation at Farmington, Mo. by the undersigned.

R. Smukal.

Address: Rev. 6th Noenjes,
RarminZton, 8t. Rrancois 6o., blo.

On the list Sunday after Trin. the Rev. C. I. T. Frin cke was installed in his congregation at Grand Rapids, Mich. by the undersigned on behalf of Mr. Praeses Schmidt.

H. O. Schmidt.

Address: Rev. 6th ck. I. orinoco,
220 P. Division 8tr." tlrancck Rapids, gaze.

Rev. H. Stute, heretofore of Tawas City, Mich. was publicly introduced to the Lutheran congregation at Hartland, Waukesha Co, Wis. by the undersigned on the List Sunday after Trin. and to the branch at North Prairie on the following Sunday by Mr. R. G. Präger, by order of Mr. C. Strafen, President.
G. H. A. Loeber.

Address: Rev. R. 8tnte, Rartiand, IVauireska Oo., ^is.

On the List Sunday after Trin. the Rev. W. Gans was introduced to his congregation at Lincoln Creek by the undersigned, on behalf of our dear Mr. Praeses Hilgendorf.

Gottfr. Endres.

Address: Rev. V7. Oans, I5orlc, Nebr.

By order of Mr. President Dubpernell, the Rev. F. Bente was installed in St. Peter's parish, Stonebridge, Ont. on the 22nd Sunday after Trin. by the undersigned.

A. Chr. Großberge r.

Address: Rev. R. Rente,
Rnmderstone, Saviour Oo., Ont.

On the LLst Sunday nnch Trin. the Rev. W. L. Fischer was installed in the congregations of St. Paul' in Napoleon, St. John' in Lunenburg, and St. Paul' in Flat Rock, Henry Co., Ohio, in accordance with commission received from

G/M. Sugar.

Address: Rev. VV. D. Rischer, Napoleon, Renr^ Oo., 0.

Church dedications.

The Lutheran congregation of Dreieinigkeitsgemeinde in Freistatt, Wis. consecrated its new church, built of grouted white sandstone (44X90, height of steeple 126>H), whose altar is decorated with an oil painting depicting the resurrection of Christ (by painter Wehle in Milwaukee), on the 1st Sunday after Trin. The festival preachers were Pastors Nützel and Kühle and the undersigned in the evening.
Th. Wichmann.

On the first Sunday after Trinity, the Peace Lutheran Church in Phelps County, near Rolla, Mo., dedicated its newly built little church (20X30) to the service of the Triune God. The undersigned preached the sermon of celebration. C. I. Otto Hanser.

On the first Sunday after Trinity, St. John's congregation at Defiance, O., dedicated their new brick church (105X40) to the service of the Triune God, with the participation of neighboring congregations and many members from Fort Wayne.

G M Zucker

Announcements.

Rev. P. Stamm, heretofore a member of the Michigan Synod, has applied to the Presidency of the Michigan District for admission to our Synod.
Jos. Schmidt.

Teacher Jakob Fr. Kurtz, a native of Württemberg, where he also received his training as a teacher, wishes to join our Synod after leaving the service within the Iowa Synod.

F. I- Biltz, President of the Western District.

Conferenz - Display.

The Southern Districts Conference of Iowa will meet, s. G. w., December 2 to 4, at? F. W. Grumm's church at Lyons, I. - Theses on unevangelical practice to be discussed. - Applications are requested.

I. Deckmann.

Entered the coffee of the Illinois District:-

For the synodical treasury: From?. Müller's congregation in Ehester - 9.10. Fr. Schäfer's congregation at Renault 10.00. Fr. Meyer's Dreieinigk.-Gem. in Osnabrück 5.10. Contribution from teacher Rosen in Addison 2.00. (Summa -26.20.)

For the new building in St. Louis:?. Burfeinds Gem. in Richten 25.00.

To the new building in Addison: by Bro. Nordbrock of the congregation in York Centre 5.00. By Cassirer Eißfeldt in Milwaukee 74.22. (S. -79.22.) - XL. Promised were: By?. Mueller's Gem. in Ehester, Ill. 125.00. By P. Baumann's Gem. in Salliers, Wis. 50.00. (S. -175.00.)

For inner mission: part of mission festival collections: by?. Schuricht in St. Paul 40.00, by?. Müller in Ehester 21.00,?. Kühn's church in Belleville 51.00,?. Brugmann's parish of Goodrich 34.31. By? Döderlein at Homewood by N. N. 1.00. By? Burfeind at Richton by F. Wegener 2.00. P. Zahn's parish of Nokomis 10.00. ?. Schaller's gem. in Red Bud 25.00. (p. -184.31.)

For Jewish mission: part of mission festival collect: by?. Müller in Ehester 21.00,?. Brüggemann's parish in Goodrich 10.00. By?. Pfisfel in Benson from Mrs. Dirks 1.00 and wedding coll. by A. Harms 4.70... L. Zahn's Gem. in Nokomis 5.00. P. Schaller's Gem. in Red Bud 8.20. By?. Miracle in Chicago by Ph. Gottmann 5.00. (p. -54.90.)

For Negermission: Part of the Miss. Coll. by?. Müller in Ehester 21.50. Half of the Harvest Festival Coll. by?. Lewerenz' congregation in Effingham 10.07. Part of the Miff. Coll. by?. Kühn's congregation in Belleville 20.00. Part of the Miss.Brugmann's congregation at Goodrich 10.00. Bro. Nordbrock's congregation at York Centre 5.00. Bro. Pissel's congregation at Benson 5.00. Miracles in Chicago, thank offering by N. N., 1.00. By Bro. Engelbrecht there by Job. Radtke, 1.00. Father Zahn's congregation in Nokomis, 5.00. Father Schaller's congregation in Red Bud, 20.00. ?. Meyers Dreieinigk.-Gem. in Osnabrück .50. From Chicago: by?. Wunder from Mrs. N. N. 2.00, by?. Bartling from Ph. Reinhardt 2.00. (p. -103.07.)

For emigration mission: By?. Burfeind in Richton by F. Wegener 1.00.

For emigrant mission in Baltimore:?. Zahn's Gem. in Nokomis 5.00.

For emigrant mission in New York: part of Miff. coll. from?. Kühn's parish in Belleville 14.70. P. Zahn's parish in Nokomis 5.00. P. Ottmann's parish in Collinsville 3.50. (p. -23.20.)

For poor students in St. Louis: Durck I. Seitz in Freeport, Coll. at the Hockzeit sr. Daughter, 7.38. By?. Reinke in Chicago from the Women's Association for Joh. Meyer 16.00. (S. -23.38.)

For the Springfield Laundromat:?. Pissels Gem. in Benson 2.50.

For poor students in Springfield: Half of the harvest festival coll. of?. Döderlein's congregation in Homewood 9.50 and of R. Horstmann there .50. Harvest festival coll. of?. Röder's congregation in Arlington Hights 25.75. P. Ottmann's congregation in Collinsville 6.35. Through?. miracles in Chicago, "proceeds of the Siekmann-Werfelmann bequest" 10.00. P. Müller's congregation in Ehester for G. A. Müller 5.55. P. Pissel's congregation in Benson for Hermann 15.00, Mennicke and Allenbach 5.00 each. By?. Hansen in Worden, sent at L. Lüker's hock time for G. Lienbardt, 9.30. By?. Reinke in Chicago for H. Bode from Mrs. N-N. 3.00, for C. Huber from the Women's Association 7.00, Young People's Association 5.00.Verein 5.00. (p. -106.95.)

For poor students in Fort Wayne: From Chicago: by ?. Succop from the "Männerchor" for A. Schülke 10.00, by? Reinke from the Young Fr. Association for Bohl and Schönfeld 20.00. From the community in Addison by W. Bäder 16.00. (p. -46.00.)

For poor students in Addison: From Addison: Coll. at Ph. Firne's wedding 11.55, from the church for A. Roßmann 16.00, for M. Singer 16.00. By?. Döderlein in Homewood, half of the harvest festival coll., 9.50 and from R. Horstmann .50. ?. Mueller's parish in Ehester for C. Decker 5.55. By?. Oehlschläger in Richmond, Va. from the Young People's Society for B. Göpfarth 20.00. (S. -79.10.)

For the wash fund in Addison: Durck Kassirer Eißfeldt in Milwaukee 5.00. P. Weisbrodts Gem. in Mount Olive 2.25. (S. -7.25.)

For poor students in Milwaukee: By?. PisselinBenson from H. Harms for H. Sieving 5.00. By?. Hansen, ges. for A. Merz at his uncle's wedding in New Gehlenbock, 12.80. By?. Succop in Chicago from Jungfr.-Verein for C. Abel 18.50. (S. -36.30.)

For the building fund in Milwaukee: half of the harvest festival coll. from?. Lewerenz' parish in Effingham 10.08. From Chicago: by?. miracles from H. Bormann 2.00; durck?- Engelbrecht by Helmuth Kasch 25.00, Wittwe Vollrath 25.00, Jak. Ehr- mann 25.00, David Vollrath 20.00, Wilh. Kasch 10.00, Bewersdorf u. Sachtleben 10.00, H. Bormann 10.00, Joh. Range 10.00, H. Engel jun. 5.00, Aug. Brübach 5.00, H. Ganske 2.00, H. Koopmann 2.00, Karol. Brandt 1.00, Chr. Schulz 1.00, Karl Zimmermann 1.00, Fr. Holtz 1.00, Rud. Saß 1.00,

H. Rosenberg .50, H. Engel Sr. .50; by?. Wagner of Joh. Strube 1.00, W. Reinke 2.00. Fr. Sieving in Ottawa 3.00. Fr. Strieter's congreg. in Proviso 26.00. Fr. Hartmann's congreg. in Woodworth 44.00. By Bro. Nordbrock of the congreg. in York Centre 5.00. (S. -248.08.)

For salaries of professors:?. Hölters Gem. at Chicago 29.43. P. Sieving at Ottawa 3.00. Reformation fest. coll. of?. Blankens Gem. at Buckley 9.10. P. Wunders Gem. at Chicago 40.00. (S. -81.53.)

For the widow's fund:?. Mueller's parish in Ehester by N. N. 1.00. Durck F. Nordbrock's parish in York Centre 2.89. By ?. Brunn in Strasburg by F. Döring Sr. 2.00. Harvest Festival Coll. by ?. Bötticher's parish in Mount Pulaski 23.10. Evening Mass. Coll. by ?. Frese's congreg. in Champaign 3.85. By ?. Merbitz in Beardstown by N. N. 5.00 & "by a wai-sen friend" 1.00. Reformation Festival Coll. by ?. Ramelow's congreg. in Elk Grove 10.60. Wittwe Heuer in Addison 5.00. (p. -54.44.)

For the Deaf and Dumb Institution: By?. Frese in Champaign, wedding coll. at F. H. Lange, 12.54.

For the Orphanage near St. Louis : Half of the Harvest Festival Coll. by?. Brunn's congreg. in Strasburg 9.00. P. Schaller's congreg. in Red Bud 10.00. By?. Bergen in Prairie Town by I. Bott 1.00. (S. -20.00.) Addison, Ill, Nov. 4, 1884. h. bartling, cassirer.

Incoming to Michigan District Coffee:

For the synodical treasury: From the congregation in Manistee -10.00. N. N. in Saginaw City 2.00. (Summa -12.00.)

For the new building in St. Louis: Gem. in Ruth 5.00.

For the new building in Addison: Manistee congregation 14.00. Arcadia congregation 8.00. Bay City congregation 29.50. Big Rapids congregation 20.00. Reed City congregation 5.00. Kil- managh congregation 3.00. By?. Hügli from Mr. Susieck 5.00. Durck ?. Markworth from Job. Steuernann 2.00. W. Glinke 1.00. C. Olms.50. (p. -88.00.)

For the Jewish mission: part of the mission festival coll. in Jackson 29.92. N. N. in Saginaw City 2.00. By?. Hügli from Mrs. Hees 1.00. (S. -32.92.)

For general inner mission: part of the mission festival coll. in Jackson 59.85.

For East Saginaw: part of missionary festival coll. in Jackson 59.85. comm. in Manistee 8.60. (S. -68.45.)

For inner mission in Michigan: congreg. in Lansing 4.95. N. N. in Saginaw City 3.00. part of mission festival coll. in Sand Beach 13.00. congreg. in Jonia 4.58. congreg. in Saginaw City 17.67. (p. -43.20.)

For the widow's fund:?. Torney 4.00. Teacher H. F. Mertens 3.00. I. A. Weiss 2.00. Durck same from B. W. 2.00. By?. Claus, on G. Eberlein's Hockzeit ges., 9.40. By?. Markworth from Joh. Nevermann 1.00. P. Jos. Schmidt 4.00. Congregation in Big Rapids 3.61. Women's club in Montague 10.00. Mrs. Schröder there 1.00. Congregation in Ruth 2.20. P. Düver 2.00. P. Lohrmann 5.00. Congregation in Frankenmuth 30.08. (S.-79.29.)

For the deaf and dumb: By?. I. Schmidt of Mr. Stroebe1 2.00. By?. Fackler of N. N. 1.25. Comm. at Montague 4.00. Comm. at Frankenmuth 16.42, (p. -23.67.)

For the Negro Mission: Mr. R. A. Bailey at Lansing 1.00. Tbeil of Mission Festcoll. at Sand Beach 12.00. Cong. at Saginaw City 10.25. Cong. at Richville 8.50. By?. Hügli of Mrs. Hees 1.00. Cong. at Reed City 2.50. (S. -35.25.)

For the Emigrant Mission: N. N. in Saginaw City 2.00. Cong. in Manistee 10.00. Part of the Mission Festival Coll. in Jackson 29.92. By?. Hügli from Mrs. Hees 1.00. (S. -42.92.)

For sophomores from Michigan: comm. at Montague 4.25. part of mission festival coll. at Sand Beach for Selz at Spring- field 25.00, for Chr. Drögemüller at Fort Wayne 11.33. (S. -40.58.)

For poor pupils in Addison : Common in Adrian 10.50. By?. Fackler from Mrs. Gempel 1.50. Common in Fremont 3.50. (S. -15.50.) Women's Club in Adrian for Gempel 14.50. By?. Sievers Jr. sent at Jak. Bikel's wedding, for I. Dänzer 8.00.

Detroit, Oct. 31, 1884, Chr. Schmalzriedt, Cassirer.

Incoming to the Coffee of the Minnesota and DakotaDistriTrS:

For the synodical treasury: from ?. Clöter's congregation at Town Woodbury -5.40. P. Lange's congregation at Hay Creek 7.92. ?. Clöter's congreg. to Valley Creek 4.18. P. Kretzschmar's congreg. in Dryden, Harvest Festival Coll. 13.00. (Summa -30.50.)

For negro mission:?. Clöter's congregation in Town Woodbury 4.85. P. Horst's congregation in Courtland, part of a mission festival coll., 20.00. By?. Nickels, part of a mission festival coll. of the congregations in Rochester and Potsdam, 5.00. P. Hertwig 1.00. By?. which of K. Günthner.25Schulz's congregation in Faribault 13.60. Rumsck's congregation near Uankton, Dak. part of a Missions Festival Coll. 20.00. Melcher's congregation in Heilbronn, Dak. part of a Missions Festival Coll. 10.00. (p. -74.70.)

For Jewish mission:?. ...Horst's congregation at Courtland, part of a missionary festival..., 10.36. Father Kollmorgen's congregation at At-water, 2.00. By?. Nickels, part of a missionary festival bill for congregations at Rochester and Potsdam, 5.00. By?. Schulenburg, surplus of synod travel funds, 7.50. F. C. Schütte at Maple Grove, 2.50. By?. Welcher of Andres Welz, 1.00. Father Rumsch's congregation at Uankton, Dak., Part of a missionary festival coll., 5.76. P. Melcher's parish at Heilbronn, Dak. part of a missionary festival coll., 10.00. (p. -44.12.)

For emigrant mission in New York:?. Long's parish at Hay Creek 5.40. W. Richter at Lewiston 3.00. P. Melcher's parish at Heilbronn, Dak. part of a missionary festival coll. 10.00. (S. -18.40.)

For Emigr. Mission in Baltimore: Mission Festcoll. der Gemm. der??. Vetter & F. Pfotenhauer 22.90. W. Richter at Lewiston 2.00. (p. -24.90.)

For the Deaf and Dumb Institution: Fr. Horst's congregation at Courtland, Coll. at the confirmation of two deaf and dumb children, 54.00. Desgl. from Fr. Horst's congregation 5.00. Fr. Lange's congregation at Hav Creek 6.35. Fr. Sievers' congregation at Minneapolis 8.20, from Mrs. Quiel there 1.00. (S. -74.55.)

For the widow's fund: P. v. Brandt, contribution, 3.00. k. Schulz's Gem. at Faribault 9.13. P. Landeck's Gem. at Hamburgd 9.00. P. Ahner's Gem. at Green Jsle, evening meal coll., 3.00. P. Horst's Gem. at Courtland 2.00. P. F. Pfothenhauer, contribution, 4.00. P. W. Friedrich's Gem. at Water^ town 9.50, at Waconia 15 00, contribution 4.00. P. Böicke, contribution, 1.00, desgl. of three sr. Gemm. 5.00. P. Kretzschmars F lial 4.30. By teacher Arndt 10.00. P. Lange, contribution, 4.00. (p. -82.93.)

For aged and sick pastors and teachers: k. Long 7.00.

For teacher Schröder's family in Moltke, Minn.: 1*. Hitzemann's Jmm. comm. 3.63, Drcieintgk. comm. 3.45, from a preaching place 3 45. P. Vetter 10.00. P. Clöter's comm. at Valley Creek 12 00. (S. -32.53.)

For poor students from Minnesota: By Lebrer Trüpkke, Kindtaufcollecte at Mr. C. Holt at Nrcollett 6.80. Abendmadls-Coll. by P. Rolfs Gem. at St. Paul 6.29 and 2.31. By P. Müller, at G. Bettke's wedding ges. at W llow Creek, 1.25. P. Lange 5.00. T. H. M. 2.00. (S. -23.65.)

For the Milwaukee Progymnasium (building fund): k. Cousin 9.00. I'. Ahners Gem. communion co., 3.00. Durck ?. Horst, s. at L. Bodes Hausweike, 12.85, at H. Pöhler's wedding 14.15. d'. Rolf's congregation at St. Paul, 14.85. Fack- ler's congregation at Maple Grove, 5.00. P. Kretz'ckmar's congregation at Gaylord, 9.00. at Dryden, 6.00. (S. -73 85)

For the Milwaukee housebalt: P. Reß' Gem. in Ar- lington 5.50, Wittwe Düblmeier 1.60. (S. -7.00.)

For the orphanage near Addison: Fr. Vetter 1.00. Fr. Maller .80, from two sr. Confrimands .15, Mrs. Aug. Bethke 1.00. From the piggy bank of Carl Messerli in St. Paul 2.00. Adolf Messerli 1.00. (p.-5.45.)

To the seminary building in Addison: P. Kretzschmar's congregation in Gav'o'-d ü 00. P. Fackler's congregation in Maple Grove 10.00. (S. -19.00.)

For v>e building fund in Springfield: P. Ahners Gem. at Green Jsle 3.50.

To the household in Springfield: Thanksgiving Coll. of k. H. I. Mueller's comm. at Willow Creek 14.50.

For the community of Fairmont, Minn...: By Kassirer Birk- ner in New Uork 4.93.

For the community of Stillwater, Minn...: By Kassirer Birkner in New York 6.10.

For inner mission in Minnesota and Dakota: by Kassirer E. F. W. Meier in St. Louis 80.01. Fr. Clöter's Gem. in Town Woodbury 5 80. Fr. Horst's Gem. in Courtlanb 50.28. k. Grabarkewitz's Gem. in Blue Earrb City, monthly missionary coll, 50. by Kassirer E. F. W. Meier 600.00. by k. Krumsteg, Coll. at M. Jan's wedding, 16.50, by F. Brin- kerhoff Jr. there 3.00. by Letzter Trupke, Coll. at C. Kranz' wedding bet Nicollet, 21.80, surplus of a Collecte 2.40. Missionary feast Coll. of the Gemm. of kU. Vetter and F. Pfothenhauer 44.25. P. Clöter's congregation in Town Woodbury 6.10. M ssionfest Coll. of the congregation of kk. Nickels and Stülpnagel 29.00. P. Grabarkewitz's Gem. in Blue Earth City 5.00. k. Hertwtg 1.00. P. Scku'enburg's Gem. in JoSco, Misstonsfest Coll., 53.00. F. C. Schutte in Maple Grove 2.50. By k. Schaaf, Ueberschuß of Synodal R-isegeld, 5.00. I., R. & M. in St. Paul 3.00. Durck Kassirer Eißfeldt in Milwaukee 11.65. Durck Kassirer Bartling tn Addison 41.64. By k. Krumsicg of Mrs. N. N. 1 00. Ueberschuß of travel money of Gem. in Hart, Minn. 2.67. P. Landeck's Gem. 31.00. Durck k. Gtrvers of Reichmuth at MmneapoUs 2.00. Fr. Rumsch's Gem. at Aanlton Dak. mission festival coll., 30.00. From proceeds of an estate belonging to the mission 50.00. Fr. Grabarkewitz's Gem. monthly mission coll, 6.00. Fr. Sievers' congregation in Minneapolis 10.00, Mrs. Schwend 1.00. From the proceeds of an estate belonging to the mission 49 00. By Cassirer E. F. W. Meier 500.00. By Cassirer Birkner in New Uork 9.00. Mission Festival Coll. of Fr. Metcher's congregation in Heilbronn, Dak., 48.20. (p. -1857.43.)

Correction.

In my last receipt in the "Lutheraner" No. 14 (July 15, 1884) read under "Innere Mission" instead of "von Hrn. Theo. Streißguth in Arlingkvn, Minn., -5.00": -25.00.

St. Paul, Mmn, Nov. 1, 1884, T. H Menk, Cassirer. 188 L. 5tck Ltroot.

For the Negro Mission: Mission Festival Coll. of the congregations in Bergholz, Johannisburg and Martlosville 16.83, likewise of the congregations in Buffalo and the surrounding area 77.79. Charity fund of the Matth. congregation in New York 50.00. Anton Heitmüller in Washington 5.00, Mrs. Wenchel in Baltimore 5.00. (p. -154.62.)

For the mission of the Jews: Missionary festival of the congregations in Bergholz, Johannisburg and Martmsville 16.83, and of the congregations in Buffalo and the surrounding area 77.79. Charity fund of the Matth. congregation in New York 50.00. Anton Heitmüller in Washington 5.00. Mrs. Nigius in Baltimore 2.00. (p. -151.62.)

For the emigrant mission in Baltimore: mission festival of the congregations in Bergholz, Johannisburg and Martmsvllle 4.21, and of the congregations in Buffalo and the surrounding area 19.45. Anron Heit- müller rn Washington 5.00. (p. -28.45.)

For Mission in Eric: Mission Festival Coll. of Buffalo & Vicinity -100.00.

For the congregation in Rochester: Gem. in Johannisburg 26.75. I. William in Bergbolz 5.00. Gem. in Ellicottsville 4.25. (S. -36.00.)

For college maintenance: St. John's parish in Brooklyn 13 00. Mrs. Treide in Baltimore 2.00.

For the deaf and dumb: C. Groß tn New Uork 1.00, F. Schkäfer das. 1.00. Gem. in Eden 9.00. (S. -11.00.)

On college building in St. Louis: A. Heitmüller in Washington, 2nd Sdg., 100.00. St. Pauls-Gem. in Baltimore, 4th Sdg., 54.00 (whole contribution of this Gem. 1304.00).

To the seminary building in Addison: Cong. in Roxbury 52.00. Cong. in Uork 125.75. A. Heitmueller in Washington 20.00. (S. -197.75.)

For poor students toNew Uork: wedding coll. at G. Helz in Cove for Fleckenstein 4.20. Women's Society of Martini Congregation in Baltimore 5.00.

For poor school children in Fort Wayne: Women's Association of the Trinity Cem. in New Uork for Drees 8.00, for Merz 8.00, for Ebendick 8.00.

For poor students in Addison: From the same women's club for Reißig 8.00.

For poor students in St. Louis: Mrs. Treide in Baltimore 10.00.

For P. Brunn tn Steeden: F. Schäfer in New Uork 1.00.

New York, October 10, '84. I. Birkner, Cassirer.

Income iu the caste of the Western District:

For the seminary building in Addison: From P. Pennekamp's church tn Topeka -4.76.

For the synod treasury: Bro. Pennekamp's congregation in New Wells 12.40. Bro. Bartels' congregation in St. Louis 7.05.

For inner dissonance in the West: mission feast coll. of P. Lüker's congregation at Pittsburg 20.25. mission feast coll. of congregations at Baden, Black Jack and Columbia Bortom 40.00. By P. Weseloh, Thanksgiving feast coll. of congregation at Kimmswick, 11.75, from the piggy bank of Louis Borch's children 1.00. k. Becker's comm. at Fairview, 4.50. part of mission feast coll. at Pevely by P. Lehmann, Dec. 30. by P. Spehr from Ch. Volkmann at Clinton, 2.00. by Mr. F. Melzer at Golben- dale, Wash. Terr., 2.10. P. Matthes' Gem. at Jackson 2.20. (Summa - 113.92.)

For English mission: part of the missionary festival coll. of the Gemm. in Baden, Black Jack and Columbia Botkom 15 86.

For the Negro Mission: By Praeses Biltz in Concordia from R. N. 50.00. By P. Spehr from sr. Gem. in Appleton City 4.00, by Ch. Volkmann 1.00.

For the widow's fund: P. Mahr's congreg. tn Ellsworth 5.50. P. F. Pennekamp tn New Wells 4.00. Praeses Biltz's congreg. in Concordia 12.40. P. Spehr's congreg. tn Appleton City 4.00. Lebrer Deffner at St. Genevieve 2.00. Fr. Meyer at Cole Camp 4.00. By Fr. Lehmann, Coll. at Joh. KinSker's wedding, 5.55. Fr. Ch. Bock at Corning 4.00. By k. Spedr of Ck. Volkmann 2.00. P. Jungck in Palmer 2.00, by sr. Gem. 2.25. by Mr. F. Melzer at Goldendale, Wash. Terr., 2.00. St. Louis Teachers' Conference 4.50. P. Kogleis Gem. in Orange, Cal., 7.50. Durck P. Wangerin of Wittwe Körner tn St. Louis 10.00. (P. -71 70.)

For poor students in St. Louis: From the Young Man's Verem in Fr. Links Gem in St. Louis 10.00.

For poor students tn Sprmgfield: P. Meyers Gem. in St. Louis 4 00 (spec. for Gemmingen).

For the orphanage near St. Louis: Fr. Mähr's congregation in Ellsworth 5.00. Part of the mission feast coll. of the congregation near Pevely 30.00.

For the Kansas City congregation: P. F. Rohlfing's congregation in Alma 21.85. By Praeses Biltz of I. Runge 1.00.

St. Loms, Nov. 5, 1884. H. H. Meyer, Cassirer.

Receipt and thanks.

Received for poor students: By Father M. Hahn, given at W. Fritz's wedding, -9.25 for Herrmann; by Father Schieferdecker from members of his congregation, 18.50 for H. Wilder. Gemeinde 18.50 for H. Wilder; by Hrn. P. Janzow, s. on Hrn. Grtesback's wedding, 4.00 for M. Müller and Hübner; by Hrn. P. Sapper of the Bibl/vtbek Verein sr. Gem. 5.70 for Graupner; by Hrn. k. H. W. Rabe from sr. Gem. 10.00 for Amstein; durck Hrn. k. Stärken of the Frauen-Verein sr. Gem. 25.00 for Meischkke; by Mr. P. Dennivger, Coll. sr. Gem., 4.00; by Mr. P. E. G. Frank of some members sr. P. Schlesselmann, collected at the birthday party of I. Bauer Jr., 2.00 for Amstein; by P. Skulenhurg, collected at the wedding of Mr. Mittelstadt, 6.20 and at the golden wedding of Mr. Pestreich, 5.80 for Scklmkmann; by P. Smukal of the Women's Association, 10.00 for poor people. Gem. 10.00 for poor students and 5.00 for the laundry fund; by Mr. P. Kunickick, Harvest Festival Coll. sr. Gem., 5.00 for Oesck; by Mr. Fr. Johannes, Coll. sr. Gem., 8.00 for Hubert and 5.00 for Richter; by Mr. C. F. Wendt. by the congregation of Mr. P. Schulz 10.00 for Krüaer; by Mr. P. E. G. Frank by sr. Gemeinte 10.00 for Wittbrack; by Mr. P. Brüggemann of N. N. 2.00, Wittwe Mihm 1.00, C. Beckendorf 1.00, Gofitr. Gauger. Gottl. Prescott, Alw. & Ed. Br. each .50 for Richter; by Mr. P. Falke of

ibm itself 10.00, from the Liebeskafse sr. Gem. 1.00 and from the piggy bank of F. and E. F. 1.00 for Trapp; through Hrn. k. P. Weielob from the Women's Association sr. Gem. 5.00 and by Mrs. Wagner 5.00 for Langehennig; by Mr. R. Groß of the Jungfr.- Verein sr. Community 11.00.

For the Hausbolt: Durck Hrn. Prof. Wyneken of the Gem. of Mr. R. Schütz 12.00; by Stud. Grimm of the singing society of the congregation at Harvel 6.00 for the gravelly new building; by Mr. Prof. Wyneken, part of the mission festival coll. of the congregation at Mason Ctlv, 20.00; by Mr. E. Kunding at Detroit for the new building here 20.00.

A. Crämer.

Received for the Milwaukee Progymnasium:

From N. N., Milwaukee, 5 pounds of coffee, 1 box of baked apples. From R. Damm's parish of 7 women 1 barrel of butter. From R. Osierbus' parish of Quabius 1 load of lignites, k. Hudiloff's St. Paul's parish in Rickmond 2 sacks of mebl, 19 p. Potatoes, reuben and cabbage. Marrini-Gem. in Belle Plain 1 S. flour, 16 S. Potatoes, turnips and cabbage. St. John's- Gem. 15 p. Potatoes, turnips and cobl, in whole 53 p. From R. Georgiis Gem. in Cedarburgh by Mr. I. F. Bruß 1 Brl. red turnips, 1 Brl. yellow turnips, 7 Brl. Potatoes, 1 Brl. Turnips, 3 Brl. Apples, 1 Brl. Cabbage, 1 Brl. dry & green apples, 1 S. rye mecl, 1 S. wheat. Of erl. Members of his. Gem. for his son Edwin -8.50. P. Lryhe's Gem. in Grand Rapids 31 S. Potatoes, peas, cabbage 2c.

H. H. Schröter, property manager.

To the seminar household in Springfield

inherited with heartfelt thanks: Durck H. Sträub jr. from the parish of R. Mießlers zu Carlinviue, Ill, from H. Wolters 2 sacks of potatoes, H. Hauer 1 skulter, Arens S. potatoes, C. Gillmann 2 Galt. Fat, Scköpf 1 Bush. Potatoes, C. Sträub S. rothe Ruben, Schiebubr 1 Busk. Potatoes, Diesel 9 cabbage heads, Lenz 2 Bush. Potatoes, Sander 1 Bush, do., Sckopp 1 Bush, do., W. H. Steinmeyer -1.00 & 1 pot of apple butter, A. Wolf 1.00, A. Sckupmann .50, F. Giesecking .50 & 1 pot of apple butter, G. Karau.50, C. Grotefendt .75, E. Multsnowski 1.00, Brinkmann Sr. .25, C. Kasten, G. Sträub each -1.00, N. N. .25, P. Heinz .50, N. N. 1 pot apple butter, C. Löhr 1 blanket, P. Sträub S. red beets. From I. O. Piepenbrink in Crete, Ill, 40 lbs. cream cheese. From F. Selle in the gravelly commons, 3 doz. Cabbage heads, 4 lbs. butter, 1 p. onions.

Springfield, Ill, November 10, 1884.

Fritz Janssen, property manager.

For the Skulbau in Kansas City the undersigned further received the following love gifts: By Mr. Kassirer Grahl -13.70; subsequently by the Missionary Festival Coll. in Atckison 5.00; by Rob. Baumgardt in K. C. .25; durck R. F. G. Walther, Coll. of his Gem., 7.55; by?. Nütze! of N. N. 5.00; by R. Hafner, Theil. of the Mission Festcoll. at Prairie City, 9.00; by k. Senne, Coll. sr. Commun. 20.00. - Sincere thanks and God bless!

E. Jehn.

For poor students received with hearty thanks from the Trinity congregation here from M. S. -5.00. By k. Gräbner in St. Charles, Mo. from Mr. H. Hagemann -1.25.

C. F. W. Walther.

For poor students received through Mr. R. Gross -9.00, coll. at the wedding of Mr. G. Kraus in Fort Wayne.

Gunther.

For the Christmas party.

- I. Liturgy for a Children's Service for the Celebration of the Holy Christmas. Weihnacht, presented by Friedrich Lockner, Pastor. Price: the piece 5 Cts, the dozen 40 Cts, the hundred -2.50 plus postage.

Available from the Lutb. Concordia-Verlag (M. C. Barthel, Agt.), eor. bliumi 8tr L Incianu Ave., 8t. Roul8, dlo., and at L. Volkening, 904 dt. 5trr 8tr., 8t. r-ouis, dlo.

2. hymns for the "Liturgy for a Children's Service for the Celebration of the Holy Christmas". Weihnacht^A, presented by Friedrich Lochner, Pastor. Price: the booklet 10 Cts, the doz. -1.00, the hundred -7.00, plus postage.

For the convenience of the organist and precentor in the use of the above liturgy, as well as for singing the songs in the family circle, this booklet contains the liturgical chants, as well as the children's, choir and congregational chants in polyphonic set in order.

To be had at 8. Volkening, 904 N. 5tr 8tr, 8t. lüonis, dlo.

Changed addresses:

Rev. -I. Ro8ekke, Rr6i8tutt, I-Lrvrenee Oo., dlo.

O. Andolck, 379 Oorckou Ave., Oievelanck, 8th, O.

dI. ReinlmrcIt, o. o. Rev. 6. Ruckre-s, Iltiea, Rebr.

The "Lutheran" is published twice a month for the "annual" subscription fee of one dollar for the signers who have to pay for it. Where the same is brought in by carriers, the subscribers have to pay 25 Lenk" Lrägerlvhn erlra".

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Lutereck ut ke Ro "t OÜloe ut 8t. Douiu, iAo., s,8 86eouck-e1",88 muttor.



Herausgegeben von der Deutschen Evang.
Zeitung redigirt von dem Dr.

40th Year, St. Louis, Mo., Dec. 1, 1884, No. 23.

(Submitted.)

Flower reading from reports of our traveling preachers of the year 1884.

In Christ Beloved Lutheran Readers!

You joyfully offer your prayers and gifts of love for the preservation and expansion of the holy work of the mission, also of the so-called inner mission; for this very reason, however, you sometimes hear something about how things are actually going and standing in these matters; and certainly you rejoice with the joyful ones who can tell you that your work is not in vain in the Lord, but that it produces much fruit for eternal life. Now that I can once again tell you about this, I do so with joy. But instead of writing a whole booklet, or a few whole Lutheran numbers, I would rather pick out a particularly interesting piece here and there from the many reports of our dear travel preachers, so richly blessed by God, and present it to you for your consideration.

One of them, for example, writes about the proper evaluation of the progress in missionary work:

"Though blessings and successes may be reported, yet, to see this, the right standard must be applied, namely, to consider that this place of vineyard was not here about five years ago. But that it is not possible to gather the same abundance of grapes on newly broken land, which has not yet been worn down, and from tender, recently planted vines, as on better cultivated ground, is known as well by one spiritual gardener as by another. Keeping this in view, we have abundant cause for praise and thanksgiving to God, prospect of rich, glorious harvests in the future. ... My main parish is enjoying healthy growth.... It is true that the Albrechtians are still strongly represented, but not to our detriment, rather they serve as our whetstones, inciting us to diligently search God's Word and not to disgrace the name of our church by ungodly living. ... In the congregational meetings we are now going through the Constitution of our Synod, in order to be able to decide on the next



geben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis, Mo., den 1. December 1884.

No. 23.

Session of our District. Communion attendance is improving. Church attendance is good in good weather, sad, even miserable, in bad weather, and does not yet want to improve, despite warnings and punishments" 2c.

Thus our reporter continues and describes to us all of his nine places with their light and dark sides, noting: "The awakening of the right understanding and need wants a lot of time" and concludes: "If everything were together, then I would have a congregation of 700 souls and 140 members with voting rights. From this you can conclude how, since I must be a school teacher at the same time, I am overloaded with work. - Certainly in no place in all of America does such a great blessing rest on the Inner Mission as it does here. Consider: 5 years ago everything was still 'desolate and empty' west of me, now there are 3 workers (work for 8), everywhere tender little flowers that sprout up gloriously and freshly. And this many element comes to us without reclamation. It is not too much to say, I suppose, that if God's blessing remain among us, Minnesota and Dakota will soon equal the Illinois District in number of churches. May the faithful God only give us quite a few more laborers, and leave the old ones in place! For as a gardener loves best and knows best how to care for the tree he himself has planted, so it is with us pastors. Therefore nothing is more harmful, especially for Inner Mission, than change."

Another, who served 17 places, and with God's help planned to add several more, reported the following:

"These places are served on average about every 4 weeks. In winter, of course, it has taken a little longer here and there because of the snow and the snowstorms that have often swept through. In some places there is also a reading service almost every Sunday, which I intend to introduce in all of them in time with God's help. Walther's gospel postilion is used for this. - Of course, they would like to have services more often in all places, but it will soon be impossible for me to do more, since one already has to spend almost all one's time traveling, and soon one will not be able to get around. However, there is very little time left for study.

I should have help, both to be able to keep the existing and to add something new, since the immigration is becoming quite strong again. If the congregation at G. wants to appoint its own pastor, which is best, and one other than me, I will move further west. It is not much fun to travel, but someone has to do it. So it shall be all the same to me whether I do it or not. I am only glad that the good Lord has rewarded me, the unworthy one, for being allowed to hunt down the dear prairie for people.... Admittedly, my effectiveness here is insignificant as far as my own actions are concerned; but I will persevere with God's help as long as it pleases him. He will make it known when he no longer wants to use me here. May he only give this in the meantime, that one may work with a little more faithfulness in his kingdom! With all the traveling, the seriousness of study is put to the test. Prayer is certainly a good means, but how little earnestness is often found in prayer? It should always be better.... Yes, indeed, if God were not so exceedingly merciful, one would have to fall into despair. But in his mercy I will trust. May the good Lord only grant that this trust may grow stronger and stronger, so that the desire and eagerness to work in His kingdom may also grow! - I cannot communicate experiences because, so to speak, I have none, at least none interesting; and I do not understand how to make things interesting, nor do I wish to learn. I can't think so much about such small inconveniences, which of course happen here and there, and make sure that I remember them later. These do not really belong to the mission report, so that I can safely leave them out."

Another reports:

"Our Lutheran church in I. has already fallen into the hands of the false believers in Pastor D.'s day. But the curse of their unrighteousness follows at their heels. For they who have robbed us of our church, and thereupon have turned out to be gushers, after they had well shorn the lamb and put the wool in safety, are biting and devouring one another, and soon their church will be a chariot shed."

Yet another writes:

"Here, too, there is no lack of dangers from within and from without. If it is not so much the worldly nature that is complained about in older, larger communities, it is nevertheless the spirit of worry, how one wants to get out of one's oppressive poverty as quickly as possible and lead a more comfortable and better life, that governs the people. From the outside, however, all my places are threatened by the enthusiasts. Even if there are only a few Methodist families who have their meetings among the Lutherans in my places; even if they are seldom served by their preacher-brother who lives in M., they are, like all their kind, fanatical enough to set their storm ladders on unfortified hearts in order to conquer them, where possible, for their sect and party. So there is a constant struggle against these two main enemies: the worry spirit and the enthusiasts. But where there is struggle, there are wounds; where there are wounds, there is pain; where there is pain, there is impatience, despondency, and hopelessness. One would often rather die than live and proclaim the work of the Lord. So there is also a constant struggle against the enemy in one's own breast, the poor defiant and despondent heart. But only confidently forward in the struggle, after him who has gone before us, after him, from struggle to victory, from labor to rest, from the cross to the crown!"

Another pastor has received some delightful letters from a pious woman who had faithfully adhered to his congregation in her former place of residence, but who later had to follow her husband, who was not like-minded, into the wilderness:

"Oh, dear pastor, we are very badly off with the church here; I have never been in a church as long as we have been here; for my husband's funeral we had to get an English preacher; ... it was very painful for me to get another preacher, but what could we do differently? *) ... Albrecht's brothers have been there several times, but I don't want to have anything to do with them. Once we went there late this year, we thought it was a Lutheran traveling preacher, but immediately went home again without hearing him. The next day he came to me and wanted to know why? I told him my reasons; he asked me, when he came again, if I would not hear him, he preached God's word as well as our preachers. Zch said, No, for it is said, Avoid the false teachers. After that he came no more. Oh, if only one would come to us from time to time, when the ways are good!... Mr. L. now has two children, the first already over two years old, and still none baptized; the other neighbor had his baptized by the Albrecht preacher; but L. did not, his mother was just here on a visit, she did not admit it. But we hope by and by, when R. comes up more, that we may then have an opportunity when a church is planted there. God grant that it may happen soon!... You would like to know whether my children A. and K. are confirmed. Unfortunately, I must answer in the negative. Oh, it grieves me that I did not press harder for it down there; but my husband always gave me hope that we would soon have a congregation here, where

*) Of course the dear woman should have rather buried her husband without a preacher than to take a preacher of another faith into her service, compare 2 Joh. 10. and 1 Tim . 5, 22.

we could teach them" and have them confirmed. Well, with A. I don't know what to do. For I cannot spare him, that I could put him somewhere. And then he is so tall that he no longer wants to go to school with children, for he measures over 6 feet; what he learned before he will forget again, for he does not like to read German at all, he always says that he does not understand it well. If I don't get a chance here, I can send the children down to W. near F. There is an Episcopal church 3 miles from us; now the children want to go to church there, because they think it would be better than none at all. Now I would ask you to write me what difference there is between us and them, whether I can let them go, or whether I should keep them back; for though I go, I do not understand English enough that I can find out the difference. I have heard from a Lutheran English woman, who has joined because she has no Lutheran church here, that it would be almost quite the same; but I think there must be a difference in something. *) If you write to me that I should not let the children go, then we will just have to make do with the sermon books, as before. Oh, if only a preacher would come to us from time to time! I have so often longed for Holy Communion on feast days that I would walk very far if I could have it."

Another missionary preacher, who had willingly let himself be invented to undertake an extraordinary great missionary journey soon, expresses the wish that a travel preacher of his own be won for Montana quite soon, and adds:

"A Fort Wayner missionary festival can preserve it. .. God grant that Montana may become ours, and we Eastern traveling preachers may soon shake hands with the Western ones in Oregon on the Rockies! That's why Billard had to build the Northern Pacific Railroad.... - The good Lord grant us health of body, and a holy, fresh courage to defy the devil, that we may work as long as it is day, and that when the latter day comes, traveling preachers all over the Northwest, for my sake on their buggies, may see the Son of Man coming!"

With this I, as the sender of this flower reading, want to end for today, in the hope that I may soon be allowed to get some more out of the wallet of the Mission Commission. But it is left to the dear readers to think about whether such messages should not inspire them anew to give thanks to God for the means of His grace, furthermore to fervent intercession for the spread of His kingdom, and finally also to untiring zeal for the earthly means to direct the missionary work.

O King of all honours, Lord JEsu, David's son,
Thy kingdom shall endure for ever, In heaven is thy throne.
Help that all here on earth Your kingdom may be known to men far and wide For eternal bliss!

Mrs. Sievers.

*Yes, of course, in many points there is a great difference. Here it should be remembered that in a book written by Prof. Günther, called "Lutheran Symbolism", we have a quite excellent "Lutheran guide to the examination of the various churches and religious societies".

Ms. S.



(Submitted.)

What was it primarily about in the work of the Reformation?

(Continued.)

Holy Scripture "shall be empress." Scripture alone shall and must decide! This, too, was a main point at issue in the work of the Reformation. But important as the statement of this principle is, it was not the final goal point of the Reformation struggle. What good would it have been for Luther to lead Christians back to the Scriptures as the only source of saving truth if he had not at the same time opened up to them the true meaning of the Scriptures? And therefore the very heart of the whole doctrine of Scripture had to be opened to him. This is the doctrine of justification by grace through faith wrought by God. And this was the point around which everything really revolved. It is not difficult to prove this.

He had become fond of the Bible at an early age. He was full of joy when he found the first complete copy in the university library in Erfurt. He read and studied it diligently. But he had no one to open it to him. In monasticism and works he sought peace, but did not find it. Later he could say: "If ever a man went to heaven through monasticism, I also wanted to go there." "I observed the vows I had vowed with the utmost zeal and diligence by day and by night, and yet had no peace, because all the consolations I took from my righteousness and works were ineffective." - With a heavy heart, Luther began the journey to Rom. There he hoped to find rest and comfort for his conscience. But true peace does not dwell in Rome. - After all, the so-called holy city is said to be so evil that, in the proverb, "If there is any hell, Rome must be built upon it." When Luther first beheld Rome, he sank down on the ground, lifted up his hands, and said, "Hail to me, thou holy Rome!" He said mass there, ran through all the churches and monasteries, slid up the steps of Pilate, in order to obtain the indulgence which the pope had promised to those who would perform such work; in order thereby to come to rest and peace of heart. With sadness he departed from Rome. The word, "The righteous shall live by faith," moved his heart, as it had done before. And through the enlightenment of the Holy Spirit, he learned to understand, on further reflection, what the righteousness of God so often referred to by the apostle was, namely, such as is imputed by God for Christ's sake. And this was the Reformation in Luther.

But about this blessed change one hears best Luther himself. He wrote about it in 1545, a year before his death: "I was very familiar with this word -God's righteousness- and, according to the usage and custom of all teachers, I was not informed and instructed otherwise than that I had to understand it philosophically, of such righteousness in which God is righteous for Himself, does right and works, and punishes all sinners and the unrighteous, which righteousness is called essential or real (Lornial!8 s. activa) righteousness.

"Now it was thus with me: though I lived as a holy and blameless monk, yet I found myself a great sinner before God, and in addition of a fearful and troubled conscience, distrusted also



[179] not to propitiate God with my satisfaction and merits. For this reason I did not love this righteous and angry God at all, who punishes sinners, but I hated him, and (if this was not blasphemy or to be respected) was secretly and earnestly angry with God, often saying: Is not God content in this, that he should afflict us poor miserable sinners, and by original sin condemned to death, with all manner of miseries and afflictions of this life, beside the terrors and afflictions of the law; that he should add to these miseries and heartaches by the gospel, and by the preaching and voice of the same should further threaten and proclaim his righteousness and earnest wrath? Here I was often enraged in my confused conscience, but nevertheless stopped with more thought at dear Paulo, what he meant in the same place, and had a hearty thirst and desire to know the same.

"With such thoughts I passed day and night, until by the grace of God I perceived how the words were connected, namely, that the righteousness of God is revealed in the gospel, as it is written, The just man liveth by faith. From this I have come to understand the same righteousness of God, in which the righteous lives by God's grace and gift alone, and have perceived that the apostle's opinion is this: that righteousness is revealed through the gospel, which is valid before God, in which God justifies us by grace and vain mercy through faith, which is called in Latin *justitiam passivam*, as it is written, The righteous lives by faith.

"Here I immediately felt that I was born whole and new, and had now found a wide-open door to go into paradise itself; the dear holy scriptures now looked at me much differently than they had done before; Therefore I soon ran through the whole Bible, as I could remember it, and gathered together its interpretation in other words according to this rule, as that God's work means this, which God works in us himself; God's power, that he may make us strong and powerful; God's wisdom, that he may make us wise; thus the others, God's strength, God's salvation, God's glory, and the like.

"Now, as before I had hurried this little word -God's justice^ with right earnestness, so also against it I began to esteem the same as my very dearest and most consoling word dear and high, and the same place in St. Paulo was to me in truth the right gate of Paradise." (W. 14, 460-462.)

Thus Luther, even before his public appearance, had true and living faith in his heart, namely, that we attain forgiveness of sins, and are justified and blessed before God by grace, for Christ's sake. Beside this sanctuary, the doctrine of justification by grace, the idolatrous Papist works-righteousness could no longer be his comfort. What is taught in the papacy by other mediators and saints, who could acquire and communicate grace to us, must now appear to him as void. What is taught in the papacy of works, of penances, of the sacrifice of the Mass, that through these things forgiveness of sins might be obtained, must have been more and more recognized by him as a blasphemy of the most holy merit of Christ. Thus, in 1516, he wrote to Georg Spenlein about true righteousness before God: "Otherwise, I would like to know how your soul stands, whether

That they may once have enough of their own righteousness, Until the grace of God has brought us to a sure port and shore, and be glad and confident in the righteousness of Christ. For and built us upon the certain rock of Christ, that we may be nowadays the temptation of presumption is strong in many, and assured of what we preach, learn, and have ready, and so may especially in those who want to be righteous and pious by all no longer waver from time to time. For this cause I beseech their might, and do not know the righteousness of God, which thee, that thou thus continue to press this article of the is most abundantly and freely given to us in Christ; righteousness of faith earnestly, even to excess, before all consequently they seek to do good in themselves until they gain things, and in all places, wheresoever thou canst. For otherwise confidence of standing before God, as people who are now the whole world is full of writers, cryers, and printers, who properly adorned with virtues and merits, which cannot possibly cannot sufficiently despise this article. There are also many of happen. You have been in error with us in this opinion, and I them who hate and persecute it, and many more of you who also. But I am still fighting against this error, and have not yet obscure and falsify it. And this is no wonder; for this article is completely gotten rid of it. the heel of the woman's name, that it may bruise the head of

"Wherefore, my dear brother, learn Christ, and him crucified: learn to sing praises unto him, and to despair of yourselves altogether: but say unto him, Thou, my Lord JEsu, art my righteousness, and I thy sin. Thou hast accepted mine, and hast given me thine: thou hast accepted that which thou wast not, and hast given me that which I was not. Beware lest thou always seek so great a purity, wherein thou wouldst seem, yea, be, no more a sinner unto thyself. For Christ dwelleth only in sinners (that is, in those who acknowledge their sin and are penitent). For therefore came he down from pure and fine in harmony, and without all divisions, since this heaven, where he dwelt in the righteous, that he should dwell piece alone, and nothing else, makes and sustains also in sinners. Think on this love of his, and ye shall see his Christianity." (W. 5, 1698.) And to Joh. 6, 53. we hear him say: most sweet consolation. For if by our own toil and trouble we "Where this doctrine abides in the pulpit, there is no need, one must come to the rest of our conscience, for what purpose did is safe from all heretics and errors; this article suffers no error he die? In this you will find peace only in him, through confident in itself, so the Holy Spirit is also with it, and those who believe despair of yourselves and your works. Learn also of him, that such things tolerate no error. But if they are deceived, it is a as he himself received you, and made your sins his own, and sure sign that they have not understood the article. If they had his righteousness yours: so also ye firmly believe him, as it understood it rightly, they would not have been deceived." (W. becometh: for cursed is he that believeth not these things." (W. 7, 2107.)

21, 529-530.)

In the 95 theses on papal indulgences, in which he did not through faith, remained his watchword to the end. When, yet want to attack the pope himself, the confession is made in shortly before his death, he was asked, "Venerable Father, do the 62nd: "The right true treasure of the church is the most holy you wish to die constantly to Christ and the doctrine as you gospel of the glory and grace of God." The doctrine of preach it?" he spoke loudly and clearly: "Yes. Shortly before his justification by grace was more and more fully recognized by death, in a prayer, he spoke confidently, "I know that with thee Luther in its purity and fullness, and was set forth as the main I shall live for ever, and out of thy hands no man can pluck me." doctrine of holy Scripture. It was his element in which he lived. He is not uncertain, he is not doubtful, he does not timidly say, In his sermons, Bible explanations, and other writings, it is "I will hope so"; he knows it in faith irrevocably certain that he spoken of again and again. In August 1530, he wrote to Johann will be blessed, and that purely by grace, for Christ's sake, out Brenz: "This gift of God, however, which is in you above all of whose hands no man can pluck him. Thus Luther taught, others, I especially love and honor, that you teach the doctrine thus he died.

of the righteousness of faith so faithfully and righteously in all your books. For this point is the chief thing and the cornerstone, which alone begets, strengthens, edifies, sustains, and protects the church of God: and without it the church of God cannot stand one hour; as thou thyself, dear Brenz, well knowest, and art of one mind with me, and therefore for this cause dost thou so mightily press such an article. For no one in the church can teach anything righteously, or resist some adversary, who has not rightly grasped this piece, or, as St. Paul calls it, 2 Tim. 4:3, the sound pure doctrine, or, as Paul himself speaks, does not hold fast to the doctrine." "We too have experienced this, since under the papacy we have now and then been caught in such whirlwinds of doctrine.

(Conclusion follows.)

(Sent in by P. H. Sprengeler, Jr.)

May a preacher bury openly unrepentant perfones (scoffers, banished, persistent despisers of the means of grace) with

Lecture.

I have long wanted to raise this important issue in our church meetings. You know that I have always answered this question with a definite "no" and have acted accordingly. Not a few of you not only agree with me, but would be offended if I were to judge and act differently. But it is very important to me that you all be convinced of the correctness of my course of action.

and thus bears unanimous and powerful witness with me All others are regarded by him as unchristians, whom, if they against unbelief. It is no wonder that some quite honest have died, he cannot bury. And when a preacher buries Christians do not see clearly in this matter. There are, after all, someone who has died in impenitence with ecclesiastical enough preachers, even those who call themselves Lutheran, honors, even nefarious scoffers often say, "The pastor must not who bury openly unchristian people in the ground with Christian have doubted the blessedness of the deceased, for he still ceremonies and know how to give their actions such a beautiful buried him with song, prayer, and a funeral sermon.

appearance. Does it not sound very nice when they say: In such a case one must take into consideration the survivors, whom one could perhaps still win over, but whom one would certainly fill with hatred against the church if one did not want to bury their deceased, who admittedly died in unbelief? Does it not sound very nice when they say: I certainly could not have administered Holy Communion to the deceased, but why should I not be allowed to bury him, since the funeral sermons are for the living? And how, if at the last moment the deceased had still received grace to repent, which I certainly cannot know, but which is nevertheless possible, would I not then have sinned against love by refusing a Christian burial? - By such and similar objections many an honest Christian is led astray. Since you yourselves have now decided that I should speak to you at length about this matter, it shall be done herewith, and your wish in particular to hear how our dear Lutheran church has judged and acted here shall be duly taken into account.

We read Psalm 116:15: "The death of his saints is accounted worthy in the sight of the Lord." The following beautiful explanation is found in the Weimar Bible: "He (God) does not consider it a trifling thing that his faithful are carried away to death, but he preserves their souls like a precious treasure, so that they do not have to be the prey of everyone. - And if it happens according to his will that the faithful are carried away to death, Ps. 44, 23, he asks for their blood, Ps. 9, 13, and proves himself both against the slayers with divine vengeance, Matth. 23, 35, and against the souls of the slain with the gift of the crown of righteousness, 2 Tim. 2, 8. as also against the bodies and bones left behind with divine preservation to the future resurrection of eternal life, Ps. 34, 21. that thus at the last day it shall be revealed perfectly and with great glory how worthy the death of his saints was before him." - Now if God holds the death of his saints, that is, of Christians, to be of value, we also ought to hold it to be of value. The Church has always honored her fellow-Christians who have fallen asleep in Christ by consigning their bodies, as a noble seed of God, to the bosom of the earth with Christian ceremonies. He who is buried with ecclesiastical honors receives thereby the testimony that he was, as far as men can judge, a saint of God, a Christian. "The burials of corpses," writes the Lutheran Faculty at Leipzig, "among Christians are not political ceremonies, but by such accompaniment and burial it is shown that we held the deceased to be good Christians in their lives." (Dedek. III, 662.) That this is the meaning of the ecclesiastical funeral, lives also in the consciousness of the people. For this very reason so many do their utmost to obtain the honor of a church funeral for their deceased who have died in unbelief, because they feel quite well what a judgment is passed on the deceased by refusing to do so. So they say, "Yes, the pastor considers only those to be good Christians who go to church.

But the Word of God clearly teaches that a distinction should be made with regard to burial, so that openly unrepentant persons should not have the same honor in their death as Christians who have died blessed. We read of Abijah the son of Jeroboam in 1 Kings 14:13: "And all Israel shall mourn for him, and shall bury him. For this one only of Jeroboam shall go to the grave, because some good thing was found out of him before the LORD God of Israel in the house of Jeroboam." From this we see that because Abijah had not walked in the ways of his ungodly father Jeroboam, his death was also counted worthy in the sight of the LORD, and so he also should be brought to his grave honestly. But Jeroboam and his godless house were to lose this honor. The Lutheran divine scholar Aepinus writes: "If God the Lord punished this king and his whole family because they had been ungodly, so that they did not have to be buried honestly, how then can we with good conscience," i.e. with a good conscience, "confirm those who are ungodly so honestly to the earth, and by doing so act contrary to the judgment of God? (Dedek. I, 1164.) Further, we read, Jerem. 22:18, 19: "Thus saith the LORD concerning Jehoiakim the son of Josiah king of Judah, They shall not lament him, Alas, brother, alas, sister. He shall not be lamented, Alas, Lord, alas, noble one! He shall be buried like an ass, mangled, and cast out at the gates of Jerusalem." To this again Aepinus writes: "Since God the Lord has thus punished these ungodly men, I would gladly hear with what reason and Scripture it was desired to prove that ungodly men, who have despised God's Word and His Sacraments, and have died in their ungodly nature, should be most honestly brought to burial with Christian ceremonies, with spiritual songs and psalms?" (op. cit.) And further he writes: "Christ, the Lord, commandeth Matt. 18:17, that we should keep him that will not hear the church as a heathen. The Scripture also declares that one should not eat or drink with idolatrous people or those who are in great sins, or have fellowship or friendship with them, because they are alive. Forasmuch then as the Holy Ghost would have us to walk idly with them, not to esteem them, nor to drink or eat with them, and God casteth them out, not to have them, nor to know them, in his Christian church: who then hath given us letters thereunto, that we should honour them even as the most holy, and lay them to the grave with his word and Christian ceremonies, and reckon them among the Christians in death, whom the Lord God hath set apart in life.... Those whom the Lord Christ Himself expels from the Christian congregation and cuts off from it, and who, dying in their ungodly nature, exclude themselves, cannot and may not be accepted into the church.... And therefore the ungodly, who die impenitently, cannot be accepted as Christians and members of the church, nor can they be buried with good conscience, as godly people and Christians. And if such men are not publicly called by name, they are not to be buried.



they are still banished by God, and then especially if they remain in their ungodly nature and die in it. He who dies, then, is banished from God, even though he has not yet been publicly banished. It is also nothing new that ungodly men are not confirmed to the earth with Christian ceremonies. The Christian church has always refused an honest burial to ungodly people who have died banished and unrepentant in their sins." (op. cit. 1163.)

Luther writes: "In our church it is the custom that we do not hold communion with a person who stiff-neckedly despised to hold communion with us in life, therefore, when he has died, we also do not hold communion; that is, we let him be buried whoever and wherever one wants, outside or inside the graveyard; but we with our disciples do not go along, do not sing to him either, let those who bury him howl, according to that word of Christ: 'Let the dead bury their dead.' (Match. 8, 22.) Because the funeral songs sing of him who comes in the name of Christ, therefore we cannot sing the same without lying, and not without injury to conscience, yea, not without blasphemy against a man who died in blasphemy and ungodliness." (Lutheran XXXV, 36.) "In divine holy Scripture we find examples that our Lord God Himself has not willed to lay ungodly men, who despised His word and servant, and remained and died in impenitence, with others who lived godly and died in faith." (Porta, 523.)

(Conclusion follows.)

(Submitted.)

Report on the life and work of the blessed Joh. Kilian, former pastor in Serbin, Texas.

(Conclusion.)

Still in 1855 Fr. Kilian's parish bought a league (4400 acres) of land, which was then distributed among the individual families. One part, ninety-five acres, was designated for church and school purposes. Without delay, a parsonage was built, which was also to serve as a church for the time being. However, before this building could be carried out, severe illnesses occurred which prevented its completion, and when the work begun was later resumed, the rafters which had collapsed in the meantime had to be put back in their place. Oh, it was a difficult beginning! In the first year it had become too late to cultivate the land, and in the two following years there was an unheard-of drought, so that all the grass dried up, the springs and streams dried up, and the fields were unproductive. To this were added heated fevers and ailments of all kinds, with which beginners in the wilderness have to contend. Nevertheless, the old settlers testify that they were never so happy as they were at that time; for at that time they were all of one heart and one soul, and the joy of being allowed to build up their faith here without hindrance made them gladly forget all hardship.

But as time went by, things in Serbin improved externally as well. Fruitful years came again; the people became accustomed to the climate and enjoyed excellent health; the other families who had stayed behind followed, and the congregation in Serbin grew larger from year to year. A wing was added to the parsonage, and when, in spite of that, the

[181] enough space was available for the service, a church was built. Even this church was soon no longer sufficient; so a new church was built and the old one was used as a school. But the colony grew more and more. About 2500 souls may have come to Texas now. But they do not all belong to one congregation. Over the years, no less than six congregations have grown out of that first one.

With this remark, however, we have anticipated our report. Of course, not all details can be mentioned in this condensed sketch. During the war our Lutherans in Texas got off much more lightly than those in other southern states, since Texas was almost spared the war.

P. Kilian did not content himself in the first years with caring for his own parish, but also did as much missionary work as he could. To a branch in Neu-Ulm he had to save forty miles every five weeks, and the way from Serbin to Neu-Ulm, weather and way be what they might, he regularly covered in one day. - How it is to be lamented that our Synod could not have had a traveling preacher in Texas thirty years ago! Now we have only a meager gleanings, after the Texas Synod, the German Methodists and Presbyterians have taken possession of the whole state, and what they could not win for themselves, they have pretty much spoiled for us.

With regard to Fr. Kilian's family life, it should be mentioned that at the same time that he moved from Saxony to Prussia, namely in 1848, he entered into holy matrimony with Miss Maria Gröschel, with whom he lived happily and contentedly for two and thirty years. In this marriage God gave him nine children, four of whom have already preceded him into eternity. Still living are three sons and two daughters. One son is Mr. Gerhard Kilian, a teacher in Serbin, who studied in Addison and took up his duties in 1872, at which school he is still working in blessing. Another son is the Rev. Hermann Kilian, who studied in the seminary at St. Louis, and last year, after passing his examinations, was called by his father's congregation to be their pastor, and was solemnly ordained with the assistance of his father. Both, the congregation as well as the aged father, blessed the day on which this long cherished wish of theirs was fulfilled.

The deceased worked in happiness and blessing for many years without any special incidents, until God tore his faithful and beloved companion from his side by death. From that time on he was often stricken with weakness and faintness, so that he could hardly wait for the time when his son would replace him. Nevertheless, even after his retirement he could not decide to be completely inactive. He took great pleasure in once again climbing into his usual pulpit from time to time and preaching the word of salvation to his dear old congregation. The Sunday before his death he was still preaching. It was a stroke that put an end to his life. He is said to have said before that one day he would be found dead unexpectedly. So it happened on the morning of September 12th of this year. He had complained of some indisposition some time before, but no one thought of the near end. One heard a dull sound, one hurried over - he was slumped back against the wall - dead, the eye was broken, the neck veins were

blue in the face. The Lord had called his tired worker to the end of the day.

The next day the funeral took place with numerous participation of the local congregations as well as many strangers. The neighboring pastors were also present. The honorable Mr. Geyer Sr. preached the funeral sermon in the church on the theme: "There is still a rest for the people of God. When he recalled how the deceased had worked for the salvation of his congregation for so many years and what he had gone through in their service, no heart remained unmoved, no eye dry. On the following day, a Sunday, a memorial sermon was preached by Mr. Buchschacher in the church of the Blessed. The text was: "Ei, du parsth und treue Knecht" 2c.

The life of the deceased was one adorned with many blessings. In Germany, he made himself a wall and stood against the crack of the Union's onrushing destruction; there he was a faithful shepherd to his flock, who, frightened by wolves, calmed them with kind words and led them through all dangers unharmed. Here in Texas he has been the pioneer of the true Lutheran Church, breaking ground in more ways than one for the band of orthodox ministers now laboring in this State.

The sender of this was often privileged to visit the deceased and to enjoy his cheerful, compassionate nature. Kilian had many things that made him highly attractive to a young pastor. He was original, witty, witty, entertaining. He knew how to share old and new things from the treasure of his experience and from his lectures. No one could surpass him in storytelling. His language was well chosen, his gestures lively, but extremely charming.

His speech was always seasoned with salt. He knew how to relate everything he said with edifying thoughts. He was immensely well versed in the Holy Scriptures, as well as in Luther's works, which he had studied diligently. Even if it happened to him that he uttered something erroneous, he accepted instruction. There is no doubt that synergism was abhorrent to his soul. In the last doctrinal controversy, he stood firmly on the side of the Missouri Synod, to which he had belonged since 1855.

May his memory be blessed!

Honorary commemoration of the Rev. Ehle.

Again, it pleased God, according to his unsearchable counsel, to call a young worker in his kingdom to himself through death. If then the death of his saints is counted worthy in the sight of the Lord, let it also be counted worthy in the sight of those who belong to and serve the same Lord. This is the reason why the undersigned feels moved to communicate the following to the dear members of the Synod, pastors and congregations. O, may we all be prompted by this funeral dirge to renewed fervent supplications for laborers in the harvest, and for the preservation of those who are already helping to gather sheaves into God's barns!

Hermann Johann Ehle was born in Lake Township, Allen Co, Ind, about 6 miles from Fort Wayne, December 26, 1859. His parents, August and Christine Ehle, later moved to that city, and here caused him to attend the school of St. John's Lutheran congregation, of which they were then members. And since the boy had special

If he could perceive his gifts, combined with a childlike fear of God, his parents agreed to dedicate him to the service of the church. So he entered our local Concordia-College in 1874, and graduated from all classes one after the other, so that in 1880 he could be dismissed to the seminary in St. Louis with the certificate regarding his conduct: excellent good, and regarding his maturity: good. Already in the summer of 1882 he was appointed by the faculty there to preside over the vacant congregation in St. Joseph, Mich., which he faithfully served with preaching and schooling until the end of the same year. Then he returned to St. Louis to complete his studies there. In June 1883, after passing his exams, he received a call from the newly formed congregation in Briar Hill, Ohio, in the midst of which he was ordained and introduced on the 12th Sunday after Trinity 1883 by President Niemann. He went about his work in a sprightly manner, faithfully serving the congregation in church and school, and in doing so, because he had always been in good health, often overestimated his physical strength. Filled with self-sacrificing love for his congregation, he forgot his own person.

Therefore, when the Easter holidays of 1884 were over, he felt compelled to seek a little rest, and used the time during which the Synod of Delegates was meeting in St. Louis, whose sessions he attended as a guest. Instead of allowing himself more rest, however, which he could and should have done, he immediately hurried back to his congregation and continued to work until he was so tired that he could do no more. So he came here to Fort Wayne to his parents at the beginning of July this year. But instead of his strength gradually increasing, it dwindled more and more from week to week, for the consumption of the lungs had already reached such a stage that it could no longer be stopped. Nevertheless, the sick man hoped that he would soon be well enough to return to his church, which was close to his heart day and night. But God had decided otherwise; he was to return home to the congregation of the perfect righteous in heaven.

On the morning of November 11, at 2 o'clock, he called his parents and brothers and sisters to his bedside, and told them that he felt the nearness of his death. About 6 o'clock I was called. When I came to him, I saw at once that this day would be the day of his death. In order to prepare him for the decisive hour, I therefore placed before his soul the right and only consolation in mortal distress, Christ the Crucified, through Bible verses and hymns, gave him Holy Communion and prayed with him for a blessed end. He was still fully conscious, and answered the questions put to him, including the question of whether he wanted to die happily in accordance with the teachings he had preached, with a resounding yes. I had to leave him for an hour to give confirmation lessons, and after finishing them I hurried back to his deathbed. The last battle did not last long. With prayers and sighs the soul left the frail house of the earthly hut 20 minutes after 10 o'clock in the morning. - The deceased had reached the age of 24 years, 10 months and 15 days. On Friday, November 14, the funeral took place. The congregation was so large that the spacious Emanuel Church could hardly hold the audience. Six of the professors and pastors carried the coffin, which was covered with rich flowers, some of which were sent from Briar Hill, and the undersigned delivered the funeral oration on Dan. 12, 3.

May the God of all comfort soon restore the orphaned congregation and refresh the hearts of the deeply grieved parents.

Fort Wayne, Ind, Nov. 26, 1884, C. Gross.

On ecclesiastical chrouics.

First America.

Return to the Synodical Conference. The Rev. Bro. Eppling, of Kircbhayn, Wis. who was formerly (since the year 1851) a member of the Synod of Missouri, later transferred to the Synod of Ohio, hence he resigned with the same from the Synodical Conference in the year 1881. From the "Gemeinde-Blatt" of the Wisconsin and Minnesota Synod of November 15, however, we are pleased to learn that Pastor Eppling has now recognized his error by God's grace and has therefore returned to the Synodical Conference. In a public "declaration" contained in the aforementioned "Gemeinde Blatt," he reports that, although he was at first also disturbed by the cries of "Calvinism! Cryptocalvinism!" which the enemies of the Missouri Synod had raised; but when **he** then came into great distress and in this distress experienced in his own heart the consolation which lies in the certainty of his gracious election in Christ, he now read again the writings which had caused the doctrinal controversy about the election of grace. Then," he writes, "one scale after another fell from my eyes, and I recognized that in essence I was completely at one with those who ascribe the beatification of the sinner in all points only to the all-sufficient divine grace. The profit of this doctrinal controversy is a great one. Not often, as in these days, have the Lutherans of America, united in the Synodical Conference, held up the Word of God in its sole validity and in its all-deciding authority, and in reality respected it, and drawn so freshly and directly from the fountain of the Word. How could I stand against those whom God has so blessed in their ways? How could I work against those who speak to me so from the heart? How incomprehensible it seems to me now, and how sinful, that I did not warn myself and let myself be warned against those who refer to the writings of a number of teachers of our church, but who pay homage to modern (newfangled) theology! - As it has been heavy on my heart for weeks not to have remained in the Synodical Conference, so it is now a joy to me to break away from its opponents and to rejoin it as one in faith with it." - Had Fr. Eppling, who stands in Wisconsin, remained in the Ohio Synod, he would have had to join the newly-established "Northwestern District of the Ohio Synod," which, we understand, consists mostly of former members of the Missouri and Wisconsin Synods. Mr. P. Eppling, therefore, writes: "The strait into which I fell, either to join the **corrupt Missourians and Wisconsinans of** the Northwestern District of the Ohio Synod, or to join the true and right, made me look back to my first origin, to join the end of my life with those with whom the eternal, adorable providence of God in Christ first brought me together." - As many were frightened four years ago by the silly clamor of Professor Schmidt at Madison, Wis. and of the Ohioans who followed him, that the Missourians had become Calvinists, we now see, not only from the example of Mr. P. Eppling, but also from many other men once carried away in the first excitement with rapture, but who are sincere, that that lying clamor will no longer help. More and more preachers and laymen who have gone out from us now see that they have been deceived, namely, that we Missourians have not brought up a new doctrine of election by grace, but only the old but almost forgotten doctrine of the Bible and of our luther

The reason for this is not that we have fallen into Calvinist heresy (for this is what our synod belongs to). The reason why so many have separated from the Synodical Conference, to which our Synod also belongs, in recent years is not that we have fallen into Calvinistic heresy (for we ourselves hate this with all our hearts); it is rather because those who have left us are themselves stuck in false doctrine and prefer to follow their own reason rather than the clear word of God and the clear confession of our church. They act as if they had to save the pure doctrine of the Lutheran Church against us, while they seek to smuggle un-Lutheran doctrine into our Church. Therefore, dear Lutherans, do not let yourselves be beguiled by the foolish cries of "Calvinism! Calvinism!" but search the Holy Scriptures and our precious Book of Concord, and you will soon see and become more and more certain that our doctrine is not the doctrine of Calvin, but the doctrine of Luther, which he drew from the Scriptures four and a half hundred years ago. Even in the case of our opponents, therefore, what Paul wrote of the sectarians of his day will still prove true- "They will not go the length of it, for their foolishness will be revealed to everyone." (2 Tim. 3:9.) The false stars of false doctrine often rise with great brilliancy, so that it seems as if they wanted to take over the heavens, but they soon become darker and darker, and at last disappear completely, never to be seen again; the sun of truth, however, is often surrounded and veiled by men with thick clouds of perversion, but it always soon shines forth again in its old full brilliancy. The Ohioans, who have gone out from us, prove what a love of the enemy they have, by blasting out in their papers that the Synodical Conference is now blown up; but their love is mistaken: it is not blown up by its exit, but only purified, and therefore not weakened, but strengthened. W.

[Walther]

Progress for the better. In addition to other un-Lutheranism, the so-called *mite-societies* had become established, as in other Council congregations, including the Lutheran congregation of St. Peter's in Lancaster, Ohio, which belonged to the Council (see "Lutherans" 1882). Such mite-societies are small dinners held for the benefit of the church, to which every Christian, Jew, Turk, Hottentot, every scoffer and scoundrel, after he has contributed to the kingdom of God by his entrance fee, even if not of his own free will, is admitted for an entrance fee. Happily, however, it seems to be more and more understood in the above church that one should not sit where the scoffers sit (Ps. 1, 2.), that one should not "make" the money necessary for church purposes, but "give it freely" (2 Cor. 9, 7.; 2 Mos. 25, 2.), that one should not extract it in all kinds of ways from false believers and unbelievers, but "have no need of those who are out there" (1 Thess. 4, 12.). In a weekly bulletin it is announced from the above congregation that "the St. Peter's congregation, after careful consideration, has decided not to hold any more "Scherflein Societies", but rather to replace them with something "which is less exposed to abuse and more conducive to the edification, spiritual, and social improvement of the people". In place of those societies, lectures should henceforth be held once a week in the Sunday school room, as in our local parish. "The usual mite," the newspaper further reports, "is to be contributed in the form of a voluntary donation." - This progress for the better is indeed quite gratifying. - How would it be if the above-mentioned St. Peter's congregation were to continue on the path they have trodden, and at another time report in the newspaper on

The Lutheran congregation of St. Peter's has decided, after careful consideration, to no longer accept or harbor incorrigible drunkards, least of all those who are banned from other congregations for this very reason, - not to bury notorious unbelievers, least of all those who do not want to come to a pastor even in the last illness, - and to cleanse itself of the lodge filth that corrodes it through and through. That would indeed be very pleasing to God and man. C. D.

Much money for church purposes. The Fifth Avenue Presbyterian Church of New York, at which Dr. Hall stands, contributed more to church purposes last year than any other congregation in America. The total sum raised by this rich congregation during the past year is \$146,671.00, of which \$36,561.00 was used for church purposes, \$91,007.00 for benevolent purposes in general. That every cent of this large sum came from voluntary, "cheerful givers" (Ex. 25:2.) is, to be sure, not certain. But apart from this, some of our righteous richer congregations should take an example from the above congregation, all the more so, since very often with prosperity does not grow generosity, but avarice. C. D.

II. foreign countries.

The Gospel in Portugal. In Portugal, too, Papist darkness must give way before the Gospel, though unfortunately not before the "loud and purely preached" Gospel. In Lisbon, the capital of Portugal, there are seven Portuguese churches in which now, on the 350th anniversary of Luther's translation of the Bible, not the Roman Mass but the Bible in the mother tongue is the main thing, namely two independent, one Presbyterian and four Episcopal. In Oporto, too, there are three Portuguese non-Roman congregations, one Methodist and two Episcopal. C. D.

Burning of a corpse applied to a priest. As an Italian newspaper "La Voce del Popolo" reports, Giovanni Sartorio, a priest at the Church of St. Mary in Milan, had stipulated in his will that his heirs had to see to his cremation, otherwise they would lose all claim to any inheritance. In spite of the opposing efforts of the priesthood, the heirs enforced the will of the deceased, but he was denied all ecclesiastical honors; he received only a so-called civil burial. C. D.

Re-introduction of the death penalty. As is well known, capital punishment has almost completely disappeared, especially in France. In 1882, it was imposed in only 35 cases, but carried out in only 4, while in the remaining 31 cases the death penalty was commuted to life imprisonment. Nevertheless, the Council of Zurich, by 133 votes to 52, decided to revise the laws in question, in order to reintroduce the death penalty, despite the clamor of the liberal press. C. D.

Ordinations and introductions.

Candidate Georg Allenbach, from the Seminary at Springfield, Jlls., was ordained on the 23rd Sunday after Tr. by the undersigned, assisted by the Rev. I. Miller, in accordance with the commission received, and (as successor to the blessed Missionary Meiländer) was inducted into his office.

C. F. Obermeyer.

Address : Rov. 6.

Llissiouar^,

1212 Dock Str. Middle Dock

By order of the Hockw. Mr. Praeses Beyer, on the 23rd Sunday after Trin. Mr. P. Causse, who was called by the Lutheran Zion congregation in Egg Harbor City, N. I., was ordained and introduced there by the undersigned. O. Schroeder.

Address: Rsv. P. 6au8ss, LZZ llurtror 61^, H.



[185] By order of Hochw. Praeses Hilgendorf, on the 23rd Sunday after Trin. Mr. Candidate Hermann Westphal, appointed traveling preacher for the Northwest of our State, and pastor of the congregation at Ainsworth, Nebr. ordained by the undersigned. I. Hoffmann.

Address: Rov. Il. A^kstpliu,

Rrorvn Oo., Robr.

On Wednesday, the 12th of November, Prof. O. H att- städt, by order of the Presidency of the Wisconsin District, was ordained and inducted as assistant preacher by the undersigned, assisted by Mr. U. Osterhus. G. Kühle.

On the 23rd Sunday after Trin. by order of the Hockw. Herr Präses Schmidt Hr. U. O. Spehr in Fräser, assisted by Mr. U. Claus, was introduced by the undersigned.

A. Ch. Bauer.

Address: Hlev O Sneltr H'ruiser H'aeomd On H'lieir

Official Announcements.

The undersigned unfortunately finds it necessary to suspend Mr. I. Karrer of Middleton Township, Ontario, from the Synodical Fellowship of our dear Synod until the next Synodical Assembly. And this for the following principal reasons:

First, because the same, repeatedly accused of tyrannical and thoroughly unevangelical^ conspiracy within his congregation, will now no longer permit a proper investigation and will not accept any instruction or rebuke.

On the other hand, because he is continually guilty of all kinds of vituperative and blasphemous words against his former brothers in office, and especially against the "synodal officials", has hardened himself more and more in this unbrotherly nature, and has himself long since broken the bond of synodal fellowship with us.

Sebringville, November 4, 1884.

F. Dubpernell,
recently. President of the Canada-District of the
Lutheran Synod of Missouri, Ohio a. St.

Rev. P. Stamm, heretofore a member of the Michigan Synod, has applied to the Presidency of the Michigan District for admission to our Synod.

Jos. Schmidt.

Entered the coffee of the Illinois - District:

For the synodal treasury: Collections on Reformation Day from the congregations of: Bartling in Chicago 22.06, Große in Härlein 16.34 (half), Große in Addiion 18.27 (Häifie), Brüggemann in Willow Springs 9.38, Heinemann at Okawville 9.00, Wolbrecht at Okawville 11.40. Communion Coll. of U. Heumann's Gem. at Fauna 4.05. From the Synodal Book of P. Lochner's Gem. at Cbicago 2.29. Harvest & Reform.Coll. of Bro. Dear's congregation at Wine Hill 22.00. Harvest Festival Coll. of Bro. Brewer's congregation at Niles 9.54. Communion Coll. of k. Flacbsbart's congreg. in Dorseu 6.00. From the congreg. of the

: Ottmann at Collinsville 5.50, Kattkain at Hoyleton 6.00, Muller tn Scaumburg 23.50, Schmidt at Crystal Lake 9 00, Nuoffer at Eagle Lake 9.75, Goesswein at Altamont 5.00, Rabe bet Uorkville 15.00. (Summa - 204.08.)

For the new building in St. Louis: By Reinke in Chicago from W. Flesch and Joach. Westendorf each 10.00. By Ernst Kaiser from P. Schuricht's Gem. in St. Paul 30.00. By k. Baumgärtner in Huntley from I. Schröder 1.00, Cb. Wendt u. H. Heinemann each 2.00, W. Henning 1.00. (S. -56.00.)

On the new construction in Addison: Reform. Coll. of I'. Schüß- lers Gem. in Joliet 31.24. I*. Wartens' Gem. at Danville 17.15. Fr. Brauer's Gem. tn Niles 20.00. By Fr. Reinke m Chicago from I. S<benkin 2.00. Durck Fr. Freberking from sr. Gem. at Dwight 9.00, in Dwight 6.00. Fr. Hallerberg and Gem. at Quincy 25.00. (S. -110.39.) - Promises were made: by 4*. Heinemann's Gem. at Okawville 100.00, k. Brauer's Gem. at Niles 40.00, and!?. Brauer's Gem. at Brecher 50.00. (S. -190.00.)

For inner mission: part of the Miff. coll. of P. Gru- bers Gem. in Bethlehem 22.00. By I?. Müller in Ehester by H. Bode 5.00. (p. -27.00.)

Bethlehem Mission: By Fr. Schuricht at St. Paul, part of the Missionary Coll. 10.00. Part of the Miff. Coll. of k. Gruber's congreg. at Bethlehem, 22.00. By Bro. Wolbrecht at Okawville by H. Frtcke, 2.00. By Bro. Meyer's congreg. at Lincoln, 5.00. (S. -39.00.)

For the mission to the Jews: Through Fr. Schuricht in St. Paul, part of the missionary collection, 10.00. Part of the missionary collection from k. Gruber's congregation in Bethlehem, 21.00. Father Meyer's congregation in Lincoln, 5.00. (S.-36.00.)

For the emigrant mission: Through Fr. Heumann in Fartna from the Women's Association 5.50. Through Fr. Engelbrecht in Chicago, thank offering from N. N., 2.00. I?. Meyers Gem. in Lincoln 5.00. (p. -12.50.)

For poor students in St. Louis: Through Fr. Reinke in Chicago from the Young Men's Association for Job. Meyer 10.00.

To the household in Springfield: P. Dorn's Gem. in Pleasant Ridge 6.70.

For poor students in Springfield: By I'. Succop in Chicago by F. Klusmann 2.00. 1>. Meyer's congregation in Lincoln 8.00. Communion coll. from Bro. Cämmerer's congregation in Chandler- ville 3.38. From Chicago: by Bro. Wunder for W. Licht of the Young People's Association ö.OO, of the Young Friars' Association 10.00; by k.

Succop for Hornung of the lungfr. Society 10.00, N. N. 5.00; by?. Reinke mebl in Adell 25.00. P. Hild 2.00, whose gem. 10.40. P. Plebn's gem. in for H. Bode of the Jüngl. Society 10.00, for K. Hubert 9.00. By Wm. Chipepewa Falls 5.54, in Sigel 5.69, in Edson 2-83. (S. -163.54.) Völker in Betklehem, Coll. at Karl Bernahl's wedding for Aug. Mund, 5.40. For the orphanage near St. Louis: Mrs. Kapanke in Milwaukee.50. P. Schieferdeckers Gem. in New Gehlenbeck for W. Kistemann 13.25. Lebrer Wegners Schüler das. 2.85. (p.-3.35.) (S. -81.03.)

For poor students in Fort Wayne: By?. Hölter in Chicago for Stark Lake 6.75. To the Milwaukee home office: ?. Hudtloff's congregation, 4.12. ?. 11.50.

For poor students tn Addison:?. Mueller's congregation in Damms Gem. 9.00. From the Cedarburg Gem. .50. (p. -13.62.) Schaumburg for H. Seidel 15.00. By?. Willner in Quincy for M. Groß from the lungfr.Association 10.00 and Misstonsstundecoll. 3.00. Durck?. coll. at Aug. Capelle, 7.13.

Bartling in Chicago from W. G. for H. Gebrs 15.00. Durck?. Wagner there for E. Rtsckow from A. Be- dubn 1.00, C. Lübke 1.00, W. Brockmann jun. Part of Mission F-stcoll. at Oskosh 26.65. ? Walkers Gem. in New London 3.50, in Maple Creek 1.00. (S. -32.15.)

1.00, A. Beduhn 1.00, Mrs. Kalbow .60. (S. -47.60.) For Negro Mission: Coll. on wedding of Julie Wells & Marie Ruck 3 60th Tbeil of Mission Festival Coll. at Golden Lake 6.75, at Oshkosh 5.00.

To the household in Milwaukee: By?. Hölter in Chicago from the Women's Club 11.50. E. Wolff at New London .50th Women's Club of Jmm. congreg. at for 1". Rösch's sons 10.00. From Chicago: by?. Wunder for A. Milwaukee 20.00. School children of congreg. of?. Hudtloff 1.30. Ed. Wolff 100th (p. -38.15.)

For poor students in Milwaukee:?. Bergen's church in Prairie Town E. Wolff at New London .50th Women's Club of Jmm. congreg. at for 1". Rösch's sons 10.00. From Chicago: by?. Wunder for A. Milwaukee 20.00. School children of congreg. of?. Hudtloff 1.30. Ed. Wolff 100th (p. -38.15.)

Leuthäuser from the Young People's Society 5.00, from the Young People's Society 10.00; by?. Lochner for Hinz and Jaap from the Young People's Society 10.00.Verein 10.00, for F. Buszin, Coll. at teacher Heit camps Hockzeit, 13.26; by?. Wunder from the Jüngl.-Verein for H. Sagehorns Gem. 40.00. C. Göcke 1.00. A. Fischer in Siae1.50. (S.-Stev'Ng and P. Landgraf 5.00 each; by?. Succop from the Jünglings-42.00.)

Verein for E. Meßner 15.00. (p. -73.26.) For salaries & maintenance in Milwaukee: From the gem. of the??: G. H. Löber, Milwaukee, 6 00, Cb. H. Löber 31.00, Svrengele 53.00, I. Strafen 17.50, Schütte 12.00, Kühle 36.22, Wickmann, Freistatt, 14.93, Döbler 7.00, Feustel 5.00, Wambsganß sen. 19 67, his branch 4.53. P. Ledeburs Dreieinigk.-St. John's parish 2.05. Father Herzer's parish in Plvmouth 14.50. U. Hieber's parish in Wilson 5 40. Father Leyhe 3.00, Robn each 3.00, G. Schmidt, F. Oetjen, I. Hagen, K. Hagen, A. Eich whose parish in Grant .75, in Sigel 1.16. Father Nützel's parish in mann, 8. Wascker, I. 8übke each 2.09, I. Schmidt, K. Graumann, K. Oshkosh 16.63. (p. -257.47.)

Martens each 1.00. P. Schwartz' Gem. in Mt- Carroll 5.50. Durck?. 8iebe in Wine Hill by Fritz Ebers 1.00. Reformation Feast coll. by?. Castens' Gem. in East Wheatland 7.50. Fr. Detzer's Gem. in Niles Centre 9.00. Fr. Feiertag's Gem. inColebour 7.30. By?. Rover, coll. by D. 8ührs in ArlingtonHeights, 23.25. Fr. Baumgärtner 7.00. whose congregation in Huntley 9.38. in Hampshire 4.40. in Belvidcre 9.20. in Marengo 4.27. Fr. Hallerberg and congregation in Quincy 40.00. Reformation feast - coll. by?. Heyer's congregation in Mayfair 9.50. (p. -620.15.)

For salary and support in Milwaukee, by Sapper in Bloomington from G Ehrlich, 5.00. Half of reformatory festival collection from Great Council in Addison, 18.26. By Noack in Riverdale from Tr Rau, 4.00. P Eissfeldt's council in Whiting, 6.55. Ref.Festcoll. by?. Gräfs Gem. in Palatine 5.00. By?. 8ockmer in Cbicago: R-f.-Festcollecte 31.32, Hochzeitcoll. bei Joh. Kruse 7.00, by H. Bergmann 4.00. P. Nuoffers Gem. in Eagle Bake 13.00. By?. Große in Härlein, Dankopfer von Frau Bergmann, 2.00. Reform. -Festcoll. by?. Hahn's congregation in Staunton 8.30. By ?. 8ückes Gem. in Bethalto 5.00. Fr. Mangelsdorfs Gem. tn Venedy 21.00. Durck?. Wolbrecht near Okawville by C. Feiger 2.00. Fr. Mariens' Gem. in Danville 13.00. From Cbi- cago:?. Engelbreck's congregation 40.00, Ref. Festcoll. by?. Nein- kes congregation 45.30,?. Bartling's Gem. 26.00,... Wagner's parish, 44.00. Two evening collections from Drögemüller's parish in Arenzville, 4.45. P. Hallerberg and parish in Quincy, 25.00. (p. 330.18.)

For sick pastors and teachers:?. Drögemüller's parish in Arenzville 1.00.

For the widow's fund:?. Holtermann in 8ost Prairie 4.00, parish 6.00. Fr. Goesswein's parish in Altamont 3.00. Fr. Mueller's parish in Cbester 9.50, H. Bode's 5.00. Fr. Drögemueller in Arenzville 4.00, parish 5.65. By?. Flacksbart in Dorsey, thank offering for happy recovery. Wittwe Bartels 5.00. By?. Bartling in Chicago from Joacbm Hink 1.00. ?. Meyer's congregation in Blncoln 5.00. .. Hallerberg and Common in Quincy 10.00. P. Dorn in Pleasant Ridge 2.00, whose comm. 6.77. P. Skieferdecker in Neu Geblenbeck 5.00, dcsien comm. 7.15. P. Knief's comm. in Golden 10.10. (S. -89.17.)

For the deaf and dumb:?. Bewerenz' Gem. in Effing- ham 8.15. For the orphanage at St. 8ouis: By Bro. Sepp meier in Pleasant Ridge, at Jul. Strathmann's Hockzeit ges., 7.50.

For Studying Orphans from Addison: By?. Great in Harlequin by N. N. 2.00. Addison, Nov. 15, 1884. H. Bartling, Cassirer.

Incorporated into the Wisconsin District Caste:

For Emigr. Mission in New York: Tbeil of Mission- festcoü. in Oshkosh -5.00. From Women's Club of Jmm. congreg. m Milwaukee 10.00. (S. 15.00.)

For poor and sick pastors and 8teachers: part of the Mlisionsfetzcoü. tn Golden 8ake 6.75. Fr. Plehn 1.25, whose congreg. in Settlement 2.06. (S. -10.06.)

For Mrs.?. Markworth: Wedding scoll. at Franz Klatt 9.25. For poor Wisconsin students: Durck?. Wichmann, Hockzeitscoll. at Mrs. Ramthon 7.83.

To the seminary building at St. 8oms: ?. Feustel's congregation 2.00. ?. H. Sagekorn's congregation at Rantoul 9 a.m. Triune congregation at Milwaukee 12 p.m. (S. -23 p.m.)

For the synodical treasury:?. Hild's parish 24.00. Fr. Ren- nicke 1.00, whose parish in Jackson 4.50. Fr. Georgii's parish in Cedarburg 5.20. (S. -34.70.)

For Jewish mission: part of the mission festival coll. in Oshkosh 5.00. Women's club of the Jmm. congregation in Milwaukee 10.00. School children of the congregation of?. Hudtloff 1.30. (S. -16.30.)

For the widow's fund:?. Feustel's parish 10.10. Father Ratbpat 5.55. Father Reichmann 1.00, whose parish in Spencer 2.65, in Auburndale 1.00. H. Meier, sen., in Milwaukee 1.00. ?. Aulich's congregation 11.00. P. Strasen's congregation in Watertown 34.30. P. Wichmann & congregation 12.00. P. Dökler 3.00. 8ebrer I. D. F. Meier 2.00. P. 8edeburs Joh.-Gem. 3.10, Dreieinig! Gem. 3.96. Wittwe Baierlein 1.00. P. Sagehorn's Gem. in Rantoul 11.00. Coll. at F. Hinz's birthday party 1.70. Coll. at the 15th wedding anniversary party of H. Emder and wife 2.72. Mrs. Dor. Neigensind in New London 5.00. Chr. Gers-

Received for the Milwaukee Progymnasium:

From?. Wesemann's parish at Graston 47 sacks of potatoes, 13 p. mebl, 10 p. cobl and turnips, 1 barrel of aevfel, 1 p'. Beans. From?. Schütz' parish in A'bippun one load potatoes, 28 p. From?. Sklerf's farm in Jincswillc, 25 p. food, from his second commune in Hanovee 30 p., another 9 p. followed along with 1 tube of butter. From?. Hieber's comm. at Sheboygan Falls and Town Wilson 19 p. and 11 p. together with 1 tub of butter. From?. Keller's lot in Racine, 4 lbs. and 1 t. of potatoes, cabbage and vegetables. From?. Walker's lot in New London >6 p. & 13 p. potatoes, mebl 2c. From Christ, and Heinr. Pübñ in Racine 1 p. apples. From?. Otto's Gem. in Beach Wood 24 p. & 1 barrel of Kobl, turnips, potatoes. Flour, bobbins. From?. Aulick's parcel at Clilsville, 22 p. Wheat, 33 p. potatoes, 4 p. cabbage, 3 p. turnips, 4 p. mebles, 1 p. apples. From?. Pröhl's comm. in Augusto 11 p. Weiz'n. 14 S. Potatoes. From Mr. Frank Grundeis >n Cbicago 6 barrels of apples, 2 barrels of pickled cucumbers. From?. Levhes Gem. in Grand Rapids 27 p. Potatoes. 1 p. peas, 4 p. cobl, 3 p. turnips, 1 p. red turnips; also: 17 p. Miscellaneous. By John Bruß from?. Georgiis Gem. in Cedarburg 7 barrels of potatoes, 1 barrel of red beets. 1 barrel yellow turnips, 1 barrel turnips, 3 barrels apples, 1 barrel cobl 1 box dry and green apples, 1 p. rye mebl, 1 p. wheat; for?. Georgiis son of some glieoern -8 50. From?. Kleinbans in Appleton, Wis. 1 pot of butter. From?. Hudtloff's comm. in Belle Plain 62 p. Potatoes, turnips, cabbage, 4 S. mebl, 1 box butter. P. Leybe's Gem. in Centralia 9 p. turnips, 8 p. Potatoes. P. Wickmann's Gem. in Freistatt 9 L>. Mebl, 1 box butter, 1 barrel potatoes. 1 barrel of apples, 69 p. Potatoes. P. C. Baumann's comm. in Riceville 16 p. Potatoes, 9 p. cabbage, 4 p. turnips, 1 p. apples, p. bobnen, 5 p. mebl. 94 lbs. butter. By?. Endeward at Muscota from W. Käsck 1 barrel of butter.

H. H. Schröter, property manager.

For the preachers' and teachers' widows' and orphans' fund

(of the Illinois District)

have been received: From the parish of? Piffel -5.00. From L. A. through? Engelbrecht 1.00. From H. Hillmer through? M. Große 4.00. From the parish of? A. Brauer 14.78. From Marie Keller through? Hölter 2.00. From the collection bag of the parish of? Nuoffer 20 00. From the parish of? Tb. Büngr 14.08. From Wittwe M. Kriedemann in Chicago 1.00. From A. Narten durck?- 8. 8ockner 2.00. Gem. des?. Leeb 5.00. Gem. des?. L. v. Sckenck 9.00. Gratitude offering from Frau Lehrer Stetnkrauß 2.00. From d.?:. H. Wunder 5.00, P. Hanien, 8th Lockner 4.00 each, I. F. Nuoffer 3.00, I. E. A. Müller 2.00, 8th v. Sckenck 1.OO. From the teachers: C. Wasckilewsky 3.00, A. Dorn 2.00. From the Chicago 8-Teacher-Conference 18.00. Through Kassirer H. Bartling 267.08 were delivered. (S. -388.94.)

Chicago, Ill, Nov. 18, 1884. H. Wunder, Cassirer.

Notice.

According to the decision of the Synod (see report of the last general Synod p.81) the District Presidents have to send their annual reports since May 1 (resp. April 1) of this year, the pastors their parochial reports of the year 1884 and the teachers' colleges their reports to Prof. M. Günther (Concordia Seminary, St. Louis, Mo.), and this immediately in the first days of January 1885. This order of the Synod is also valid for all following years.

With regard to the parochial reports, the Synod made the following changes: The rubric: "contributing members" is deleted and instead of it a rubric: "communicants" is established. - Furthermore, a rubric for the preaching places, which a pastor has to serve in addition to his congregations, is established. As soon as a preaching place has been organized into a congregation, such a place shall not be called a preaching place, but a congregation, and shall be counted under the heading: "congregations belonging to the synod" or "nicks belonging to the synod. Common members, baptized, confirmed, copulirt! 2c. on the preaching places are not omitted in the parochial report, but are added to those which are to be recorded in the congregations. Furthermore, everywhere in the parochial reports the designation "native" or "foreign" is deleted, and finally the number of teachers that a parish has is also to be mentioned. With regard to the heading "Schools", therefore, the individual clauses are now not to be named, as has been customary in many cases up to now, but it is to be stated how many schools there are in the parish.

Finally, the undersigned asks all pastors not to "forget" to send in their parochial reports in due time. No one thinks that it does not matter much whether his parochial report is printed or not due to his "forgetfulness". If, for example, many were to forget to send in their reports at the proper time next year, it could happen that the statisticians, in comparison with this year's mostly complete reports, would show a decline in our Synod, which, although it would happen in an erroneous manner, would by no means be conducive to the good of God. This arrangement made by the Synod, the annual publication of the parochial reports, has a very great benefit, which should not be lost sight of. Professor Günther, who has been instructed to orvnen the received reports immediately and to hand them over for printing, can, due to lack of time, not do what Unterzetckneter has done, namely, after expiration of the time limit set for sending in the parochial reports, to address a special request to more than 100 pastors to send in their reports.

*, Äug. Rohrlack, Secretary.

The Synod has decided to publish a "Statistical Yearbook" and has commissioned the undersigned to do so. It desires to finally gain a complete overview of the field of work assigned to it by the Lord. Such an overview can only inspire heartfelt thanksgiving to God, new diligence and zeal in the work of the Lord, and heartfelt intercession.

The undersigned therefore asks all pastors to prepare their reports **completely** and send them in **on time**. It is, after all, a small effort, and no congregation will like it if their report is not also published. Even professors,' who serve a congregation or a preaching place, want to forget their report nod. The December number of "Doctrine and Discipline" is accompanied by a schedule. If any one has not received the same, he is requested to notify the Concordia Publishing House by postcard.

Missionaries are asked to send their reports to their respective committees in a timely manner. M. Günther.

Entered the caste of the Western District:

For the seminary building in Addison: By U. Winkler in Central from sr. Jmm. congreg. \$15.00, Zion's congreg. 6.00. ?. Hüskken's congreg. at Drake 17.30. U. Kaiser's congreg. to Clarks Creek 16.10. (p. K54.40.)

For the synod treasury:?. Germann's congregation in Fort Smith 9.00. Fr. Gräbner's congregatoin in St. Charles 19.43. U. Wangerin's congregation in St. Louis 29.50. Fr. Link's congregation there 10.00. Fr. Griebel's congregation in California 5.20. U. Achenback's congregation in S. St. Louis 12.00. Fr. Schülke's congregation in Palmyra 6.00. (S. K91.13.)

For inner mission in the West: From Mr. I. H. Meyers in Ambia, Ind., 5.00. H. Meyers in Ambia, Ind., 5.00. By?. Schuft von s. Gem. bei Lockwood 1.85. By?. Achenbach vom Frauenverein sr. Gem. 5.00. Half of Misstonsfestcollecte in U. C. R. Kaiser's Gem. 24.08. P. Albrecht's Gem. in Schall 4.50. By?. Nething of Herm. Eckhoff 1.00. (p. \$41.43.)

For Jewish mission: D. Nethings Gem. in Lincoln 5.00.

For English Mission: Mr. I. H. Meyers at Ambia, Ind. 5.00.

ForNegermission: Half of the mission feast coll. in U. Kaiser's parish 24.08. P. Nething's parish 7.00.

For the deaf and dumb: Durck U. Grimm, collectirt auf Deppermanns Hochzeit, 5.50. By?. Scoundrel of Heinrich Schnelle sr. 1.00. D. Müllers Gem. in Beaufort 4.10. By

Meyr, Hockzeitcoll., 8.00. By?. Nething from Mrs. K. Hesse 1.60. (p. \$19.60.)

For emigrant mission:?. Zschoches Gem. in Frohna 10.25.

For the widow's fund: By?. Biltz of sr. Gem. in Concordia 18.65, Mrs. Kammeher 2.00, H. Kammeyer Jr. 1.00. D. Gräbner's Gem. in St. Charles 12.17. Fr. Freies Gem. in Hanover 7.50. Fr. Obermeyer's Gem. in Little Rock 7.00. Durck P. Sckust of H. Scknelle sr. 1.00. P. Heyne's Gem. in Lake Creek 11.00. Durck k- Achenbach of Mrs. H. 2.00. P. Meyr's Gem. in Friedbeim 10.00. P. Nething 2.25, Mrs. Katb. Hesse 1.00. (S. K75.57.)

For poor pupils in Steeden: By?. Jehn from Mr. Bruninger 1.00.

For the orphanage near St. Louis:?. Griebel's congregation in California 6.03. By Fr. Senne in Alma from Mr. Fr. Reuter, thank offering, 5.00. Fr. Müller's congregation in Beaufort 4.10. By?. Albrecht, Kmtdaufscollecte at Claus Stüve, 1.25. By Fr. Nething from Mrs. Cath. Hesse 1.00. (p. K17.38.)

For the Progymnasium in Concordia:?. Albrechts Gem. in Schall 3.05.

For Kansas City:?. Jben's Gem. in Harvester 5.00. D. Hüschen's Filial Gem. in Red Oak 2.95. Fr. Köstering's Gem. in Altenburg 18.55. By Fr. Nething of sr. Gem. 13.25, by Mrs. Kath. Heermann .50. (p. \$40.25.)

St. Louis, Nov. 20, '84. H. H. Meyer, Cassirer.

With heartfelt thanks to God and the kind givers, the undersigned received: Durck Dr. Sihler, ges. auf der Hockzett von Hrn. W. Scherer, K8.80. Durck D. C. M. Zorn vom Frauenverein sr. Gem. for I. Reinhardt 41.00. By D. I. A. Schmidt of etl. members sr. Gem. for Haserodt 17.95, by Lydia März 5.00, by Mathilde Wassermann 5.00. By ?. A. Brömer of the women's association sr. Gemeinde for I. Klausing 25.00. Durck P. Chr. Hochstetter for Chr. Drewes from teacher Bützow's daughters 2.00, from Anna u. Maria Buller each .50, from Jul. Kleinow .50, from Koffke's children 2.00, from Volker's children 1.00. Collecte bei Hrn. Gust. Steinhorsts Hockzett 1.92. Durck?. I. A. Sckmidt for Haserodt from the Young Women's and Virgins' Association. Parish 34.50. Durck?. A. Brömer for I. Klausing of the Women's Association, parish. Gem. 15.00. Durck P. I. F. Müller for s. son 2.50, jges. on the wedding of Mr. I. Scherzer, and 1.60, ges. on the hock time of Mr. G. Däschlein. By P. Th. Wichmann for s. son of F. Schössow 2.00, by C. Hilgendorf 1.00. By D. I. A. Schmidt for H. Haserodt by Andr. Faust 5.00, by Mathilde Wassermann and Lydia März 3.00 each. By the Women's Club of St. Petrigem. at Fort Wayne for F. Randt 5.00. By D. C. M. Zorn by the Women's Club of sr. By P. M. P. Holls for G. A. Müller, sent by the congregations of Babtown and Osage Bluff, 29.00. By Mr. Jobn Zabel for his son 8.30, Coll. on the double wedding of Messrs. A. Mörtz and Heintr. Walter. By Mr. I. G. Walther for his son '.Ferdinand 10.30, coll. at the wedding of Mr. Rödel, and 5.00, coll. at the wedding of Mr. Bernthal. Durck?. A. Brömer for I. Klausing 25.00 from the Frauenverein sr. Gem. for poor students of Concordia College, donated at the wedding of D. Th. Mölle- ring, by Dr. Sihler 17.17.

Fort Wayne, November 22, 1884. H. Dümling.

For poor students received with thanks from Mr. F. Melzer in Goldendale, Washington, Ter., K1.00. From Mr. I. H. Myers in Ambia, Ind., \$5.00. By Mr. P. Pflanz from the worthy women's association of his congregation in Memphis, Tenn., 3 sheets, 3 stockings and 12 pillowcases.-Help God that generous dear brothers and sisters in the Lord will continue to remember our many blood-poor students here! - C. F. W. Walther.

Received 8 quilts from the Women's Association of Trinity Church for poor students; 18 sheets and 20 towels for the hospital. C. I. Otto Hanser.

Received for stuck. Morhart by Mr. P. I. H. Wesel K10.00 from Frauenverein sr. Gemeinde and K2.00 from Mrs. Kirstein. For stu. Dau by Mr. P. Hügli \$25.00 from Frauenverein sr. Gem. G.

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The foregoing may be obtained through the Luth. Concordia Publishing House.



Luther's Forget-Me-Nots. Words of God and selected core and power sayings of Dr. Martin Luther on all days of the year. (Motto: God's word and Luther's teaching now and never perish.) St. Louis, Mo. publisher of F. Dette.

A very dear little book! A booklet for young and old, for scholars and unscholars. It is a kind of diary, in which a Bible verse is found for each day of the year, and below it, in a few words, many meaningful sayings of Luther. It is true that there are a great many "similar" writings from older and more recent times, which are also composed of nothing but short quotations from Luther's writings; even the Methodists have published several such little books; but the one shown above surpasses them all. First of all, the quoted passages do not only really contain Luther's words, they are also selected in Luther's spirit, with the greatest possible consideration of the church year, serving the purpose of true evangelical edification, and - which is another great advantage over all other writings of this kind - the place is always indicated where the passages are to be found (i.e., the place of the church), where the passages are to be found (namely, except for a few passages according to the Erlangen edition), so that everyone can check in Luther's writings, not only whether the citation is correct, but also whether the passage is taken out of context or not; For when passages are torn out of their context, as the enthusiasts and after-Lutherans do, then a quite different opinion often comes out than that which the author had in mind. Between every printed sheet there is a blank one that can be used in some way. One can, for example, ask one's friends to write their name on the page on which the day of their birth is written. Every Lutheran should get this booklet, especially those who do not have much time to read much during the day. It should not only be in every family room and parlor, but also in every store, in every shop, in every bedroom closet. The format is small-pocket; the printing is legible on fine paper. The binding is paperback, covered with colored pressed muslin. Opposite the title-page is a handsome picture of Luther in woodcut. The price is 35 cents, in gilt and in gilt binding 50 cents. We recommend the latter class especially for gifts, for which the approaching merry Christmas is a suitable occasion. The marvellous booklet can be ordered under the address: F. Dette, 710 Lrauk- liu ^ve., 8t. Louis, Llo. W.

[Walther]

The Lutheran Calendar for 1885. Allentown, Pa. Published by Brobst, Diehl u. Co.

To praise this calendar would be to carry water into the sea, because the statistics of the "Lutheran" Church contained therein are, if not perfect, at least the most reliable among those available. This makes the calendar almost indispensable for every Lutheran preacher and also extremely valuable for those who are not preachers, but who are interested in the existence of our church in our adopted country. The price of this calendar, which contains 48 pages in quarto, is only 10 cents. - On this occasion we may present the just published

Pilgrims' Calendar of 1885, though it does not contain the ecclesiastical statistics, but is of the same extent, confidently recommend to our readers, too. Price 12 cents including postage. W.

[Walther]

Lenchen Luther, the pious little daughter of Dr. Luther, presented to our dear children in words and pictures.

A Christmas booklet with 10 pictures. Reading, Pa. Pilgrim Bookstore Publishers. 1884. 24 S. Price: single, 10 cts; per dozen, \$1.00; by the hundred, G 7 cts.

A very pretty little Christmas gift. Magdalena, the pious little daughter of Dr. Luther, who went to heaven in her fourteenth year by a blessed death, is presented here in short lines through words and pictures to our tender youth in such an attractive and lovely way that the impression that can be expected from it for the hearts of young readers and viewers can only be a very beneficial and edifying one. G. S.

Changed addresses:

Lov. .1. lleekeustelo, Oarrick, ^LeFlmuzf Oo., Ls.

Rev. L. LuelliuF, Lox 140, Harvd, 111.

Rev. O. OrossberFer, Llartiusville, His.Fg.rw 6o., 17.1k.

Rev. 6. H. Loeber, 550 lltü ^ve., Nilwaulree, IVi.s.

Lev. LI. Doevve, Lox 224, 6olü IVster, Nioü.

Rev. Vomliok, lla^ OreelL, Oooüdue Oo., Lllu.

3. 8. L. Dollner, Lox 67, 8t. Denevieve, Llo.,

not Lutüerville, ^r

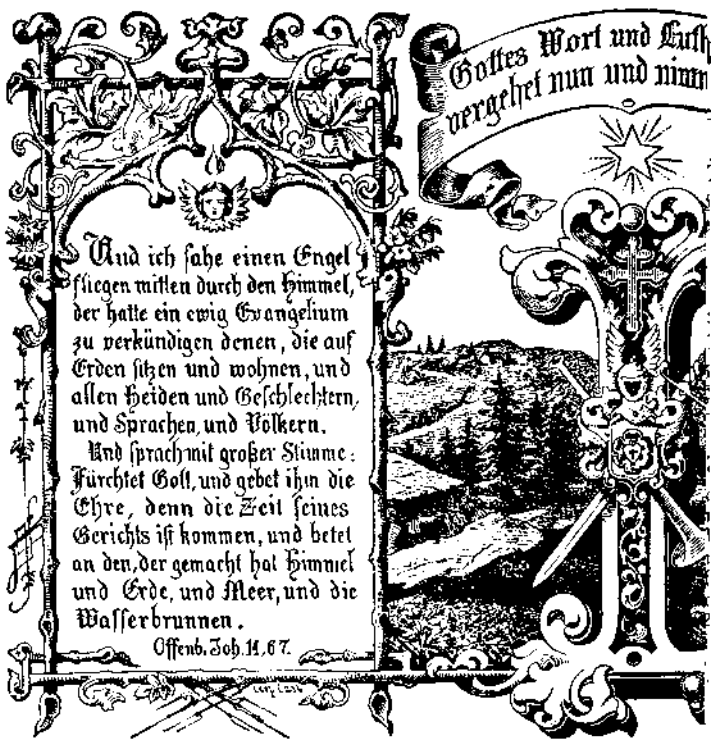
VK. L. Olerke, osre ok Lov. Lorutlrsl,

Lox 99, Le^vistoo, Linons Oo., Lliull.

AM" church and mission festival announcements had to be left behind due to lack of space.

Luteröü st tlio Lost Otöoe st 8t. Louis, Llo., as seooüü-olsss matter.

SS" For this a supplement.



Herausgegeben von der Deutschen Evang.
 Zeitweilig redigirt von dem E.

40th Year, St. Louis, Mo., Dec. 15, 1884, No. 24.

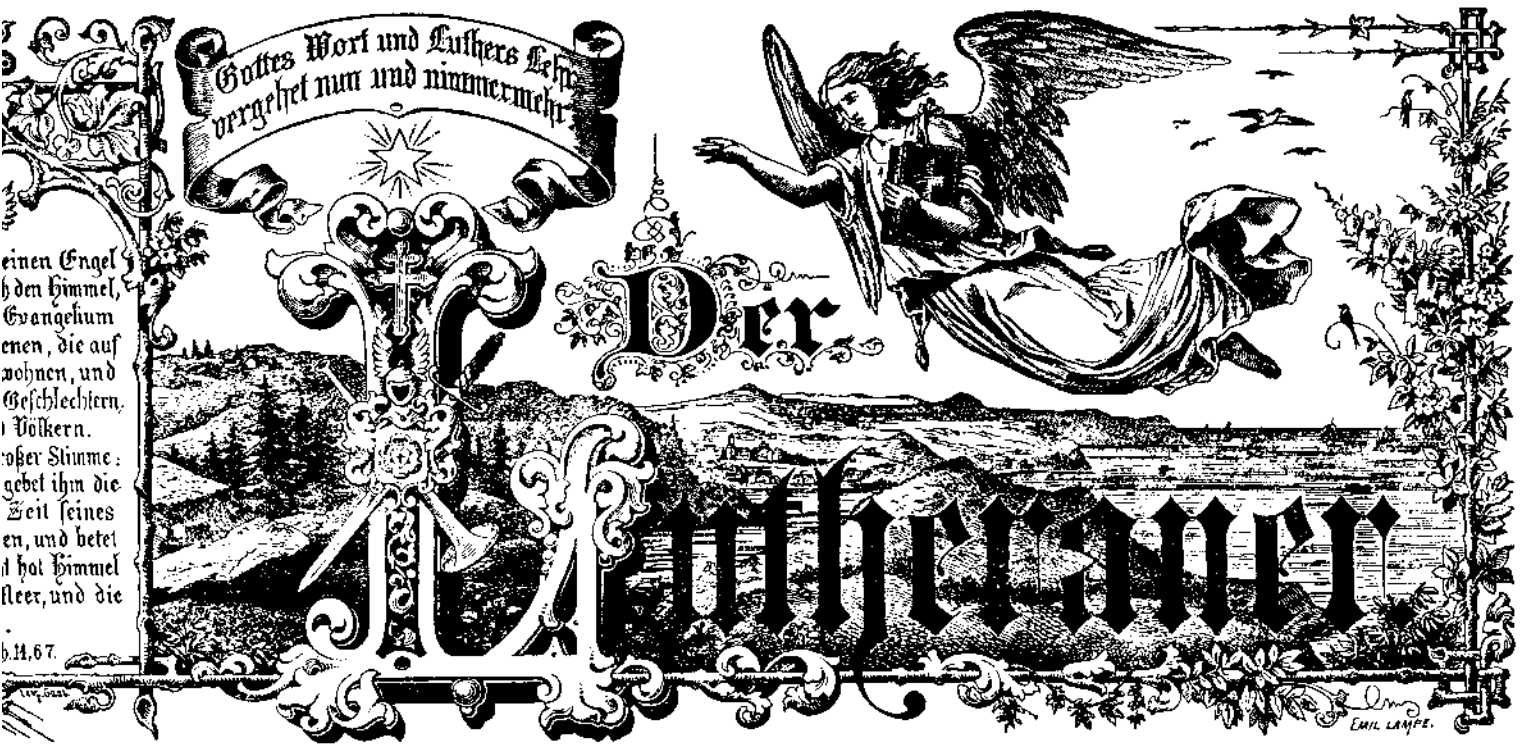
The holy season of Advent

is usually considered a time of joy. It is true that for true Christians, who according to God's word should always be joyful (1 Thess. 5, 16.), the holy season of Advent cannot be devoid of true joy. But the real purpose for which the Christian church has instituted the celebration of Advent is not both to awaken people to joy, but rather to awaken them to serious self-examination. It has therefore always been the order of the Church that no weddings or other public festivities and merrymaking should be held during Advent; Christians should rather devote themselves to holy contemplation in holy silence. For the same purpose for which the Church prepares for the joyful Easter in Passiontide or Lent, she also wants to prepare for the joyful Christmas in Advent. For it is only through sorrow for our sins that God wants to and can prepare us for the enjoyment of the joy of his grace. As therefore the cry of the Passion is, "Thou hast made me toil in thy sins, and hast given me trouble in thy iniquities" (Isa. 43:24.), so the Advent cry to Christians is, "Prepare ye the way of the Lord, make his paths straight." (Marc. 1, 3.)

But how and where the way is prepared for the Lord, this our Luther says in his evangelical church postilion quite splendidly in short words as follows:

"The preparation is not that thou mayest prepare thyself worthily with thy prayers, fastings, and works of thine own, as all the sermons of Advent now do and deceive; but, as it is said, it is a spiritual preparation; which is in the thorough knowledge and confession that thou art unfit, a sinner, poor, damned, and miserable with all the works that thou canst do. Such a heart, the more it is so minded, the better it prepares the way for the Lord, though it be a vain Malvasian, and walketh in roses, and prayeth not a word." (XI, 149.)

O, then, dear readers, may God give us all such a heart in this holy Advent! So too, after a few days, God willing,



gegeben von der Deutschen Evangelisch-Lutherischen Synode von Missouri, Ohio u. a. Staaten.
Zeitweilig redigirt von dem Lehrer-Collegium des theologischen Seminars in St. Louis.

St. Louis. Mo., den 15. December 1884.

No. 24.

When we hear the angel's message on Christmas Day:
"Behold, I proclaim great joy to you," a stream of joy will pour
into our grace-thirsty hearts. W.
[Walther]

**Prayer at the approach of the holy
Christmas.**

(Translated from Latin from Johann Gerhard's booklet:
"Uebung der Gottseligkeit.")

I give Thee thanks, Jesus Christ, Thou only Mediator and Redeemer of the human race, because, when the time was fulfilled, Thou didst personally unite true human nature with Thyself, and didst desire to be born of a virgin. How great is Thy glory, that Thou didst not take to Thyself the angels, but the seed of Abraham! How great is the divine mystery, that Thou, who art truly God, hast willed to manifest Thyself in the flesh! How great is the affection of Thy mercy, that for my sake Thou camest down from heaven, and didst suffer Thyself to be born of a virgin! For me, the most wretched creature, You, the most almighty Creator, became man; for me, the most rejected servant, You, the most glorious Lord, clothed the body of a servant, that You might slay the flesh in the flesh. You were born to me. Therefore, whatever heavenly goods you bring with you in your birth will be mine. Thou art given unto me; how shall not all things be given unto me with Thee? My nature is more glorified in Thee than it was defiled in Adam by sin. For because Thou takest it up into the unity of the person, since it was only brought down by accidental corruption from the devil, Thou art flesh of my flesh, and bone of my legs. Thou art my brother; what wilt Thou be able to deny me, since Thou art so intimately united to me by the likeness of the flesh, and by the fervor of brotherly love? You are the bridegroom, who, according to the pleasure of the heavenly Father, have entrusted human nature to yourself as a bride through a personal covenant.

I praise and glorify with a grateful heart. I no longer marvel that for the sake of man the heavens, the earth, the sea, and all that is in them were made by God, since for the sake of man God himself became man.

Henceforth you will not be able to reject and cast me out, since you cannot deny that you yourself are man and therefore my brother. From now on you will not be able to forget me, because you have marked me in your hands. For this fellowship of the flesh makes thee remember me daily and always. Henceforth Thou wilt not be able to leave me, because by the most intimate bond of personal union Thou hast willed to unite human nature to Thyself. Although now my sins resist me, yet the communion of nature does not repel me. I will be wholly devoted to Thee, who hast wholly accepted me. Amen.

(Sent in by P. H. Sprengeler, Jr.)

May a preacher bury openly impenitent persons (scoffers, banished, persistent despisers of the means of grace) with

(Conclusion.)

Thus it is certain that a preacher may not bury openly impenitent persons with ecclesiastical honors; if he does so, he does not have God's word for him, but against him, as is also clear from the testimonies cited. Accordingly, our dear church has always acted. We have already heard that Luther says: "In our church it is the custom" to refuse the church burial to those who have died in impenitence. I will now give some examples of this. When once the pastor Dr. Conrad Becker at Güstrow in Mecklenburg was to bury with church honors "a high potentate's envoy, who had submitted to a great impossible drink against many warnings," he preferred to be deprived of his office rather than to consent to it. (Walther, Past. 309.) In the church book of the parish of Butzbach in the Großer

zogthum Hessen, the following cases, among others, are noted:

1563: "Walther Metzler died Thursday P. *conversionis*, i.e. after the feast of Paul's conversion, buried in the ground "separately", i.e. without "singing, funeral sermon and ringing; cause of his ungodly and nefarious life.

1584 "Elos Feuerbach, who administered the office of forester for more than twenty years, *obiit*", i.e. died, "buried in the ground without singing and funeral sermon, because of this he did not behave like another Christian man, did not go to supper, nor could he pray".

Gela, Kaspar Feuerbach's housewife, died and was buried on May 24 without singing and funeral sermon, without ringing, because she and her landlord lived so ungodly with each other in their married state, she was also slow to come to the preaching of the divine word and did not use the precious treasure of Holy Communion for several years.

1612: "Henn Deuthorn of Dreyß Ziegenhein, who drank himself full of wine in the Falken, so that he died at the infirmary on 14 January, was led in again on horseback as if he were still alive, and laid down in the stable by his companions, then brought to earth without Christian ceremonies." (Witness of W. VII, 31.)

But, it might perhaps be objected, there are many who lead a quiet, honorable life, they do not mock, they do not blaspheme, yes, even more, they send their children to a Christian school, they also do not put anything in the way of their own if they want to keep to the church, only they themselves do not attend the services, do not even go to Holy Communion, how, should such persons also be unworthy of the honor of a Christian burial? Answer: Are not such persons manifestly impenitent, are they not despisers of the means of grace ordained of God? This, that they have no need of God's word and grace, is a very evident proof of their unbelief and contempt of grace. How is it said of Matt. 22. of those who would not accept the king's invitation to the marriage of his son? "They despised it." There the Holy Ghost expressly calls the not coming to the wedding, or not using the means of grace, a contempt of it. And it is further the sin of the grossest disobedience to God, who so earnestly commands in the third commandment that we should keep his word holy, gladly hear and learn it. Of these people it is, "Therefore hear ye not, for ye are not of God." "You reject God's word, therefore I will reject you also." They, with all their civil virtues, lie in manifest mortal sin, and will one day receive a terrible judgment. "Woe to all unbelievers who dwell in a place where they have churches in which Christ's pure word resounds, and who pass by those churches with contempt! They think that they only despise poor, simple, and sinful men; but Jesus Christ, who is also their God, their Saviour, and their former Judge, says of his servants, 'He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me.' Woe therefore to all unbelievers, in whose dwelling-place the towers of the churches rise to heaven, the ringing of the church-bells resounding far and wide, and the songs of praise of the assembled Christian congregation resounding through the streets, preach to all the inhabitants of the city: Behold,

Your King is coming to you! and those who stop up their ears against it, as once the great majority of the inhabitants of Jerusalem stopped up their ears before the hosannas of the little believing multitude. Even the most wicked of the heathen, among whom the word of Christ did not resound, will one day have a better fate than even the respectable unbelievers, who dwelt under the sound of the gospel and would not hear it. For of the city that would not receive the preaching of the apostles, Christ says: "Verily I say unto you, that the land of Sodom and Gomorrah shall fare worse in the last judgment than that city. God hath greeted them, and they have not thanked him; God hath invited them to the supper of his grace, and they have not come; God hath opened wide the gates of salvation and blessedness, and they have not entered in at them: so shall they not taste the supper of eternal life, but shall be cast out into the outer darkness, where there shall be weeping and gnashing of teeth." (Mag. V, 329.) - It is sad that even Christians allow themselves to be influenced in their judgment of such churchless people by their worldly respectable lives; it is still sadder when even preachers calling themselves Lutheran bury such base despisers of the means of grace with ecclesiastical honors. There they proclaim from the pulpit not only the wrath of God to the crude scoffers, but just as well to these churchless ones, rightly calling them despisers of the divine call of grace, and when they have died, they nevertheless do them the honor of a Christian burial. How much do they thereby weaken their other testimony against contempt for the church and the Lord's Supper among their own members! And the world? Well, it says it quite blatantly: "You see, when the preachers preach so much about hell and damnation in their sermons, you do not have to take it so strictly and seriously as it sounds; for when people die, they also bury those who, according to their doctrine, have not lived Christianly, like other Christians."

But you are now probably all convinced that a preacher may not bury openly impenitent persons with ecclesiastical honors; but some objections should probably still be answered. Aepinus, already mentioned, writes: "They also say that spiritual songs and psalms are sung before the corpse, not for the sake of the corpse, but that such psalms are sung for the sake of the people who go with them to the funeral, that they may learn something from them, that they may be admonished and comforted, that they may give thanks and praise to God, and not that they may serve or honor the dead person with them." This objection has some semblance and has probably already led many astray. Let us then hear how Aepinus answers it. He writes further: "Although nothing is done to serve the dead, it is nevertheless true that one does this for the sake of the dead and not for the sake of the living. For if the dead were not there, one would not sing there. If one would teach, admonish, and comfort the living, it must be done in its proper place and time, when it can be done rightly according to God's will and without abuse and dishonor of his name, and not at the burial of ungodly people." (a. a. 0.1165.) This is undoubtedly true. For my part, I have still made the experience that one desired ecclesiastical honors just for the deceased. Even if the deceased had not cared for God's word for years, he should still be buried honestly like a Christian man with singing, prayer and funeral sermon. Then it was said: "Was he like this?"

Is it bad that you can't even pray an Our Father at his coffin, that you don't even want to preach a funeral sermon to him? It is a disgrace for the whole family if he is buried "without a pastor. So do not be deceived: If unbelievers want to "have the pastor" for their deceased in unbelief, they do not want to hear God's word, but to show ecclesiastical honor to the deceased. But, it is objected, if a preacher cannot bury openly impenitent persons with ecclesiastical honors, he should not refuse to preach the funeral sermon, for he has the best opportunity there to preach repentance to the impenitent. Answer: The most emphatic sermon of repentance in such cases is not to preach a sermon of repentance, but to refrain from any ministry on his part. By so doing, he bears most powerful witness to God's wrath and displeasure against those who neglect the time of grace and go astray in their sins. But how, if the relatives of the deceased, who died in unbelief, are church members? Answer: If a burial with Christian ceremonies is a privilege and prerogative only of those who can be believed by love to have fallen asleep in Christ, then no exception can be made for the sake of the church relatives. Certainly a preacher will have the warmest sympathy for them, but he must also remain firm here and bear witness by refusing a Christian burial. If they have worked on the deceased with all fidelity and untiring earnestness and prayed for his conversion, and he nevertheless went away unrepentant, then they will not interpret it as harshness and unkindness on the part of their pastor if he declares to them, "I cannot officiate here. But if they have failed to do so out of fear or complacency, if they have mostly kept silent for the sake of carnal peace, they will be salutarily reminded of their grave sins of omission by the refusal to bury the deceased in church.

But how if the hitherto impenitent had still come to repentance? What preacher would then refuse a Christian burial? He could then bear witness to sin and grace, and praise the immeasurable mercy of God, who accepts even those who turn to him at the last moment. But this is not the true meaning of this objection, but this: Even if there were not the slightest sign of repentance in a dying man, it is still possible that such a one might have found grace to repent. If one wanted to proceed in such a thorough manner, then even a penitent deceased person could be affected. To this Aepinus replies: "Some also argue why the ungodly should not be buried, because no one knows whether a man in his last breath dies a Christian or an unchristian death, whether he turns to God or not. For God may well grant grace in his last end, when he breathes his last, that he may be sorry for his sin and sigh to God for forgiveness of it, and thus obtain forgiveness of sins and salvation. But this is called being foxed and sold spectacles. Such pleas are not acceptable to God. God will not be led astray by such pleas. It is true that all things are possible to God, and that in the end he can give a man good devotion, in which he may receive forgiveness of sins. But if this be so, it is the secret judgment of God, which we know not, neither ought we to judge ourselves by it.



[187] or may in these cases, but must let God alone judge and command such as know hearts. The church or Christian congregation is to judge from that which is manifest, and which God's word and command brings with it, and not according to reason. Doolesia HON juelioat äs oooultis, 86(1 Deu8", i.e., hidden things God judges, and not the church. "It belongs to her to judge according to the expressed and clear word of God, and not according to her own discretion; she also has in the gospel certain signs, whereby she may know and judge of Christians and ungodly men. By these signs, however, she judges all to be Christians who hear God's word, confess it, and use the sacraments according to God's ordinance, and who do not remain in public sin, and do not deny their sin, but confess it and amend. Such she holds to be members of Christ and of the church. But the others, who despise God's word and his sacraments, and live in idolatry, and lie in gross sins, and do not acknowledge their sins, and do not wish to amend themselves, she separates from the Christian community, and, according to God's word, she casts them out, that they are not Christians, and that they will not inherit God's kingdom. This is the judgment of the church, according to such marks as the holy Scriptures set before it, and it must go no further, and not enter into God's secret judgment." (op. cit. 1167.)

Hereby I have sought to fulfill the commission given to me by you. May I now have all of you, especially the new members of our congregation, firmly convinced that a preacher may not bury unrepentant persons with church honors. So also bear with me willingly the enmity and disgrace that will not fail to come if we earnestly confess what has been said here. It is little enough what we suffer for the sake of the truth. But I conclude with the words of the godly, faithful Aepinus:

"May God, the almighty Father of our Lord Jesus Christ, graciously keep his godly and good-hearted congregation in the right knowledge and confession of the truth, and govern them with the Holy Spirit, so that they may mean and seek his glory with all their hearts, and may keep and be saved their souls' blessedness in this blind and evil world. Amen."

(Submitted.)

What was it primarily about in the work of the Reformation?

(Conclusion.)

That which was chiefly involved in the work of the Reformation was the doctrine of justification by grace, for Christ's sake, through faith. This doctrine has shed light on the other doctrines. It placed the doctrine of the church again in its proper light. According to the doctrine of the papacy, the church is a visible kingdom. This is false. The church is invisible by its very nature. It is "the assembly of all believers and saints," that is, of all those who have been washed away, sanctified, and justified by the name of the Lord Jesus, who have become in Him the righteousness that is valid before God. This is the bride of the Lamb. She is in the world, but hidden, and visible and known only to the Bridegroom. Therefore it is not said, "I see," but, "I see."

believe a holy Christian church." Where the word "by faith alone" stands firm, there is no room left for the papist delusion of a visible church.

Through the doctrine of justification by grace, the doctrine of the ministry has also received its proper light. Where all have become priests and kings by faith, the partition between priests and laity falls away. There all are equal brothers with equal rights, to whom all are given the keys. The sacred office of preaching is a common property of all, administered by delegation by the one called, for the sake of order, but by divine command. The papist leaven, which also haunts the minds of many a so-called Lutheran, as if the office of preaching were not conferred by the congregation by calling, is swept out where the word "by faith" is rightly understood.

Where the doctrine of justification by grace is pure, the doctrine of conversion is also pure. Where it is truly believed that faith, which is necessary for justification, is not partly the work of man, but wholly and purely God's gift of grace, it is also believed that conversion, of which faith is the chief part, is such a work of grace, which God alone works when and where it pleases him, and in which man cannot have the slightest part, but is purely passive, like the clay in the potter's hand. By nature, that is, in the unconverted state, man's will is so utterly corrupt that he cannot but resist grace. For as little can a dead man, as long as he is dead, raise himself up, so little can a spiritually dead man, born in sins, put himself into a state of non-resistance to divine grace by a will which he lacks; not even with the help of the powers of grace. Conversion is not partly God's work and partly man's work. It is entirely the work of God. Just as man cannot make the sun and the moon shine brightly in the sky, nor can he do anything to make them shine brightly in the sky, so I cannot make a new, pure heart for myself; it is God's gift and creation. God's power of grace alone must convert me; I cannot do it. Away with the wretched Pelagian, papist, synergistic leaven, which misses all, as if the natural man, whether without help, or with the help of the powers of grace,

He could refrain from any resistance and in this respect could or must cooperate in his conversion. Where one no longer resists, but allows himself to be drawn, God's grace has done its work and conversion has occurred. It is therefore not forced conversion, just as little as the faith worked by God in justification is a forced faith. Man may resist grace, remain unconverted and unbelieving, and then it is his fault. But to become a believer and to be converted is entirely and solely by God's power of grace. Oh, when will the robbery of God's glory come to an end with our opponents!

He who is right in the doctrine of justification by grace will also have the right light in the doctrine of eternal election through Jesus Christ. He knows and recognizes from God's Word that the same grace that makes believers and converts in time refers back to grace from eternity, as it is written in Acts 13:48. 13:48: "As many as were ordained unto eternal life believed." 2 Tim. 1, 9: "Who hath made us blessed, and hath converted us.

call with a holy cry, not according to our works, but according to his purpose and grace, which was given us in Christ JESU before the time of the world." He who does not believe it, does not believe such and similar clear sayings of the holy Scriptures. He then looks for something in himself besides God's grace and Christ's most holy merit (what our opponents and lately also the Nostock faculty call human conduct, nota bene good conduct), why God has chosen him. Strange people! Luther thanks God and is glad that the election does not stand on us or our conduct (Preface to the Epistle to the Romans); our Confession says that God has placed our blessedness "in the almighty hand of our Saviour Jesus Christ, from which no one can snatch us, to preserve it; The same calls it a blasphemous and frightful doctrine, by which Christians are deprived of all the consolation they have in the holy Gospel and in the use of the Sacraments, when it is taught that not only the mercy of God and the most holy merit of Christ, but also in us, is a cause of God's election, for whose sake God has chosen us to eternal life. (Tr. 567.)

We would like to know if our opponents are not sometimes overcome with a certain fear when they seriously consider what they teach, namely, that their election to salvation is not based solely on God's grace and mercy and Christ's merit, but also on their conduct and is based on this, because this is what God is supposed to have ordained for them or this is the rule according to which God is supposed to have chosen. We prefer to keep with Luther according to Scripture and confession, and are heartily glad that our election is not based on our conduct, but on God's grace and Christ's merit. Thus, as Luther says, we can still have hope. For if I know that I have been saved by grace through the faith which my Lord has given me (Eph. 2:8), I can also believe and say, "I was chosen with the Christians of Ephesus through my Lord Jesus Christ before the foundation of the world was laid. (Eph. 1:4.) The doctrine of election by grace alone is therefore so dear and comforting to the believing Christian, because this doctrine so powerfully confirms the doctrine of justification by grace, namely, that we are justified and saved without all our works and merit, purely by grace, for Christ's sake alone. (Tr. 713.)

May the doctrine of justification by grace be studied with all diligence. For of this article St. Paul says in particular, "a little leaven leaveneth the whole lump." "If we understand this article aright, we have the right heavenly sun. But if we lose it, we have nothing but vain hellish darkness." God preserve and keep us, and all his children, from the - human conduct - of our adversaries! R. Herbst.

(Submitted.)

The false teacher

The apostle Paul warns of this Rom. 16,17-20. and shows that they cause division and trouble apart from the teaching that was learned from the apostles.

(v. 17.) But I exhort you, brethren, that ye take heed of them which are

To make dissension and vexation beside those things which ye according to the Greek, "eloquence," so that it flows well to have learned, and depart from the same. them, they are loquacious. So such a false teacher may well

The true teaching sticks to its rule, the Scriptures, and does not deviate from them in the least. But false teachers do not to the people, but they seduce innocent hearts with it, such make articles of faith out of Scripture, but out of man's invention, simple-minded people who are not able to distinguish right from and where people do not want to agree with them, they wrong and only look at what is annoying. Therefore the apostle separate and cause trouble, as has happened at all times, since admonishes the Romans to be careful:

the true teaching has always loved the unity of the spirit, but the (v. 19.) For your obedience has gone out among all. false teaching has caused divisions. Wherever the true doctrine Therefore I rejoice over you. But I want you to be wise in what is earnestly pursued, it also happens that divisions follow, and is good, but simple in what is evil.

those who are not righteous want to separate themselves from He rejoices over them, because they had become so others, and are offended at the true doctrine, as Christ said that obedient to the gospel and its teachings according to the he had come not to send peace but a sword. But the pious are command of the Lord. But because they then in such simplicity would also like to obey such false teachers and let themselves be deceived, out of the imagination that they must be obedient to everyone, he reminds them of caution: "But I want you to be not to blame. They do not make a separation, but must at last suffer it, where one separates from them, or offends them, and is vexed at them, as one was vexed at Christ, but they are not actually vexed; on the contrary, the separation and vexation come from the false teachers themselves. But the apostle therefore discern whom they believe and obey, and not follow commands not to let the matter go as it goes, but to watch for such as cause divisions, for such are not of Christ, but are ruled by the devil. For it is said:

ahead of them and try to stop them, or to keep the faithful safe, (v. 20.) But the God of peace tread Satan under your feet in so that they will not be deceived. One should also refrain from a little while The grace of our Lord Jesus Christ be with you.

the erring, to withdraw from them, if they do not mend their ways after repeated admonitions. And the apostle does not give this command to the rulers of Rome, but to the whole congregation, So Satan is the one who is at work in such people. They are the adversaries of the truth, and so Satan, the chief adversary, works through them and in them. They may be learned men, to take heed and beware. Furthermore, false teachers also well-bred, and respectable in the sight of the world, even in high places. But God will nevertheless subdue them. Paul says of have this bad habit, of which the following verse speaks:

(v. 18.) For such serve not the Lord JEsu Christo, but their belly; and by sweet words and glorious speeches they deceive the innocent hearts. such, 2 Tim. 3:9, "They shall not do it the length of: for their foolishness shall be manifest unto all men." Therefore we have

They also say that they serve Christ; but if it be rightly examined, as it is in their heart, it is no service, that they might serve Christ, but their belly, that they might have their living in the world, and live in honour, and riches, and good and idle last reveal itself. (From Dr. Philipp Jakob Spener's interpretation of Paul's Epistle to the Romans.)

days, and, as God saith, Ezech. 34:2, instead of feeding the flock, they feed themselves. Such false teachers therefore also commonly conduct their office in this way, that they may accomplish their purpose, so that they may be only liked and pleasing to the people, and thus want to "offend" no one, taking no pains to edify the people, unless they must do it for the sake of remuneration, or have their special reward for it. They commonly make the way to salvation much easier for the people; they say that the apostolic severity of Paul and others is too severe, and that one must make do with Christians sooner and with less, for that brings favor. Thus their life commonly shows what their mind and manner is, and Paul himself complains of such in his time, Phil. 2:21, 3:19. Another part of their naughtiness is that they seduce innocent hearts by sweet words and splendid speech. The apostle says, they use sweet words, that is, they speak it to the people as they like to hear it, as it pleases the flesh. Since the apostles, where some sinned, punished them severely according to the state of the case, and urged them to die to sins altogether, these could pretend to meekness, that they knew how to bear patience with men and their weakness. He also mentions magnificent speeches, that is to say

To the ecclesiastical chronicle.

I. America.

Methodism and Freemasonry. That so many Methodists are Masons is not to be wondered at, as their founder Wesley was himself one. The "School Journal" reports the following from a Philadelphia paper, "The Chronicle Herald:" "The Rev. D. W. Bull, of Transfer, in Mereer County, Pa. possesses some interesting relics of John Wesley, the father of Methodism. They consist of a *Royal Arch* Masonic apron, receipts for deposit of dues due to his lodge, covering a period of about 15 years, and a number of books from Wesley's library. That apron is 153 years old. The relics were purchased by Mr. Bull's grandfather at the public auction of Wesley's personal effects after his death."

From the so-called Lutheran General Synod. A pastor of this synod, Mr. Severinghaus, is promoting Anabaptism by printing and distributing two Mennonite papers in his "Office. And yet the gentlemen of the General Synod become full of wrath when their Lutheranism is doubted and they are declared to be enthusiastic unionists.

II. foreign countries.

Rhine Palatinate. In the seaside resort of Dürkheim, a small town of 5,000 inhabitants, the so-called Enlightenment has become so widespread that on one Sunday only 15 people were in church; on the other hand, the tent pitched there by a gypsy family was stormed by the educated ladies, women and virgins, who had their fortunes told there by the gypsy women. The crowd was so strong that they raised the entrance fee from 20 to 50 pfennigs. So tells the pilgrim from Saxony. In former times this city wrote itself Türkheim. That will probably also be the correct spelling. W.

[Walther]

Gustav-Adolf-Society. How frightening the situation is in this association, to which many who want to be good believers belong, can be seen, among other things, from what the "badische Kirchen- und Volksblatt" writes. There it says: "The student Gustav-Adolfs-Verein in Heidelberg has recently decided by majority vote to amend its statutes so that also non-Protestants, that is, not only Catholics, but also Jews and Muhamedans can become members of the association.

Devil Missionaries. The following is reported in the "Lutheran Church Messenger for Australia" of November: The free spirits seem to be running a proper storm on our colonies. More and more new travelling preachers are coming over from England. At the moment a certain Gerald Massey is roaming our cities and giving blasphemous lectures. He was going to try it in Ballarat the other day, and the mayor had presided on the occasion; his subject was, "Why doesn't God kill the devil?" Massey had scarcely begun when the chairman, who evidently still possessed some sense of propriety, rose, interrupted the speaker, and said, "For my part, I can no longer sit here and listen to Mr. Massey's loose talk. I call upon every man in this hall who still has any reverence for his Creator, his Bible, himself, or his religion, to leave this room with me at once and listen to the speaker no longer." With this he strode towards the door, and the greater part of the audience followed him. - Another proof of how active the devil-missionaries are now in Australia is this. In Melbourne, under the title of "*Liberator*", a certain Symes has been publishing an abominable blasphemy paper. Not content with thereby tearing the faith from the hearts of adults, he has now started a similar paper also for children under the title of "Young Secularist." By means of this paper, written and illustrated in an enticing and attractive manner for children, this Satanic apostle now wants to educate even the poor children to become religious idols. Well, he in whose service he stands will, if he does not turn back in time, give him his deserved reward. But woe also to the parents who, in their blindness and indifference, put such products of Satan's press into the hands of their children! God have mercy on the poor youth, and look on! W.

[Walther]

Dedication of a house in the Lüneburger Haide. In the summer of last year, the home of the farm owner Neddenriep in Neddenriep burned down, and the owner did not want to move into his new home without first dedicating it with a church service. Neddenriep had cordially invited all who were interested to this celebration, which was at the same time to be connected with a mission festival, and this invitation was, as could not be expected otherwise, met in abundance. On the morning of September 2, Pastor Brauer inaugurated the new residence. After an edifying speech on the square of the old house, and after the Zimmer-Altgeselle had also been dressed in the well-known Knittel



[After the congregation had offered its wishes in verse, the congregation held a procession around the new house, singing, "Be praise and honor to the highest good;" then it was entered, and Pastor Brauer, drawing on the story of Zacchaeus, delivered a consecration speech. At the end of the speech he had those present kneel down and invoke God's blessing on the house and its inhabitants. The mission feast began in the afternoon in the courtyard. After a few introductory words by the Rev. Brauer, three clergymen spoke, while the closing words and blessing were again given by Rev. Brauer. The countless crowd left the festival site, edified and satisfied, in order to go to their homes, some of which were quite far away.

(General Church Cz.)

All sorts of things concerning Luther's person and work.

The first splendid edition of the Luther Bible. When in 1534 the Luther Bible was published for the first time in the printing house of Hans Luft in Wittenberg, the demand for this treasure of all treasures was immediately so great that the said printer was hardly able to satisfy the daily incoming orders. This was also the reason that the first editions were only very simply equipped. It was not until 1539 that it was finally possible to produce a magnificent edition in large format and on the finest paper. When the pious princes of Anhalt heard that Luft was about to produce such an edition, they immediately ordered three copies printed not on paper but on parchment. But since this edition comprised 340 sheets, as many calfskins had to be processed into parchment for each individual copy. Therefore then also the price for each single copy amounted to not less than 60 florins, which, however, those princes paid with thousand joys.

W.

[Walther]

Luther's "Entertaining" Life. When once Luther had not been able to answer some letters of Doctor Franz Herzenberger immediately and the latter had complained about it, Luther wrote to him, among other things, as follows: "That I do not always answer you, you will not take it amiss, nor will you take note of it, because you know how short a life I have to lead, and so short that I would need three hours (I would like to say more) where I have one. And calculate, whoever will: If I have to write three letters - since I would need an hour for each one, and yet all three must be written in an hour - whether I must not have short hours! Since another has one hour or two, I must make three or two out of one hour. Is not that a short life? So do many other affairs to me. These things I jest with you, because now I am idle among the food." (XXI, 1297.) Thus Luther was sometimes compelled to use even the time of eating for writing letters!

W.

[Walther]

Christians refuse to hand over the holy scriptures.

1. Felix of Thilbaris. The Roman Emperor Diocletian had issued an order that all copies of the Holy Scriptures be sought out and burned. Magnilian, governor of the city of Thibaris, had Bishop Felix arrested in response to this imperial edict, and ordered him to hand over the sacred books of his church. The bishop replied: "Here is my body, burn it! But the books in which the sayings and deeds of our Master and his apostles are recorded, I will not deliver them to thee to be burned." As

he persisted in his refusal, Magnilian sent him to the Proconsul of Carthage, and the latter to the Prefectus Praetorio, who was then in Africa. The latter, enraged at Felix's boldness, had him bound with heavy chains and thrown into a narrow, dark prison. Nine days later he had him embarked for Italy, to present him to the emperor himself. On the ship Felix remained locked up in the lowest room for four days without food or drink, until they finally landed at Agrigento in Sicily. At Benosa in Apulia his chains were taken from him, but only to exchange the burden of them for cruel tortures, which were intended to make him confess whether he was in possession of the sacred writings. He unflinchingly confessed, "I have them, but I will never ever deliver them into your hands." The Prefectus Praetorio might well see that he would be put to shame by the faithfulness of this Christian, and in order not to help increase the triumph of his victory, he ordered all further tortures to cease, and condemned him to be beheaded. When Felix reached the place of execution, he once more raised his hands to heaven, thanked the Lord loudly and joyfully for all the mercy he had shown him during the six and fifty years of his pilgrimage, and courageously received the death blow.

2. Timothy the deacon and Maura. Timotheus, a deacon, and Maura, his young wife, had only a few weeks before entered into matrimony with each other, when they were separated by persecution. Timothy was brought before Arrianus, the governor of Thebais, who offered all he had to persuade him to accept paganism. When he saw that all his efforts were in vain, he ordered him to deliver up the sacred books which he had in custody, that they might be burned. Timothy replied, "If I had children, I would rather give them up to be sacrificed than part with God's word." The governor was so upset by this reply that he ordered his eyes to be gouged out with red-hot irons. With cruel mockery he said, "Thy books shall be of no more use to thee for the least. Thou shalt not be able to see to read them." Timothy endured this torture with such steadfastness that the governor's anger became utter fury. He had him hanged by the legs with a weight on his neck and a gag in his mouth. But he could not shake the patience or the courage of the martyr. Then he heard that Timothy had recently taken a wife whom he loved dearly. He immediately sent for Maura and promised her a great reward and the life of her husband if she could bring him to sacrifice to the gods. The weak woman, in tender care of her dear husband, undertook the ungodly task. She was brought to him and assailed his steadfastness with all the seductive eloquence of love. Then the gag was pulled out of Timothy's mouth, that he might answer. But instead of consenting to his wife's entreaties, as had been expected, he most earnestly rebuked her idolatrous love, and declared his resolution to die for the faith. Maura repeated her impetuous suasion, and the crushed husband his insistent exhortations. Earthly and heavenly love struggled with each other until the Lord won the victory here also. Maura came to her senses and followed the courage and faithfulness of her husband. At his counsel, and strengthened by his admonition and God's grace, she went to the governor, and declared to him that she agreed with her husband, and was ready to endure anything. She persevered under the tortures of torture. At last both were crucified near each other.

Muthwilliger Bankerott.

People are beginning not to feel ashamed at all when they stop paying; they consider it a good business to "flip" a few times in life, that is, to cheat others, in order to be in a better position pecuniarily than before. And how easy it is for them to do this! They enjoy all the rights of honour and claim the respect of their fellow citizens - as before. In former times, one who had the misfortune to fall into a stagnation of payments and to have to deal with his creditors, considered it his duty of honour to pay off his debts little by little with interest; indeed, this duty has even devolved upon his sons and sons-in-law, in order to restore the good name of the house. But how many, or how few, will think of it nowadays? It is transacted privately; people compare notes, and the bankerotteurs and their sons do the business more briskly than ever. What is the cause? The addiction to get rich, whether by daring speculations or by fraudulent acts. One should simply deny respect to such bankerotaries. This is the opinion of the Neckarzeitung. And we, writes the Stuttg. K.-Bl. would like to add...: Yes, avarice and greed are the roots of all evil; but the root of avarice is unbelief, the purely earthly sense turned away from the divine, the eternal, the heavenly. What a great gain, on the other hand, for godliness and frugality! But where the one is lacking, the other is also lacking. But where faith dwells, while the heart is set on heavenly things, faithfulness in earthly things will not be lacking. - For his part, a man who had been wronged by wanton bankruptcy added to the damage he had suffered the sacrifice that he serenaded the fraudulent debtor in the evening and had the verse played continuously for an hour in front of his house:

Always be faithful and true to your cool grave, And
don't stray a finger's breadth from God's ways.
(Riga Church Gazette.)

The Heath Simonides.

They write of a learned poet, Simonides, that he was asked for a time, and was to say what God was, or what he thought or believed of God. Then he took a respite, and a term of three days, to make up his mind. When these were expired, and he was to answer, he desired another three days, that he might give him the best thought; and after these again, so long, until at last he could no further, nor would, saying, What shall I say? The longer I think about it, the less I know about it. This shows that the higher human reason goes to investigate and fathom God's nature, work, will, and counsel, the further it gets away from it, and finally falls to thinking God is nothing and believing nothing everywhere. Luther. 50, 174.

"God is love." 1 Joh. 4, 16.

Luther adds to these Christmas words: "If someone wanted to paint and form God, he would have to form such an image that would be pure love; as if the divine nature were nothing but a furnace and fervour of such love, which fills heaven and earth. And again, if one could paint and form love, one would have to make such an image, which would not be work-like" (consisting in works) "nor human, indeed, not angelic nor heavenly, but God Himself." (IX, 1264.)

1 Petr. 5, 8.

In Posen a lion escaped from the animal garden. While his cage was being cleaned and the desert king was in an adjacent cage, the door was carelessly left open. He jumped on an acacia tree. The tree collapsed and the keeper rushed over with snares and had fortunately soon brought the wild animal back into the cage.

It would be good if every threatening danger could be so easily removed, even the one of which I Petr. 5, 8. is written!
(Elsaffer peace messenger.)

Confession of old Chytraeus.

My piety lies in the fact that I recognize and lament my ungodliness to some extent and would like to be pious.

(Submitted.)

Honorary Memorial

for the

November 11, 1884, in the Lord blessedly departed, Prof. Crämer, welland for many years matron of the Lutheran Seminaries for Preachers at Fort Wayne and St. Louis.
Dedicated by an old student and boarder.

A pilgrim on earth, Well tried in cross and trouble, In much sickness and trouble, Has the faithful God redeemed. He called to his angel of death, said to him: Now fetch Me from the world full of fear and shortcomings My servant to here!

"She has finished her course, Which she led heavenward, Faithfully turned to Me, And done her day's work. Now she shall rest and dwell In the arms of My grace, Therefore I would hasten with her From the narrow path of thorns."

A mother without equal went to eternal rest; In her God wanted to show us what faithful Christians are, What they can do on earth In the right power of faith, How they become God's servants, What great things He creates through them.

One could see her eyes moist, if only until the next day her stock was hardly enough for all her work;
Since she was to set tables Often for more than a hundred men; But she was not frightened, Went to him who could help.

But she doth all that the LORD hath commanded, And desireth not in any wise that bread should fall from heaven. She goes to the Christians in the countryside, asking: Who then with joy bring gifts for the crowd of disciples.

Long she served God in much work, care and hardship, Eternal, everlasting now her wreath is green, Which at death God hands to the conquerors After earth's struggle and strife, To which the whole world does not equal With all its glory.

And the faithful husband's heart, which wrestles bleeding with God, Whose prayer in bitter pain penetrates to him through the clouds, This must still wait long, wander lonely for a time, Until to the redeemed hosts God calls him to eternal joy!

Till then he will still bear, comfort, strengthen his servant, Will hear his lamentations, Till once he lays down his pilgrim's staff here On the call for God's counsel; He will lead him to peace In the beautiful city of God.

Then shall joy be the fullness, When the end of the day beckons, And the spirit out of its shell Faithfully to the seeing penetrates: Then shall the counsel be known, That was dark on earth, And mercy call it, Praise with the blessed multitude.

Ordinations and introductions.

On the 24th Sunday after Trin. by order of the Hockw. Presidti of the Western District, Mr. Candidate F. Rupprecht, in his parish near Cole Camp, Mo. assisted by Mr. k. O. Meneke ordained and introduced by W. Heyne.
Address: Rev. P. Uuppreelld, Lrauerville, London Oo., Icko.

On the Solst Sunday after Trin. Mr. Alexander Kosa was ordained and introduced into his congregation at Millwood, Kans. by the undersigned.
Address: Rev. kosa, LliUrvoocl, I-eaveorvortü Oo., kans.

On the 24th Sunday after Trinity Mr.? M. Töwe was introduced in the midst of his congregation in Cold Mater by the undersigned on behalf of Mr. Praeses Schmidt.
H. Speckhard.
Address: Rev. L4. Noo^vs, Oolck IVater, Llieü.

On the 24th Sunday after Trin. by order of the Most Reverend President I. Schmidt, Father Gottlob Mühlhäuser in Roseville, Macomb Co, Mich, was installed in his parish office by the undersigned.
C. Schwankovsky.

On the 24th Sunday after Trin. by order of the Reverend Mr. Praeses Beyer, Mr.? Chr. Großberger was introduced to his congregation in Martinsville by the undersigned.
I. W. Gram.
Address: kov. Oür. OrossderZor, LlardinsvIUs, Niagara Oo., N.

Church dedications.

On the Sunday after Trinity, the Lutheran Zion congregation in Htllsboro, Kansas, dedicated their newly built church (a frame building (28X50)) to the service of the Triune God. Pastors C. H. Lüker, C. R. Kaiser and Chr. Purzner preached, the latter in English. The undersigned said the consecration prayer. I. H. F. Hoyer.

On List Sunday after Trin. the Immanuels Lutheran congregation at Town B urnett,' Dodge Co, Wis. dedicated their new church (50X82, with 85 foot high brick steeple) to the service of the Triune God. The???. C. Holst and D. Kothe preached in German, M. Albrecht in English. H. W. Leßmann.

On the Sunday after Trin. the Lutheran congregation of St. John's in Grand Prairie, Platte Co., Nebr. consecrated their newly built church to the service of the Triune God. The solemn preachers were Messrs. F. Iahn and Jacob Hoffmann.
H. Fischer.

On the first Sunday A.D. the congregation of Maple Works, Wis. Trin. the congregation of Maple Works, Wis., which some years ago had to leave their beautiful church property in order to remain faithful to the word of God and the confession of the Lutheran Church in the doctrine of the election of grace, consecrated their newly built church to the service of the Triune God. The festival preachers were? W. I. Friedrich and F. Pröhl. The undersigned said the consecration prayer. I. G. Lang.



On the 21st Sunday after Trin, the St. Johannis congregation at Secor, Ill, consecrated their new church to the service of the Triune God, Father Pissel preached in German, I'. Gieseke in English. B.J. Ansorge.

On the 23rd Sunday after Trin. the Lutheran congregation near Kurreville, Mo., consecrated their new church (a frame building, 30X40 with tower) to the service of the Triune God, Father B. Sievers preached in the morning in German and Father H. Birkner in the afternoon in English. The consecration prayer was said by Frz.

On the 23rd Sunday after Trin. the Lutheran Trinity congregation at Whittlesey, Taylor Co., Wis. dedicated their newly built log church (20X30) to the service of the Triune God. The undersigned preached the sermon.

L. G. D orp at.

On the 24th Sunday after Trinity, the St. Johannis congregation in West St. Louis, Mo., consecrated their new brick church (40 x 72, tower height 96 feet) to the service of the Triune God, with the participation of the sister congregations from St. Louis. Festive preachers were Messrs. kU. Hanser and Link. Mr. A. Meyer preached in the evening in English. The consecration prayer was said by H . Bartels.

On the 1st Sunday of Advent the new church and school building of the newly founded St. Matthew's parish in Cleveland, O., was consecrated. Mr. Father Zorn and Mr. President Schwan preached. The building (64X46) has 2 school rooms downstairs, and is used for worship upstairs. H. Wesel oh.

On the first Sunday of Advent, the Lutheran congregation of St. Paul in Aurora, Ill, celebrated the dedication of their new church. It is a stately brick building (44 x 75), 92 feet long, including the spire and altar niche. The tower is 120 feet high. - Festive preachers were Mr. P. H. Sieving, Prof. Tb. Brohm and Mr. P. A. Reinke. The undersigned delivered the valedictory address in the old church and said the consecration prayer in the new church. W. Krebs.

On the 24th Sunday after Trin. the Lutheran Jmma- nuels congregation at Green Dale P. O., Buffalo Co, Nebr. dedicated their new little church (20X30) to the service of the Triune God. - Mr.?. A. Baumhöfener preached the dedicatory sermon and undersigned of the afternoon preached a school sermon.

Following on from this, the undersigned makes a request to the worthy readers: If anyone has relatives, friends or acquaintances here in the far West, - in Buffalo, Sherman, Howard, Valley, Greely, Wheeler, Loup, Custer, Dawson or even in Lincoln, Keith and Cheyenne County, of whom he knows that they are not yet served with God's Word, he would be so kind as to inform me of this, giving the address.

C. G. S chröder,
OresL vale, Lukkulo 6o., Xedr.

On the 9th of November, the Lutheran congregation at Honey Creek, Mo. in fellowship with the neighboring congregations, dedicated their newly built beautiful house of worship to the service of the Triune God. In the morning Mr. P. Vetter preached, in the afternoon Mr. k. Proft. M. T. Holls.

Mission Festivals.

On the 19th Sunday after Trin. the St. Paul congregation at Clark s Creek, Davis Co., Kansas, celebrated their mission feast with the participation of the neighboring congregations. The festival preachers were Stemmermann and Purzner. Collecte: -48.16.

C. R. Kaiser.

On the 19th Sunday after Trinity, my St. John's congregation near Madison, Nebr. celebrated their annual mission festival. The festival preachers were the UU. Cämmerer and Bremer. The Collecte was - 31.31, of which two-thirds was for the congregation at Clear Water, and the remainder for inner mission in Nebraska. I. Hoffmann.

On Sunday, November 9, the St. Peter's and St. Paul's congregations in Serbin, Lee Co., Texas, celebrated a joint mission feast, in which a number of members of the surrounding congregations also participated. The "festival preachers" were Father G. Buchschacher and the undersigned. The collection was -101.25. H. T. Kilian.

(Late^

On the 14th Sunday after Trin. the congregation of the undersigned, in connection with the congregations of Pastors Brömer, Kretzmann and Siek, celebrated a mission feast at Aurora, Ind. Mr. P. Seuel preached in the forenoon and the k?. N. Eirich and A. Siek in the afternoon; besides which Mr.?. Seuel also gave a short lecture in Low German. The collection (for inner mission) was -128.88. H. Henkel.



1191 Mission feast and school dedication

On the 22nd Sunday after Trinity, St. John's parish near Monticello, Iowa, celebrated a mission feast in the morning and the dedication of their newly built school in the afternoon. The undersigned preached the mission sermon. Mr. IN v. Strohe said a prayer of dedication in the school and Mr. P. Grumm preached the school sermon. The two collections yielded -42.00 for Inner Mrssion and poor students. I. H. Brammer.

The Southern District

The Synod of Missouri, Ohio and other states will meet on February 4, 1885, in the midst of the Lutheran St. John's parish in New Orleans, La. Among other things, the secular associations will be discussed.

The Secretaries of the District Conferences are to file their minutes of 1883 and 1884.

G. Birkmann,
d. Z. Secr.

Conference displays.

The Concordia Conference will meet, s. G. w., December 29-31, at Allegheny City, Pa. - Registration bet teacher A. Paar. H. I. Hesse.

The mixed pastoral conference of Maniiowoc and She- boygan County will assemble, s. G. w., January 6 to 8, 1885 (Thursday noon) in Sheboygan. - Application to be made to the secretary. H. Herz er.

Buffalo Pastoral Conference on Jan. 6 and 7 in Buffalo. Aug. Senne.

The meetings of the Teachers - Conference, consisting of the teachers of the M ffouri Synod in and around New York, will be held December 29 and 30 at St. John's School (Praeses Beyer) at Brooklyn, NA-A E. Franke.

The La Porte Special Conference will meet Jan. 6 and 7 at the undersigned's home in Elkhart, Ind.

I. H. Heinze.

Entered the coffee of the Illinois - District:

For the synod treasury: communion coll. from k. Schroeder's congregation in South Litchfield -7.75. By IN Koch from the congregation in Wheaton 5.50. and from the congregation in Turner Junction 2.60. From P. Eirich's congregation in New Minden 28.33. Coffers of the Coll. on the 1st Sunday of Advent from IN Great's congregation in Addison 23.00. IN Frese's congregation in Champaign 5.25. (Summa -72.43.)

To the new building at Addison: By P. Noack at Riverdale from F. Backmann 1.00. P. Wangerin's Gem. at Sumner 7.52. By IN Karth from H. Sievers at Worden 10.00. (S. -18 52.) - Pledges were: By I*. Noack's Gem. tn R verbal 106.00.

For Inner Mission: By I*. Miracles in Chicago by F. Rank 2.00.

For Jewish Mission: Fr. Schröder's congregation at South Litchfield 8.50. Thank Offering by Mrs. Boümann at Dundee 4.00. By IN Karth by H. Sievers at Worden 5.00. (S. -17.50.)

For Negro mission: By?. Karth by H. Sievers at Worden 3.00. IN Knicfs Gem. in Golden 2 50. (pp. -5.50.)

For poor students tn St. Louis: Through Dir. Krauß from the German Free Church for Kautzsck 2 87.

For poor students in Springfield: IN Strieters Gem. in Proviso 22.00. By Fr. Röcer in Arlington Heigbts from F. Cl. 1.00. By IN Winter in Hampton for F. Möller 3 50. By IN Rabe from sr. Gem. in Warsaw for N. Amstein 10.00. BySteege in Dundee from Singckor 13.10. (S.-49.60.)

To the household in Springfield: Harvest Festival Coll. of IN Cocks Gem. in Staunton 13.00.

For poor students in Fort Wayne: Durck IN Winter in Hampton for G. Möller 3.50. Durck P. Merbitz in Beardstown from S. K. for G. Büscker 1.00. Durck IN Reinke in Chicago from Jungfr.-Verein for Bohl and Schönfeld 30.00. (S. -34.50.)

To the Hausbalt in Addison: By IN Karth by H. Sievers at Worden 5.00.

For poor pupils in Addison: by IN Webrs in Oak Glen from Mrs. 8th Lange 1.00. by Teacher M. Nessel from the Teachers' Conference in Cleveland, O., 8.75. by Kassirer I. Birkner tn New iljork for Reißig 8.00, for Frieser 10.00. (S. -27.75.)

For salary and support in Milwaukee: IN Beb- rens' Gem. in Egypt 7.50. IN Nuoffers' Gem. in Eagle Lake 19.40. IN Dorns' Gem. in Pleasant Ridge 7.00. Fr. Knief's Gem. in Golden 6.90. Half of Coll. on the I Sunday of Advent by Fr. Great's Gem. in Addison 23.00. (S. -63.80.)

For poor students in Milwaukee: Through Dir. Krauß from the German Free Church for Schlegel 2.87.

For the building fund in Milwaukee: Through IN Grupe in Rosenberg, thank-offering of sr. Wife for God's gracious salvation from serious illness 5.00, wedding coll. at Alb. Bremer 7.68 and from sr. From Chicago: Through IN Miracles by I. Theiss 1.00; through IN Wagner by A. Hntz 2.00; through IN Engelbrecht by Karl Trnchel, Fr.

Schulz, Karl Zöllner, Joh. Radtke. Jul. Bräutigam, August Redtmann, Karl Pestlin, Alb. Kardetzke, Jul. Krokn, Heinrich Schküler 1.00 each, W. Wegner, Joh. Wegner, Karl Wegner, teacher E. A. Zutz 2.00 each, Franz Woizeschke and Fr. Zimmermann, Jr. 5.00 each, Karl Schulz 3.00, Heinrich Köritz 10.00, Wittwe Schwerin .50. P. Noack's Gem, in Riverdale, 1st Zblg, 52.00. ?. Detzer's compound in Evanston, 8.75. I*. Wehrs' congregation at Oak Glen, 8.81. P. Luebker's congregation at Juka, 3.00. P. Brauer's congregation at Crete, 1 st census, 123.50. By?. Strikter's congregation at Pro-Viso, 1.00. Out?. Roeders Gem. in Arlington Heights by F. Boeger 13 50, I. Glade 10.00. Durck?. Dietz in Lansing, Harvest Festival Coll. of his two Gems, 16.10. (p. 8305 40.)

For the widow's fund: Durck?. Müller in Schaum bürg, wedding coll. at Fr. Bähe's, 6.75. Gratitude offering of?. Grupe in Robenberg 10.00, whose parish 26.23. P. Wangerin's parish in Sumner 10.75 and gratitude offering of N. N. there 5.00. By?. Merbitz at Beardstown by N. N. 1.00. Durck?. Karth by H. Sievers at Worden 3.75. P. Lenk at Mrlstadt 4 00, Mrs. N. N. there 1.00. P. Dorn's congreg. at Pleaiant Ridge 9.25. P. Weisbrodt at Mount Olive 3.00 and missionary hour Coll. sr. Cong. there 7.00. (p. 887.73.)

For the orphanage near St. Louis: By?. Weis- broht in Mount Olive, thank-offering for happy delivery. Delivery of Mrs. H. Jebner, 5.00. Addison, Ill, Dec. 2, 1884. h. bartling, cassirer.

Incoming to Middle District Coffee:

For the building fund: For St. Louis: From?. Dröge's parish in Fryburgh 810.00,?. Scumms parish in Kendall- ville 21.00,... Dankworth's parish in Cleveland 78.00. (Summa 8109.00.) For Addison:?. Rupprecht's commune in North Dover 53.00,?. Schmidt's compound in Seymour, 1 st ward, 25.00,?. Querl's condo at Stony Ridge, 2.78,... Henkel's painting in Aurora, 20.00,? Heintz's Gem. at Crown Point 23.00, F. W. Bushman at Fort Wayne 5.00. (p. 8128.78.)

For Emigrant Mission in New York: part of the Mission Festival Coll. in Aurora 19.00.

For Emigr. Mission in Baltimore: part of Mts- sionfestcoll. tn Lanesville 10.00.

To the household in Springfield:?. Schlesselmann's Gem. in Woodland 4.06. P. Niethammer's Gem. in Tracy 5.50. (p. 89.56.)

To the household in Addison:?. Niethammers Gem. in La Porte 22.62.

For poor students in Fort Wayne: 1) for I. Dunkel: Jungfr.-Verein in?. Niemanns Gem. tn Cleveland 10.00, Hockzeitscoll. at Mr. Quades das. 2.06, at Mr. Barlak 6.60; 2) for I. Reinhard: One third of the Hockzeitscoll. at I. Aring in Cleveland 5.08; 3) for M. Brüggemann: One third of the Hockzeitscoll. at I. Aring in Cleveland 5.08; 4) forHaierodt: From Elyria: etl. members 12.50, Frauenverein 5.00, B. Wassermann 5.00, Lydia Merz and Mathilde Wassermann 15.00, A. Faust 10.00; 5) for Broders: ?. Maitck to Gar Creek 2 00; 6) in general:?. Detzer's Gem. in Huff 2.61. (p. 880.93.)

For inner mission: part of mission feast coll. in Aurora 60.00. part of mission feast coll. in Lanesville 30.00. out of mission treasury of P. Zorn's congregation in Cleveland 2.18. one-fourth of misfion feast coll. in Cleveland, east side, 51.42. I. Hertlein in Reynolds 10.00. W. Rebbes in Seymour .50. ?. Niemann's congreg. in Cleveland 19.11. H. Kobtz in La Fayette 2.00. From the mission fund of Dr. Sihler's congreg. in Fort Wayne 20.00. P. Horst's congreg. tn Hilliard 8.00. Mrs. Badjckuck and L. Lang in Navarre 2.00. (S. 8205.21.)

For Jewish Mission: Theil of the Mission Festival Coll. in Aurora 19.00. I. Hertlein in Reynolds 5.00. W. Rebbes in Seymour .50. Hvchzeits Coll. at Ebr. Bishops in Adams County 5.50. ?. Heintz's Gem. in Crown Point 1.00. P. Zickoches Gem. in Marion Tshp. 7.00. N. N. by?. Daib 15.00. Mrs. Chr. Schneider in Liverpool, thank offering, .50. F. Toensing in Jn- dependence 1.00. F. in North Dover 2.00. (S. 856.50.)

For the Negro mission: part of the mission feast bill in Aurora 30.00. part of the mission feast bill in Lanesville 11 50. W. Rebbes in Seymour .50. G. P. Germann in Peru 2.00. Young Friars' Association in? Niemann s Gem. in Cleveland 10.00, Mrs. T. das. 1.00. P. Scköneberg s Gem. in La Fayette 6.40. ?. Frank s Gem. at Fort Wayne 10.00. Half of Coll. at ?. Longitudinal Wedding at Liverpool 3.50, Mrs. Chr. Schneider das. 1.00. F. Toensing at Jndependence 1.00. K. at North Dover 1.00. (P. 877.90.)

For poor students in St. Louis: 1) for C. Mohr- bardt: Women's Association in?.. Michaels Gem. near Fort Wayne 10.00; 2) for R. Trülsch:?. Gotsck's congregation in Bielefeld 4.46. (p. 814.46.)

For poor students in Springfield: 1) for A. Brüggemann : One third of the Hockzeits-Coll. at I. Aring in Cleveland 5.09; 2) for I. Neubert: Jungfr.- Verein in I*. Niemanns Gem. das. 10.00. (p. 815.09.)

For seminarian F. Klee in Addison:?. Niemann's Gem. in Cleveland 59.35, Wedding Coll. at Bennhoff's there 14.42, Young Men's Club 10.00. (p. 883.77.)

For the synodical treasury: Teacher Conzelmann in Julietta, contribution, 2.00. 1?. Querl's parish in Toledo 11.60. P. Zschocke's parish in Marion Tsbp. 46.00. P. Niemann's Gem. in Cleveland 228.00. H. Kahl in La Fayette 3.00. P. Seemeyer's Gem. tn Scumm 20.00. (S. 8310.60.)

For the deaf and dumb:?. Sieving's comm. at Fairfield 7.25. P. Querl's comm. tn Toledo 6.01. P. Franke's comm. at Fort Wayne 7.00. P. Heintz's comm. at Crown Point 2.00. ?. Kolbe's comm. at Jndependence 12.00. (p. 834.26.)

For the orphanage at St. Loms: N. N. in?. Stocks Gem. 1.00. I. Hertlein in Reynolds 5.00. P. Querl's Gem. in Toledo 8.00. Teacher Ries' Skule in Friedheim 5.25. Miss K. in La Fayette .25. (S. 819.50.)

For the widow's fund: I. Herlein at Reynolds 10.00. G. P. Germann at Peru 3.00. Teacher Bewie at Cleveland 5.00. P. Maisch at Gar Creek 5.00. P. Scumms Gem. tn Kendallville 10.00. Women's club at?. Michael's congregation 5.00. ?. Frankes Gem. bet Fort Wayne 6.50. P. Heintz's Gem. in -Crown Point 3.00. P. Schlesselmann's Gem. in Bremen 12 85. j?. Niethammer at La Porte 4.00. P. Daib at Friedheim 4.00.

?. Husmann's comm. in Tipton Co. 3.75, in Arcadia 3.25. I. Baals in Fort Wayne 1.00. By?. Niemann in Cleveland by X. 2.00, by H. 1.00, by Mrs. W. 1.00. P. List's comm. in Adams Co. 10 50. H. Henke in La Fayette 1 00. By?. Franke's congreg. at Fort Wayne .50. P. Hunziker's Zion's congreg. 7.25, Job's congreg. 4.50. Durck?. Sckumm's in Kendallville 1 00. Mrs. Ebr. Schneider's in Liverpool, thank offering, 1.00. P. Mueller's congreg. in Lanesville 4.70. (S. 8110 80.)

For the congregation in Dresden:?. Zschoches Gem. in Marion Tshp. 25.00.

For the community in Columbus, O.: G. Drug by ?. Handle 1.00.

For the Springfield Laundry Fund: Women's Club at?. Michael's Gem.

6.00. half of coll. at squat time?. Longitudinal in Liverpool 3.50. (p. 89.50.)

For dre community in Kansas City: F. Frth in Cleveland 1.00. G. Träger in Zancsville 5.00, Wittwe Chr. Schneider das. 5.00, FrI. E. Scdneidr 1.00. (S. 812.00.)

For?. W.:?. Henkel's Gem. in Gold Springs 3.00. Mrs. Badsckuck and L. Lang in Navarre 3.00. (P. 86.00.)

Fort Wayne, Oct. 31, 1884.

C. Grahl.

Incoming m the coffee of the Western District:

To the seminary building in Addison: From?. Vetter's congregation in Etchison 862.60. Still underwritten 25.00.

On barracks construction in Springfield:?. Polack's comm. in Herklmer 14.00.

For the synod treasury:?. Vetter's congregation at Atckison 10.90. P. Bock's congregation at Corning 4.40. P. Hoyer's congregation at Spring Valley 2.00. P. Brandt's congregation at North St. Louis 30.00. P. Grupe's congregation at Eisleben 4.00. P. Jben's congregation at Harvester 3.10. (S. 854.40.)

For inner mission in the West:?. Spehr's congregation in Applcton 7.10. From the God's box of P. Vetr's congregation 4.80. By Mr. Röder from the congregation in Lutberville 9.45. Mission festival coll. in St. Charles 20.00. (p. 841.35.)

For Jewish mission: Em thirds of mission feast coll. at Gookk's Mills 20.75. mission feast coll. of congreg. at St. Charles 8.00. Coll. on W. Halvermann's wedding by?. Polack 8.00. (S. 836.75.)

For negro mission: one-third of mission feast coll. at Gookk's Mills 20.70. mission feast coll. at St. Chartes 10.00.

For emigr. mission: em thirds of mission feast coll. at Gookk's Mills 20.70.

For the widow's fund:?. Jungck's congregation in Palmer 9.75. By?. Spehr of D. Lambenstein, thank offering for recovery, 5.00. By?. Cousin .35. By?. Brandt of W. Waltke in St. Louis 20.00. Fr. Senne's congregation in Alma 10.00. St. Louis Teachers' Conference 5.50. (p. 850.60.)

To the household in Addison:?. Grupes Gem. in Eisleben 3.50.

For the orphanage in St. Louis: Through?. cousin from the savings box of the school children of teacher Höck 1.18. Fr. Michels' parish in New Haven 5.00.

For the Progymnasium in Concordia:?. Profts Gem. in Stringtswn 5.15. P. Nützels Gem. in West Ely 12.00. Durck?. Cousin .25. (p. 817.40.)

For the church in Davenport:?. Janzow's parish in St. Louis 21.80. St. Louis, Dec. 6, 1884. H. H. Meyer, Cassirer.

Entered the coffee of the Eastern District:

For the synod treasury: from St. Andrew's parish in Buffalo 85.50. parish IN Cohocton 12.12. parish in College Point 8.84. parish in Hudson 10.00. parish in Otto 3.65. I. Trapp Sr. 2.00. (S. 842.11.)

For widow's fund: hock time coll. at Karl Schwinzer's, Cobocton, 3.68. P. Sander 2.00. comm. in Cumberland 3.00. Rosine Nonnenmacker, Lock Haven, 5.00. comm. in Hudson 9.30. comm. in Kingsville 5.00. comm. in Wolcottsburg 2.80. comm. in Bayonne 11.00. Mrs. Mahlkorn in Schenectady 1.00. P. Schulze 2.00. H. K. in Roxbury 1.00. P. Biewend 1.00. Mrs. C. Gauser, Roxbury, .50. Woman's Club in Roxbury 5.00. I. Trapp, Sr. 2.00. Cong. in Dulaneys Valley 8.32. P. Krafft4 00. (S. 871.60.)

For inner mission: Through the Children's Gazette, 9.50. Missionary Fellowship in Johnsbury, Pa., 19.50. By?. H. Hanser of W. Becker 5.00. Missionsfestcoll. in Danbury 5.85. Hülf's- verein der Gem. in Smallwoob 4.71. Gem. in Smaüwood 7.21. P. Zimmermann's Filialgem. 3.00. Lina Nitzschmann, Schenectady, 1.00. congreg. in Olean 4 67. N. N. durck?. Stürken 1.75. I. Trapp sen. 2.00. mission festival coll. of congreg. in Dulaneysville and Kingsville 23.50. Mrs. Münch in Baltimore 7.00. G. Gabn das. 1.00. (S. 895.77.)

For Negro mission: mission feast coll. in Erie 10.00. congreg. in Cambria 6 47. congreg. in Woson 2.47. P. Rade- macker 106. mission feast coll. in Joonsburgh, Pa., 9.75. Lina Nitzschmann in Schenectady 1.00. N. N. durck?. Stürken 5.00. E. of Elia in Roxbury 1.00. H. K. in Roxbury 1.00. Missionfestcoll. that. 3.56. I. Trapp Sr. 1.00. Missionfestcoll. (Häifie) of Gemm. in Otto and Little Valley 9.06. Gem. in Boston 6.00. (p. 857 37.)

For Jewish mission: mission feast coll. in Erie 5.00. Through Children's Leaf 20.00. mission feast coll. in Johnsburch, Pa. 9.75. congreg. in Allegany 3.24. N. N. through?. Stürken 5.00. I. Trapp Sr. 1.00. mission feast coll. (Half) of Gem. in Otto and Eden Valley 9.06. (p. 853.05.)

For Emigrant Mission inBaltimore: Cong. in Washington 9.00. Mrs. Bloß 5.00. I. Trapp Sr. 2.00. (S. 816.00.)

ToNew construction in Addison: C. P. Dittmar, East Boston, .50. e- fields in Smaüwood 28.00. comm. in Cumberland 21.25. trinity comm. in Buffalo 83.00. St. Paul's comm. in Baltimore 108.41. durck?. H. Hanser of C. Repv 1.00, W. Wehrenberg 1.00. comm. in Sckeneetady 28 47. O. Nitzschmann das. 1.00. Gem. in Olean 4.00. Mrs. Treide in Baltimore 20.00. Frederick Littig tn Roxbury 1.00, Ernst Thomas 1.00, Theresa Thomas .50. From East Bosten by H. Seelen 1.00. I. N. Petersen 2.50. P. Zollmann 5 00. Geo. Wodlt- mann 1.00. Mrs. D. Sckwaar 2.00. Mrs. M. Schüller 3.00.

Comm. in Roxbury nude 1.00. St. Martin's Comm. in Baltimore 12.00. (p. -326.63.)
To the college building in St. Louis: By P. Lindemann from a parishioner 10.00. By P. H. Hanser from Ph. Gomsch 5.00. I. Trapp, Sr. 5.00. Martini congreg. in Baltimore subsequent 5.00.
For the college visit: Gt. St. John's Parish in Williamsburg 2:35 p.m. Parish in New Dort 10:00 a.m.
For the progymnasium at New Uork: N. N. by k. Strengths 5 00. Gem. at Dulaneys Valley 8.33.
For the congregation in Rocke st er: congregation rn Eden 11.00. tri-fold congregation tn Buffalo nackträgl. 2.00. congregation in Olean 2.00. congregation in Allegany 2.00.
For poor students: Hockzeits-Coll. at W. Porsck 4.00. I. Trapp sen. 2.00. G. Gabn 1.00.
For poor students in St. Louis: mission feast coll. of Gemm. in Dulaneysville and Kingsville 19.50.
For poor स्कूलerm Fort Wayne: St. Andrew's parish in Buffalo for F-Rand 10.50.
For poor students in Springfield: Gem. in Ashford for Dahtke 4.00. Gcm. in Kingsville 4.00.
For poor students in New York: Women's Association of the Jmm. congregation in Baltimore 25.00.
For the orphanage near Boston: Gem. in MartinSville 12.60. Wedding coll. at W. Rorsch's in Olean 4.16. Dank opker of Bab. Muller in Hinsdale .50. I. Trapp Sr. 2.00. (S. -19.26.)
For Mission in Eric: Miisionsfestcoll. in Erie 10.00.
For inner mission in the west: women's club tn Rox- bury 5.00.
For sick pastors: I. Trapp sen. 4.00.
For heathen mission: I. Trapp sen. 1.00.
New Uork, Nov. 10, 1884. i. Birkner, Cassirer.

Zvm Seminary Household in Fort Wayne

Receive: From P. Stock's parish: from H. Marhenke, 1 sack of potatoes, 1 p. of grain; F. Hitzemann, 2 bushels of wheat, 2 p. of grain; Jakob Zelt, 2 sacks of grain; D. Rodenbeck, 3 gallons. Apple butter, 2 busb. Turnips, 20 cabbage heads; F. Maier 1 p. apples, 1 p. grain, 1 p. potatoes, 2 gall. Apple butter; C. Möller 1 p. wheat, 1 p. turnips, 1 p. oats; P. Stock 2 dtzd. Eggs; H. Hartmann 2 p. wheat, 2 gall. Apple butter, 1 p. apples, 1 p. potatoes; H. Rodenbeck 2 p. wheat, 1 p. oats, 2 p. corn, 1 p. potatoes, 1 p. turnips, 2 gall. Apple butter; W. Bradtmüller 2 p. wheat, 1 p. grain, 2 p. potatoes; H. Hoffman" 1 p. oats; A. Marhenke 2 p. grain; W. Engelbrecht 1 p. grain; Christoph Rebder 3 p. wheat, 3 p. grain, 1 p. apples; C. Koklenberg 1 p. wheats, 1 p. grain, 1 p. oats; F. Narwold 3 p. grain; W. Gallmeyer 1 p. wheat, 1 p. grain; G. Hormann 1 p. wheat; Ernst Bradtmüller 1 p. oats, 1 p. grain; Aug. Wiehe 1 p. grain, 1 peck peas, 1 peck turnips; Bro. Prange 1 p. wheat, 1 p. potatoes; Wittwe L. König 2 bush. Turnips; G. Sckaper 1 S. wheat, 1 S. oats, 1 S. potatoes, 1 S. grain, 1 S. apples, 1 roll butter; C. Piepenbrink 1 p. oats, 1 p. cor'; W. Hartmann 2 p. oats, 1 gall. Apple butter; H. Theismann 25 heads of cabbage; E. Schröder 3 p. corn, 1 gall. Apple butter, some beans, 14 cabbage heads; Ebr. Prange 1)^ Bush. Wetzen, 2 p. oats, 2 busb. Potatoes; W. Bradtmueller 2 bush. Wheat, 1 S. oats, 1 S. corn, 1 S. apples, Bush, yellow turnips; Ebr. Wies" 16 Buik. Apples, 2 S. corn, 2 S. potatoes; Bro. Rebber 2 S. potatoes, 2 S. oats, 1 S. apples; W. Niemeyer 2 S. oats; H. Linker 1 S. potatoes; Wisdom 2 S. corn ; Ebr. Nletert 2 S. wheat, 1 S. corn, 20 cabbage heads; H. Nletert 1 S. wheat, some beans ; Ernst Sckaper 1 S. Wheat, 2 p. corn, 2 p. oats, 4 lbs. butter; F. Sckaper 1 p. wheat, 2 p. corn, 1 p. oats, 1 roll of butter; F. Heine 2 p. wheat, 3 p. oats; Wittwe Sp>er 1 basket of apples; Fne- drick Bradtmüller 2 p. corn, 2 p. wheat, 1 p. turnips, 1 p. potatoes, 1 roll of butter. Durck?. Steving from sr. Gem.: from the women Zirbel, Beckburger, Ewel, Aumann, Nessel, Beckt, Ries, I. März, D. März, Sckumann. Lehmann, F. Ahrens, I. Göhring, F. Kneckt each 1 roll of butter, in all 75 pounds. From P. Daib's Gem.: from Ch. Ewel a barrel of flour (200 Pfand); Chr. Prange 2 S. oats, 2 S. grain, 10 cabbage heads, X Bush. Beans, 2 gall. Apple butter; Ernst Eickboff 1 p. wheat, 2 p. oats, 1 p. white. 1 S. yellow turnips, 1 S. potatoes, 2 gall. apple butter, 1 S. onions. From P. Reickard's common stock, 33 pounds of butter. From P. Franke's comm.: from P. Trier, 1 p. potatoes, 1 p. oats, 1 p. grain. From?. Lift's comm.: from A. W.ring 4 bush. Wetzen, 4 Bush. Oats, 5 Bush. Grain, 2 Bush. Bran ; Mrs. स्कूलer 1 S. potatoes, 2 S. grain. From P. Franke's Gem. subsequently: from Karl Westenfeld 5 Bush. Potatoes. From the local St. Paul parish: from the Women's Association -5.00 cash for the purchase of towels. From P. Zschocbe's Gem. for S. Glaser from Ph. Köh- linger 1)^ Bush. Kartcffel, 1 S. do., 12 cabbages; Georg Doctor, Jalob Adam, Joh. Brück, Heinr. Scharpenberg each 1.00, Louis Bende .75; F. Bende 1 S. potatoes; W. Adam 1 S. do., 1 S. grain; A. Krückeberg 1 S. potatoes; H. Sal- frank 1 S. wheat; H. Brockmeyer 1 Busb. Potatoes ; G. Kaiser 2 p. do, 2 p. oats ; F. Kaiser 2 p. potatoes; G. Lepper 1 p. do.; Friedr. Zolsinger 2 p. grain; F. Benzinger 1 p. oats, 1 p. grain; W. Osterkaus 2 p. grain; Chr. Ahl- स्कवेde 1 p. grain; Loms Dutenhöfer 1 p. potatoes, 8 cabbage heads; Valentin and K. Meyer 2 p. oats, 1 peck turnips; Louis Sckerer 1 p. potatoes, 1 p. apples; Wittwe Ch. Lep- per 1 p. grain, 1 p. potatoes; G. Köhlinger 1 p. do.; H. Nord 2 p. grain; H. Petzold 1 p. grain; I. Köhsinger 1 p. potatoes; H. Dauer 1 p. do. From P. Kleist's community: from the Women's Association for poor pupils -5.00 cash, furthermore 12 linen covers, 14 sheets and 1 quilt from Mrs. Köbn.
A. Scoundrel.

For St. Paul's Preparatory High School in Concordia, Mo.,
the following gifts of love have been received:
1) For maintenance: by Fr. Willes' congregation at Concordia -15.50; Fr. Hafner's congregation at Leavenwortb, Kans., 5.00; k. Keller's congreg. in Palmcr, Kans., 10.00; Heyne's congreg. in Lake Creek, Mo., 9.00; by Kassirer Meyer 12.20; Fr. Biltz'

Der Lutheraner.

Comm. in Concordia 208.00; from Comm. in Cole Camp, Mo. 2.00.

2) For the internal furnishings of the institution: from Fr. Biltz's congregation in Concordia 94.65; from the young women's congregation, 21.00 and kitchen inventory. Veretrn the. 21.00 and kitchen inventory; from the women's association the. 45.75 and porches, stove and Ubr; from individual virgins the. 6.50; Fr. Willes Gem. at Concordia 22.61; from the young men & virgins of the same Gem. 29.10; women's association of the same Gem. 16.50; from the women's association in Fr. Nohlfing's Gem. in Alma, Mo., 15.00; k. Senne's Gem. in Alma, Kans., 13.25; P. Keller's Gem. in Palmer, Kans-, 22.20; b'. Menkes Gem. in Stover, Mo., 2.75; in Ruhland, Mo., 2.70.

3) For construction: by P. Heyne's Gem. in Lake Creek, Mo., 70.00; Gem. in Glasgow, Mo., by Mr. C. Sander 36.00; k. Netbing's gem. in Lincoln, Mo., 19.25; l'. Krämer's gem. in Humboldt, Kans-, 24.00; P. Pennekamp's gem. in Tcpccka, Kans., 67.00;?. Rohlfsing's gem. in Alma, Mo., 63.85; k. Jehus Gem. m Kansas City, Mo., 11.10; Willes Gem. in Concordia, Mo., 139.50; P. Acdenbach's Gem. in St. Louis 3.30; P. Janzow's Gem. das. 6.60.

The patrons of the institution are informed of the following: The construction costs, without the donated building site and interior furnishings, -5350.50. Of this, the following has been received: from the community of H,r.n. k. Biltz 1844.00, from the community of Mr. l?. W. lle 289.50, from the congregation of Mr. P. Rohlstng in Alma 109.85, from more distant congregations in Missouri and Kansas, according to the receipt in the "Lutheran", 402.80. There is therefore still an opportunity to contribute to the building of this institution. To all dear donors we express our heartfelt thanks and wish them abundant blessings for their gifts.

Concordia, La Fayette Co, Mo, Nov 24, 1884.

I. Kröncke, Kassirer.

For poor students received with thanks through Fr. Diemer in Peru, Ind. from defs. Parish (especially for Morhart) -7.75. From Mr. l. Dettmer in Jefferson Co, Mo, 5.00, and from his wife 6 pairs of woolen socks. By P. Dorn in St. Jobnsburg, N. U>, at a wedding in his comm. sent 3.65. From Mrs. A. R. in St. Paul, Minn. sent 1.00. By Mr. Di- strtcts-Cashier H. Bartling of the comm. in Okawvstle, Jlls, 22.90 and from the German Free Church (spec. for Kautzsck) 2.87. By Mr. H. Scdäperkötter from the congregation of Mr. P. Links in St. Louis, Mo., 100.00. By Mr. P. Lehmann from his congregation at Tandy Creek, Jlls. Gem. on Tandy Creek in Jefferson Co, Mo, the Harvest Thanksgiving Collect 2.25. By Mr. P. F. W. Dröge in Fry- burgh, O., at the wedding of Mr. l. Lunz ges. 7.95, and at the wedding of Mr. M. Sammetinger 11.00. By Mr. k. Kothe in Mayville, Wls. collected at the wedding of Messrs. H. Rube and C-Steinbach ll.50. By Messrs. Jak. Thür- wäckter in Palmyra, Mo., 5.00. By P. Streckfuß in Aoung America, Mmn. from Messrs. Schnorr, Schimpf, Harms, Butterfaß and Büscher 4.50. By "d. M." (post mark Baltimore) 5.00.

C. F. W. Walther.

Received for "duck. C. Spannuth by P. Oetting in Oak- land, Nebr. from Messrs. Fr. and Heindr. Rewinkel -15 00. from Mr. Karl F. Bangert in "st. Louis as a present 225 Bush. Coal, which was delivered free of charge from Illinois to the Seminary by Mr. H. Scheer and his son Heinrich. God's reward and heartfelt thanks!

F. Pieper.

Received for a poor pupil by Mr. W. Mueller in Zion Parish, Fort Wayne -5.05, given at the wedding of Mr. G. Hummel; by Mr. P. Feiten -5.00, given at the wedding of Mr. C. Trapp. Trapp. R. A. Bischoff.

By P. Stöckhardt from E. Kähler for the congregation in Dresden - 5.00. E. F. W. Meter, Kassirer.

New printed matter

God Bless You! A Selection of Family Book Verses, New Year's, Birthday, Godparent, Wedding, and Other Blessings, Collected by August Crull, Professor at Concordia College at Fort Wayne, Ind. - St. Louis, Mo., Lutheran Concordia- Publisher. 1884.

There was a time when a right-believing Lutheran in America could not get a proper Luther Bible, a right-believing hymnal, a pure Lutheran catechism, nay, an indecent primer, much less a truly Christian school reading book. O how, therefore, we Lutherans in America should now daily thank God! For what has happened in the course of time since our dear Missouri Synod came into being. Not only has our Synod seen to it that all books which are absolutely necessary for church, school and home have gradually been published, but also that such writings have appeared which are not absolutely necessary for a Lutheran, but which can somehow serve to promote the right faith and godly life. And still more! Through the pure Word of God, the entire earthly life of a righteous Lutheran is to be sanctified and transfigured in all its various circumstances. Many things that the world does, the Lutheran Christian must also do, but all in a different way and in a different sense than the world does. Our dear Synod has done what it could to help so that this can also happen. The new book, the title of which is at the head of this advertisement, is also intended to serve this purpose. It is a nice custom to write something in memory of friends in their family book, to congratulate one's parents and others in writing on New Year's Day and on their birthdays, to inscribe something in a so-called letter to one's godparents as a salutary reminder, to present one's loved ones with a congratulatory letter on their engagement or marriage, and the like. Now there are books in which one finds all kinds of things written for this purpose. But most of these contain nothing but empty words, or

also weaves even evidently unchristian things. What Lutheran Christian, therefore, might make use of it? He must be ashamed of such wretched rhymes, and instead of benefiting from them, he only does harm. It is therefore with great pleasure that we draw the attention of our dear readers to the appearance of the most careful selection of puffing material organized by Prof. Crull for the aforementioned purpose. As far as the family book verses are concerned, the collection contains a rich supply not only in German, but also in English. In this book genuine Christianity and beauty of the texts compete with each other, both in content and form. The decor is, in truth, brilliant. An exceedingly lovely frontispiece depicting the content through family scenes, the clean and elegant printing on the finest paper, the large format, the ornate binding with gilt edges make the book a splendid work. A daintier and more pleasant Lutheran Christmas, New Year, birthday or other gift we can hardly imagine. The price, it is true, is \$1.25 (10 cents postage deducted), but it could not be made lower, if the publishing house was not to suffer loss. The book, which is attractive to anyone who opens it, is well worth the price. May the Lord also place his "blessing" on this equally good and beautiful book.

W. Walther]

Registers on "Doctrine and Weirs" vols. I-XXVIII. and on the **Synodal Reports** from the year 1847 to the year 1881. St. Louis, Mo. Lutheran Concordia Publishers. 1884.

With the publication of these registers, a long cherished wish has been fulfilled. Hopefully, pastors and teachers, as well as laymen who like to deal with doctrinal matters and have kept "Lehre und Wehre" and the Synodal Reports, will now gladly take hold of them. It cannot be denied that there are wonderful treasures stored up in "Lebre und Wehre" and in the Synodal Reports. How many people search for hours, even days, to find a subject that has been treated! This register, prepared with great diligence, will let him find it in a few minutes. The index to "Doctrine and Order" comprises 58 pages. In the index to the synodal reports (20 pages), first the subjects about which theses are found in the reports are given, then the subjects of the papers and synodal speeches. The alphabetical subject index follows a Spruchregiffter. An addition shows where views, opinions and statements of the newer theologians are mentioned. May the sales make it possible that a long desired detailed index to the volumes of the "Lutheraner" can soon follow. Price: 30 Cts. postpaid.

G.

The death of the pious and the death of the wicked A collection of historical incidents of ancient and modern times. St. Louis, Mo. Concordia Lutheran Publishers. 121 pages. Price: stiffly brochirt, postage? 30 cents.

When it is said in the Song of Moses (Ps. 90. 12.) it is said: "Teach us to remember that we must die, that we may be wise," it is evident from this that there is no greater prudence for a man than that he should count distant circumstances, consider the short sum of them, compare them with the long, infinite eternity, and ponder, The examples of those who, through their faith in the Lord Christ, have overcome the terrors of death and have finally fallen asleep in faith, blessed and confident, serve a devout Christian well. For sure sinners, on the other hand, there can hardly be a more powerful means, apart from the double-edged sword of the divine Word, to awaken them from their death-sleep of spiritual security, and to admonish them to repentance, than the shattering examples of such ungodly men, who are finally snatched from the midst of their sins by a terrible judgment of God. - The purpose of the above-mentioned booklet is to hold up such a twofold mirror to the reader. The stories of dying pious and wicked people told in it are of such a kind that the mind of the reader must be powerfully seized by them. It will not be easy for someone to put this excellent book down without having experienced a salutary impression on his soul. We therefore wish it the widest possible distribution.

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